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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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THE EVERLASTING FRIEND.

BY C. EDWIN JOHNSON.
(Olermont, Fla.)

O SAILOR on the storm-tossed sea!
 When ocean's waves roll mountain high,
 And soon thy ship a wreck would be,
 To Jesus' cry.
 The waves thy bark cannot o'erwhelm,
 If Jesus' hand but grasps the helm.

Christian, when troubles o'er thee roll,
 And storm-rent clouds o'erpread the sky,
 And doubt and anguish fill thy soul,
 To Jesus fly.

He is an everlasting friend;
 He will be with thee to the end.

When foes surround on every side,
 And snares and pitfalls line thy way;
 O trust to Jesus, he will guide
 Thee safe each day.
 He is an everlasting friend;
 Thy cause he surely will defend.

When all is black as darkest night,
 Sun, moon, and stars refuse to shine,
 Then Jesus Christ will be thy light,
 This Friend divine.
 Aye, he will lead thee by the hand,
 Unto a fairer, better land.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

BOOKS IN OUR SCHOOL.

BY MRS E. G. WHITE.

In the work of educating the youth in our schools, it will be a difficult matter to retain the influence of God's Holy Spirit, and at the same time hold fast to erroneous principles. The light shining upon those who have eyes to see, cannot be mingled with the darkness of heresy and error found in many of the text-books recommended to the students in our colleges. Both teachers and pupils have thought that in order to obtain an education, it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God and God alone; for he is the source of all light. Are not all things essential for the health and growth of the spiritual and moral nature found in the pages of Holy Writ? Is not Christ our living head? And are not we to grow up in him to the full stature of men and women? Can an impure fountain send forth sweet waters? Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of obtaining the benefit of a few intellectual truths, when all truth is at our command?

Man can accomplish nothing good without God. He is the originator of every ray of light that has pierced the darkness of the world. All that is of value comes from God, and belongs to him. There is a reason that the agents of the enemy sometimes display remarkable wisdom. Satan himself was educated and disciplined in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him his power of deceiving the sons of men. But because Satan has stolen the livery of heaven in order that he may exercise an influence in his usurped dominions, shall those who have been sitting in darkness and have seen a great light, turn from the light to recommend darkness? Shall those who have known the oracles of God recommend our students to study the books that express pagan or infidel sentiments, that they may become intelligent? Satan has his agents, educated after his methods, inspired by his spirit, and adapted to do his works; but shall we co-operate with them? Shall we, as Christians, recommend the works of his agents as valuable, even essential to the attainment of an education?

The Lord himself has signified that schools should be established among us in order that true knowledge may be obtained. No teacher in our schools should suggest the idea that, in order to have the right discipline, it is essential to study text-books expressing pagan and infidel sentiments. Students who are thus educated, are not competent to become educators in their turn; for they are filled with the subtle sophistries of the enemy. The study of works that in any way express infidel sentiments is like handling black coals; for a man cannot be undefiled in mind who thinks along the line of skepticism. In going to such sources for knowledge, are we not turning away from the snow of Lebanon to drink from the turbid water of the valley?

Men who turn away from the knowledge of God, have placed their minds under the control of their master, Satan, and he trains them to be his servants. The less the productions expressing infidel views are brought before the youth, the better. Evil angels are ever on the alert that they may exalt before the minds of the youth that which will do them injury, and as books expressing infidel and pagan sentiments are read, these unseen agents of evil seek to impress those who study them with the spirit of questioning and unbelief. Those who drink from these polluted channels do not thirst for the waters of life; for they are satisfied with the broken cisterns of the world. They think they have the treasures of knowledge, when they are hoarding that which is but wood and hay and stubble, not worth gaining, not worth keeping. Their self-esteem, their idea that a superficial knowledge of things constitutes education, makes them boastful and self-satisfied, when they are as were the Pharisees, ignorant of the Scriptures and the power of God.

O that our youth would treasure up the knowledge that is imperishable, that they can carry with them into the future, immortal life, the knowledge that is represented as gold and silver and precious stones. The class of educators and learners who deem themselves wise, know nothing as they ought to know it. They need to learn meekness and lowliness in the school of Christ,

that they may esteem highly that which heaven regards as excellent. Those who receive a valuable education, one that will be as enduring as eternity, will not be regarded as the world's best educated men. But the Scriptures declare that "the fear of the Lord is the beginning of wisdom." This kind of knowledge is below par in the estimation of the world, and yet it is essential for every youth to become wise in the Scriptures, if he would have eternal life. The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This is broad enough. Let all seek to comprehend, to the full extent of their powers, the meaning of the word of God. A mere superficial reading of the inspired word will be of little advantage; for every statement made in the sacred pages requires thoughtful contemplation. It is true that some passages do not require as earnest concentration as do others; for their meaning is more evident. But the student of the word of God should seek to understand the bearing of one passage upon another until the chain of truth is revealed to his vision. As veins of precious ore are hidden beneath the surface of the earth, so spiritual riches are concealed in the passages of Holy Writ, and it requires mental effort and prayerful attention to discover the hidden meaning of the word of God. Let every student who values the heavenly treasure put to the stretch his mental and spiritual powers, and sink the shaft deep into the mine of truth, that he may obtain the celestial gold, that wisdom which will make him wise unto salvation.

If half the zeal manifested in seeking to comprehend the bright ideas of infidels, were manifested in studying the plan of salvation, thousands who are now in darkness, would be charmed with the wisdom, the purity, the elevation of the provisions of God in our behalf; they would be lifted out and away from themselves in wonder and amazement at the love and condescension of God in giving his only begotten Son for a fallen race. How is it that many are satisfied to drink at the turbid streams that flow in the murky valley, when they might refresh their souls at the living streams of the mountains? The prophet asks, "Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken?" The Lord answers, "My people hath forsaken me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, in a way not cast up."

It is a sad fact that men who have been entrusted with fine capabilities to be employed in the service of God, have prostituted their powers in the service of evil, and laid their talents at the feet of the enemy. They submitted in the most servile bondage to the prince of evil, while rejecting the service of Christ as humiliating and undesirable. They looked upon the work of the follower of Christ as a work below their ambition, that required a stepping down from their greatness, a species of slavery, that would enthrall their powers, and narrow the circle of their influence. He who had made an infinite sacrifice that they might be set free from bondage of evil, was set aside

as unworthy their best efforts and most exalted service.

These men had received their talents from God, and every gem of thought by which they had been esteemed worthy of the attention of scholars and thinkers, belongs not to them, but to the God of all wisdom, whom they did not acknowledge. Through tradition, through false education, these men are exalted as the world's educators; but in going to them, students are in danger of accepting the vile with the precious; for superstition, specious reasoning and error, are mingled with portions of true philosophy and instruction. This mingling makes a potion that is poisonous to the soul,—destructive of faith in the God of all truth. Those who have a thirst for knowledge need not go to these polluted fountains; for they are invited to come to the fountain of life and drink freely. Through searching the word of God, they may find the hidden treasure of truth that has long been buried beneath the rubbish of error, human tradition, and opinions of men.

The Bible is the great educator; for it is not possible prayerfully to study its sacred pages without having the intellect disciplined, ennobled, purified, and refined. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised."

Those who claim to be Christians, who profess to believe the truth, and yet drink at the polluted fountains of infidelity, and by precept and example draw others away from the cold, snow-waters of Lebanon, are fools though they profess themselves to be wise. "Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. . . . But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasure. Every man is brutish in his knowledge; every founder is confounded by his graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name."

"Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit. . . . O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fount-

ain of living waters. Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise."

Let believers in the truth for this time, turn away from authors that teach infidelity. Let not the works of skeptics appear on your library shelves, where your children can have access to them. Let those who have tasted the good word of God, and the powers of the world to come, no longer deem it an essential feature of a good education to have a knowledge of the writings of those who deny the existence of God, and pour contempt upon his holy word. Give no place to the agents of Satan, since there is nothing by which to vindicate their doings; a clean thing cannot come out of an unclean.

THE EASTERN QUESTION.

BY A. SMITH.

(Grandville, Mich.)

(Continued.)

THE present ruler of Turkey is said to be effeminate, in ill health, and chiefly occupied with being the husband of a multitude of wives. But with an income of more than \$3,000,000, and the exercise of economy, he is able to meet current expenses. The manner of raising revenues in Turkey is given in the following paragraph:—

The land in all Turkey and her dependencies belongs to the reigning sultan, and is only occupied at his will. It is parceled out to those who wish to cultivate it at a nominal rental of one fifth of the produce, which goes directly to the crown. Three fifths more are taken from the lessee on other pretexts, all for the maintenance of the government, the pasha in each district having the authority to lease the ground and collect the taxes, which may be in kind or money. If crops are short, they take four fifths of all the man has in animals and even household utensils, sometimes all, to make up the deficiency which Providence has withheld. Everything that can produce, be it a tree, beast, fowl, worm, or the labor of a man and his family, is subject to the four-fifth tax. Those who toil at any labor or trade other than agriculture, are taxed also *pro rata* according to their wages, and must pay, or go to prison if caught."

Bayard Taylor, in his "Lands of the Saracen," bears the following testimony to the condition of Turkey:—

In spite of all efforts, the Ottoman power is rapidly wasting away. The light of the Orient is nerveless and *effete*; the native strength of the race has died out, and all attempts to resuscitate it by the adoption of European institutions, produce mere galvanic spasms, which leave it more exhausted than before. Turkish rule is a monstrous system of deceit and corruption. These people have not the most remote conception of the true aims of government. . . . [Public officers] only seek to enrich themselves and their parasites, at the expense of the people and the national treasury. . . . The people, and most probably the government, is strongly prepossessed in favor of the English; but the Russian bear has a heavy paw, and when he puts it into the scale, all other weights kick the beam.

The inspiration of the Mohammedan religion in an age of great moral darkness, contributes largely to raise the Turk to national power; but the penetrating light of Christianity has rendered the further conquests of Islamism by the sword next to impossible, and as a consequence, their fierce fanaticism, and with it their national life, is dying out, and even though Russia were not permitted to give the *coup de grâce*, the end must soon come.

A new danger now menaces the life of Turkey, in the revolt of the Arabs against the Ottoman caliphate. On this point the REVIEW of recent date has the following:—

It is led by a descendant of the grandson of the prophet, and is making steady progress. These fanatical Arab Moslems regard the Turks as little better than infidels, hence their effort to cast off their authority, and establish a pure Arabian caliphate. The latest news from Yemen was that they had defeated three Turkish armies sent against them, and were within five days' march of the holy city of Mecca. The success of this movement would be to deprive the sultan of his spiritual supremacy in both Asia and Africa, leaving him only his territory north of the Bosphorus. And with Russia crowding down to take this and Constantinople from him, the poor sultan may well consider himself between the upper and nether millstones.

RUSSIA'S ATTITUDE.

During the time of Turkish supremacy, when the bloody contest between the Crescent and the Cross was raging, and as a consequence, men sought death and found it not, and desired to die, but could not (see Rev. 9:6), the Slavic race occupying the eastern portion of Europe always received the first and most severe shock of Mohammedan onslaught, and as a consequence, a dislike of the Turks, and a purpose to expel them from European soil became indelibly wrought into the Slavic heart. This deep purpose was inscribed in the policy of the government by Potemkin, a favorite of Catherine the Great, who for more than forty years enjoyed almost regal honors under that dissolute queen; it is said he conducted all-powerfully the foreign diplomacy of the empire, consolidated the Russian power in the Black Sea, conquered and annexed the Crimea, and founded Sebastopol and many other cities. To foster and inflame the public feeling, he caused finger-posts to be erected in some places, pointing southward, with the inscription, "This is the way to Constantinople."

This policy of the government has been steadily adhered to ever since. But the other powers of Europe, foreseeing the consequences that would follow, should this policy be carried into effect, have from time to time called a halt to attempts in this direction, and the coveted boon has not yet been secured.

Napoleon, foreseeing the result of Russian occupancy of Constantinople, said to his governor, Sir Hudson Lowe, while a prisoner at St. Helena:—

The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new State which I meant to call into existence as a barrier to her eastern encroachments.

The disasters of that campaign frustrated the purpose of Napoleon, but the other great powers of Europe are effecting what his ideal State was designed to do, in checking Russian aggression by propping up and supporting a nation that is a disgrace in religion and government to modern civilization. The antagonism of faith between the Greek and the Moslem is an ever fruitful source of menace to the peace of Europe. By a clause in the treaty with Turkey by Catherine II of Russia, in 1774, perfect religious freedom was guaranteed to all members of the Greek Church in Turkey. This stipulation was interpreted by the Czar Nicholas, as implying the right of Russian protection over all such subjects of Turkey, and as the result, Russian spies abound in Turkish territory, working for Russian interests, a procedure that renders peace impossible.

The Detroit Sunday News, in an editorial on modern Jerusalem, bears the following testimony concerning the interests and influence of Russia in that city:—

The most powerful religious element in the city to-day is the Russian, or Greek, Church. More than 5,000 Russians each year make pilgrimages to Jerusalem. In a suburb of the city the Russian government has extensive premises surrounding the consulate. Here nothing but the Slavic tongue is spoken, and the dress and customs of the Russians prevail, and even the booths and shops are Russian. This is only one of the ways, but it is a very important way, in which the white czar is honey-combing the Turkish Empire with Russian ideas. The more Russian pilgrims go to Jerusalem, the stronger becomes the incentive of the nation to fight for the land when the right time shall come.

It is said that there is scarcely a village in Russia in which a bottle of Jordan water cannot be found; and Palestine relics are held in the highest veneration. Already the orthodox Palestine society of Russia, has secured the ground over which Christ passed on his way to Golgotha; and it is fast buying up other shrines. Thus it happens that every devout Russian looks forward to the day when he shall not leave Russian ground in his pilgrimage to the holy city.

On the Mount of Olives the Russians have lately built a church, which mounts a bell weighing eight tons. The church is built over a medieval Armenian monastery, and in excavating for the foundations, an old chapel and a rock-cut chamber with sixteen sarcophagi were found.

The late rumor that the sultan has conceded to Russia the free passage of the Dardanelles by the war vessels of that power, though not officially

confirmed, is yet clothed with the utmost probability by the recent order of the British government for the immediate occupancy and fortification of the Turkish island of Sigrî, within steaming distance of the Dardanelles. "A movement," says the *Toronto Mail* of Sept. 16, 1891, "of the utmost strategic and precautionary import, and to that extent, in an international sense, an event of acute political and military consequence." This transaction between Russia and Turkey "is," says the *Mail*, "a direct violation of a leading clause of the Treaty of Paris in 1856." It is also a disregard of the Treaty of Berlin in 1878.

(To be continued.)

JUSTIFICATION BY LIVING FAITH.

BY J. Q. FOY.
(*Battle Creek, Mich.*)

To some minds the idea of justification by faith seems shrouded in mystery, and with strange misapprehension, they talk of man's being "wholly released from any action on his part as a condition of justification." A few plain texts of scripture will, we think, set this matter right. In Rom. 5:1, we read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Seemingly with the idea that the apostle fails to express the whole truth, the question is raised, can a man be justified by faith while violating the law? In this same epistle (chap. 2:13), we have the following: "For not the hearers of the law are just before God, but the doers of the law shall be justified." In these two texts, the apostle has, in substance, stated that by faith we become "justified," "righteous," "doers of the law." The above question, then, resolves itself into this: "Can a man become a doer of the law, while violating the law?" and its absurdity is apparent.

There may be those who believe that without faith, we can keep the holy law of God, but it is to be hoped that many, at least, have studied to better advantage the experience of ancient Israel, or having failed here, have profited by a similar experience of their own. "But," says one, "does not James say that by works a man is justified, and not by faith only?"—Yes, and so he is in perfect harmony with Paul, in the texts above quoted, from all of which it is plain that by living faith (and, need we say, in no other way?) a man is made truly alive unto God. And so the apostle continues: "Now the just [the doers of the law] shall *live* [remain just, continue doers of the law] by faith." How forcible, then, are these words: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

It is plain that while Paul is discoursing of a real, a living faith, a faith of which works are an essential, a constituent element, James is talking to those who, through misapprehension, having divested faith of this essential constituent, make it a mere lifeless theory, thus destroying it. Hear him: "As the body without the spirit is dead, so faith without works is dead also." Chap. 2:26. A simple illustration may help to make the matter plain: We say that by the process of digestion the strength of the physical system is maintained. Suppose some one, anxious to test the truthfulness of the statement, through misapprehension, goes without food. Having given the matter a fair trial, he is prepared to give the important information that by food the strength of the physical system is maintained, and not by the digestive process only.

Who would be made wiser by such information? Evidently only those who have failed to comprehend the first statement, and so if the apostle, or any one of his brethren of later date, talks of "justification by faith," it is, to say the least, hypercritical to query as to whether works are included, as though any such one would foolishly entertain the idea that men can be justified by a *dead* faith. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

Prov. 4:18. May we so cherish every ray of light that God has been pleased to give us, upon this important subject, that in our cases the truthfulness of this scripture may be verified, and we at last "be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

LITTLE THINGS OF TO-DAY.

BY GEO. L. MILLER.
(*Santitarium, Battle Creek.*)

"LITTLE drops of water,
Little grains of sand,
Make the mighty ocean
And the bounteous land."

Little griefs and trials,
Little cares each day,
Make the mighty mountains,
Frowning o'er the way.

Little times of doubting,
Little thoughts of fear,
Make the cross a burden,
And our pathway drear.

But, when stayed on Jesus,
Filled with love and peace,
Quickly trials vanish
And all doubtings cease.

Only this day's duties
Are we asked to meet;
Bearing them with patience
We the foe defeat.

To each day sufficient
Is the ill it bears,
So then let the future
Keep its hidden cares.

Let's not quail, and wonder
If we then can stand,
When the time of trouble
Scourges all the land.

It will but unfit us
For the coming strife,
To try at once to carry
All the load of life.

If we scan the distance,
For the mountains there,
We see not the small things
Needing now our care.

We may meet, all strengthened,
Conflicts of *to-day*;
And each present victory
Helps our future way.

If, then, towering mountains
Ere the end, we reach,
Strength we'll have sufficient,
To ascend them each.

EVIL SPEAKING.

BY J. P. HENDERSON.
(*Jefferson, Iowa.*)

"SPEAK not evil one of another." James 4:11. There are many ways of committing evil with the tongue, and not the least is that of exposing the defects of others. The tongue is said, by the sacred writer, to be full of deadly poison (see James 3:8); and of all the poisonous effluvia that exhales from it, that which tends to destroy the good name and character of our fellow-man, is the most to be dreaded. Evil speaking may consist in needlessly divulging the faults of others; in dwelling upon their short-comings; in suppressed evil insinuations; or by exaggerating that which may have a shadow of truth.

The light of the bushel under which some live, consists in their knowledge of the neighborhood and society in which they circulate; and as shallow water gurgles, so the tongue is used to embellish the characteristics, real or imaginary, of every member of that society, whenever and wherever a listening ear can be found. The proverb, "Whoever speaks of others to you will speak of you to other sin the same manner," has much truth, and should be remembered, to keep us on our guard.

In divulging the faults of others, it is not necessary to repeat what may be untrue. Even if true, it holds the person up in an unfavorable light; it depreciates his true worth; it helps to injure the good name he may otherwise

possess; it is unkind and not doing as we would be done by. By dwelling on the failures of our neighbors, we make them a subject of frequent conversation, which is to be avoided. We should hold the relationship of others to ourselves as something sacred, and should seldom speak of, or allude to, them, and then only in a reverential way, always "esteeming others better than ourselves." It also shows an apparent satisfaction in depressing their virtues, and a self-gratification in exalting our own at their expense.

To make insinuation in a half concealed manner, leaves the imagination to picture evil where there may be none. Your friend, for instance, has many good redeeming qualities, but—and you leave the conjunction without a connecting sentence, thus leaving the mind to infer some horrible thing which the imagination is sure to fabricate without any loss of its pernicious effects. To exaggerate the faults of others is to add injury to insult. If true, superfluous words only add coloring, the least said, the better; always, and the Bible plan is to say that little to the individual, "between him and thee alone."

Persons who would speak evil, often do it from a cruelty of disposition, a want of the feeling of tenderness and love which alone leads us to respect the interest of our fellow-man. There may be a desire to seek revenge, malice may be festering in the heart, and this way is chosen to commit murder. Defaming a person's reputation is only another way of violating the commandment which says, "Thou shalt not kill." "He who steals my purse, steals trash," but he who would rob me of my virtue and my good name, is a thief and a murderer. When individuals wish to absorb all the credit of goodness in themselves, they often seek to hide their own faults by portraying those of their associates, forgetting that every insinuation against another is an exaltation of self.

"Evil communications corrupt good manners;" they unnecessarily expose defects, injure credit, separate friends, cause strife, often bloodshed, break up churches, injure society, and sear the conscience of the persons who indulge in the habit. It is opposed to the very principles of Christianity, as we are bound to love our neighbor as ourselves. When our words have been repeated to the one whom we have spoken against, it is much more difficult to face him again; apologies have to be made, and even then a wound is left that may forever sever the cord of affection. "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

TWO OR ONE?

BY E. H. BRADLEY.

A YOUNG man who was a close observer of things, and a reasoner as well as an earnest believer in Christ, wrote several important questions to his mother, who wrote the following answers, which may set other sons and daughters to thinking too. It is better every way, that honest questions should be asked and honestly answered, while there is time to correct popular and widespread mistakes, than to learn the mistakes when they have become *fatal*, and cannot be rectified.

The letter from the son to his mother contained these queries and remarks:—

I have been thinking about something lately; if you have time, you can think it over.

Are there two kinds of salvation? or when one is saved, is it altogether a complete salvation? If a person is converted and afterward sins, and while sinning, dies, does he perish? According to Ezekiel, he does seem to. If this is as we understand it, the fact of being once converted, is no guarantee of eternal life.

Of course I remember that Christ said that if we were not born again, we could not see the kingdom of heaven, and you notice he says, unless we are born of water, and of the Spirit,—two distinct things,—we should not enter into the kingdom of heaven.

So it would seem as if simply being born again, was not sufficient to effect eternal life. Now, the question is, does "born of God," mean two distinct things? And can we be unborn, after being born? If not, what does this mean, he that "is born of God doth not commit sin"?

People have been and are committing sin, who have ostensibly been born of God; but John says that a person born of God cannot, and hence never does, backslide; that is why I draw the inference that we usually interpret "born of God," wrong. God is a spirit; the spirit, in fact; therefore, what is born of God must be spirit too; for whatsoever is born of the flesh, is flesh, etc., and that which is spirit cannot sin; yet Christians (?) sin, therefore they are not born of God. But what are they, then? Time is evidently no element in our salvation. How long? is not the question, but How long shall it be safe for us to sin without repenting again? or how long shall we live in righteousness before we may sin with impunity? There is no duration of time in God's plan of saving us individually. The only mention of time in this regard is the present. "Now is the accepted time," so that our life must be a succession of "nows."

Again: as our life refers to now, so God's punishment or reward must be all present (no past, or future, therefore, eternally), so of what use is it that we have been "converted" if we sin? do we not crucify Christ afresh? Whom does Christ intercede for now? Is it unbelievers, or believers who sin, or believers who do not sin, but live holy?

Obviously, it must be believers who sin, because unbelievers have not as yet partaken of the Sacrifice for their own sin; they have not entered the outer court and offered on the brazen altar, much less have they entered by proxy the priest's court, and had incense offered for them. As for the third class, if they do not commit sin, they have no need, surely, of a Mediator, but are indeed and in truth sons of God. Yet Christ does mediate, therefore mediation is necessary. For whom?—For a class not otherwise provided for, but certainly existent and allowed for. So from this it seems as if holiness were more a great privilege than an essential. You notice, I say, it seems. It is a strange question, and not, I think, an unnecessary one—Is salvation all there is? I think not; I think there is a difference between sufficiency and affluence.

Again: there is to be a reward for works; but if we live by the Spirit, so that we do not commit sin, how can there be any difference between the works of one and another? All are done to the glory of God, and he is no respecter of persons, therefore the reward must be the same. I admit that the word "reward" does not always mean in a good sense. It seems to mean "recompense" or "deserts." I am not affirming anything as my own, in this letter; these are merely ideas, and they should be met as such.

The mother who received that letter felt that these were ideas worth answering, and in the midst of other pressing duties, and in the absence of possible quiet concentration of thought, she answered after the following fashion, admitting that a cursory reply could not be made to answer fully any one of the questions, or to examine fully any one idea thus thrown out for inspection:—

1. "Are there two kinds of salvation?"—No; Christ Jesus was called *Jesus*, because he came to save his people from their sins. Matt. 1:21. Acts 4:12 plainly declares there is no other salvation, and in Acts 10:43, we are told that "whosoever believeth in Him shall receive remission of sins." This makes the one salvation open to all who believe; and that all who thus believe "shall receive," as plainly teaches that each pardoned believer will know he is forgiven, or it would not be true to say, such a believer "shall receive remission." A remission sought after, and granted on conditions fulfilled, would not be worth having, if the seeker did not know it was granted. Therefore, we must know we have it, if we receive the thing we have sought, and fulfilled the condition laid down by the Giver. There are so many passages on this witness within the believer that it is difficult to choose the best. (Take 1 John 5:10; Gal. 4:6; Rom. 8:16, and search out more.)

2. "When one is saved, is it altogether a complete salvation?"—Yes, if the gift received is *kept*. The conditions upon which the gift of eternal life is bestowed, are (1) that repentance shall be the first step toward it (Mark 1:15, second clause; Acts 2:38); then (2) baptism in the name of Jesus, for the remission of sins, as prelude to (3) "ye shall receive the gift of the Holy Ghost." Verse 39 declares that this promise is to every one of you; "to your children, and to all that are afar off." Three thousand received this pardon and full salvation as the immediate result of Peter's sermon that day. We have no report of the "many other words" which he spoke. In Acts 3:19 is a command to repent, promise of remission or blotting-out record of past sins, to be followed by times of refreshing from the presence of the Lord. (See also Luke 24:47; Acts 13:38, 39; 1 John 2:12.)

3. "If a person is converted, and afterward sins, and while sinning dies, does he perish?" (a) A converted person—a pardoned sinner—becomes a child of God; and we have reason to believe that at conversion, when repentance and remission of sins take place, there is joy in heaven. (See Luke 15:7; 5:32; 10:30, and other passages.) (b) "And afterward sins." He needs repentance and pardon again, as at the first; and if he dies without repentance and pardon, his name will be

blotted out of the book of life, if Christ means what he says in Rev. 3:5. That warning was not given to unrepentant, unpardoned sinners, to outsiders, to unbelievers, but to those whose conversion had entitled them to have their names recorded in the book of life, but, who having received the gift of adoption, had neglected and dishonored it, so were at any time liable to forfeit eternal life. By reading Rev. 3:19, we see that repentance was enjoined on other saints, who had grown careless, proud, and ceased to "overcome," and thus being overcome of evil, were threatened with expulsion. Verse 16. They could not be spued out if they had not been in. John says: "Whosoever abideth in him sinneth not." 1 John 3:6. (See also verse 8.) It seems that he spoke of those who had been adopted (pardoned), and had again changed their allegiance by listening to their former father, and so forfeited their adoption. John 8:34 has a plain word as to the mastership over those who commit sin. If professors of religion live in sin, under whatever name, Christ gives the test which has a right to apply. Matt. 7:20. In John 15, under the figure of the vine branches, Christ teaches plainly how sinners may be grafted on, or into, himself, and if they continue to let the sap of the vine—his Spirit—maintain the new life, they will bear fruit, that is, become more and more Christ-like. (Read Gal. 5:22, 23; Eph. 5:9; Col. 3:12; James 3:17, to see what these fruits are.)

If they cease to bear fruit,—Christ-like life, deeds, and words,—that is evidence that they are strangling the new life, and if they do not yield to the pruning, "purging" of the Master, and allow the evil tendency to be removed by complete submission to his will, so as to bear more and more perfect fruit, *i. e.*, become more Christ-like in their lives, the Grafter will cut these branches off. (See John 15:6.) If that does not mean withering the divine (eternal) life, and destruction of the grafted-in branches, what does it mean? Therefore, ultimate, complete, eternal life depends upon the "abiding," "the continuing in well-doing," obedience all the time.

(Concluded next week.)

"ASK AND IT SHALL BE GIVEN YOU."

BY ELDER N. ORCUTT.

(Moultrie, Fla.)

WE sometimes meet with those who speak and write of prayer as if Luke 11:9, 10 expressed all that we need to learn concerning this important subject. But that it does not is shown by Matt. 6:12, 15. If we ask our heavenly Father to "forgive us our debts" while we "forgive not men their trespasses," he will not forgive us our trespasses. (See also Mark 11:25, 26.)

One writer in the REVIEW, referring to Mark 11:22, 23, says, "The only conditions are that he shall 'not doubt,' but 'believe,' and he shall have whatsoever he saith."

While it is true that faith is the only condition expressed in Mark 11:22, 23, is it not also true that in Luke 11:9, 10, where we have the promise, "Ask, and it shall be given you. . . . For every one that asketh receiveth," the only condition is that he shall "ask"?

If an important case were presented before an intelligent jury for decision, with the written testimony of several witnesses, to the facts in the case, they would not decide until they had examined all the testimony placed before them.

Let us examine the testimony placed before us, coming from such witnesses as Matthew, Mark, Luke, John, and James. We have already learned from the testimony of Mark that we must "not doubt, but believe." Matthew corroborates this in these words: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. (See also James 1:5-7.) "Ask in faith nothing wavering." John testifies to what he heard Jesus say on this subject. "If ye shall ask anything in my name, I will do it." John 14:13, 14. And again another condition: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. Again: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. And yet again: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14, 15.

With the testimony of these witnesses before us, what are the conditions, complying with which we may confidently expect, yea know, "that we have the petitions that we desired of him"?

We must "not doubt," but "believe" (Mark 11:23 and Matt. 21:22), "ask in faith" (James 1:6), ask in the name of Jesus (John 14:13, 14), abide in him and have his words abide in us (John 15:7), "keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22), and ask "according to his will." 1 John 5:14.

Paul declares that, in his ministry, he "kept back nothing that was profitable" ("all scripture . . . is profitable." 2 Tim. 3:16), and that he had not "shunned to declare all the counsel of God." Acts 20:20, 27. How important that we so follow his example, in presenting the truth, whether by pen or voice, that we do not mislead those who are not diligent, thorough students of the Scriptures.

"CHRISTIAN SCIENCE."

An Open Letter.

BY MRS. A. P. H.

DEAR FRIEND: From your letter, I learn you have become a very decided and enthusiastic believer in Christian Science. I have read some of Mrs. Eddy's writings, and as I read, have wondered why she sought to make the Bible prove her doctrines, when there is so much in it to disprove that which she so strongly asserts.

If, as she seems to think, she effects such wonderful cures, through the power of God bestowed upon her, where in the Old or the New Testaments can she find precedent for accepting gifts or payments for cures so effected? Turn to the Bible, and take, for instance, the case of Naaman the Syrian, when he went to Elisha with "ten talents of silver, and six thousand pieces of gold, and ten changes of raiment" (gifts which no Christian Science healer of our times would have refused). But Elisha turns from the goodly gifts as though he had no right to them, and says, "As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused." 2 Kings 5:16. And when Gehazi, his covetous servant, took two talents of silver and two changes of raiment, the leprosy of Naaman clave to him. Then, when Simon, the sorcerer, besought Peter with money for the gift of the Holy Spirit, Peter replied, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

In Mrs. Eddy's book, "Unity of Good," p. 24, she says, "God never made evil." "He knows it not." And on p. 44 she says, "Mortal mind says, I taste and this is sweet; that is sour. Let mortal mind change, and say that sour is sweet, and so it would be."

Now let the Bible testimony be heard, "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3. If God's eyes behold evil, it must exist. And again: "Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Isa. 5:20. A woe is pronounced against them. Wherein are they Christian? Can you tell me to what class of scientists they belong, who style themselves Christian Scientists?

Very many scientific men discard the Scriptures, because they consider the reversal of material laws as recorded of miracles to be impossible. Is it not another phase of modern Spiritualism? I verily believe it is, though its advocates so strenuously deny such to be the case.

You are young, do not commit yourself to its vagaries. Let time show you that it is only one of the "lying wonders" of these last days. Search the Scriptures very carefully, and see if you do not find therein, many things that prove Christian Science a delusion.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

HOW TO LIGHTEN OUR LOT.

TAKE kindly all that is kindly meant;
Be first to thank, be last to resent;
Give smiles to all who give smiles to thee,
And those who come frowning, feign not to see;
And, oh! believe me, this is the plan
To lighten, to brighten the lot of man.

Seem blind when the faults of a friend appear;
Seem deaf when the slanderer's voice you hear;
Seem dumb when the curious crowd you meet,
And they bid you the slanderous tale repeat:
And, oh! believe me, this is the plan
To lighten, to brighten the lot of man.

—Sel.

THE OPEN EAR OF THE ALMIGHTY.

It is a most exquisite feeling for us to apprehend when we pray that God hears us. There can be no doubt of this. When we come to the throne of grace, we are certain of a hearing. There are no intermediate forms necessary, no special training to be undergone, no fees of less or greater value to be paid. The door is open, the sacrifice has been made, the altar is ready with the overshadowing Shekinah, and the divine Ear is open to hear us. This assurance of access to the ear of God is manifest in many of the prayers of the psalmist. It stands out clearly and boldly in that magnificent supplication of Solomon at the dedication of the temple. It appeals to us in that simple form left to us by our Lord, which introduces us at once to the presence of God, "Our Father." It is most evident in that sublime prayer offered by the Master in behalf of his beloved disciples, just before his betrayal, which shows us how the soul, in full communion with God, may talk as if face to face with him, and express in simplest language the loftiest and purest thoughts.

It is this assurance or confidence of true prayer that leaves the soul in such restfulness after the prayer is made. It takes it for granted that the Father has heard the petition, and that it may leave the results to him. We cannot control the issue, but God can. And if he has heard our supplication, then he knows the desires of our hearts, the circumstances that have given rise to those desires, our necessities, and their importance in relation to his particular plans for the best interests of the suppliant, as well as for the furtherance of his general plans in behalf of the kingdom of Christ upon the earth. Self-seeking desire and asking takes cognizance only of the individual wishes or purposes, and cannot rise to the dignity of prayer. It is too much of the nature of a demand, peremptory rather than otherwise. Christian prayer rises higher than this. Even when personal need seems greatest, and the burden of our trial from which we seek to be relieved, the most severe, it passes beyond into the realm of Jesus' thought, when he said, "Not my will, but thine be done."

Of course, such prayer presupposes sincerity and earnestness on the part of the suppliant. Insincerity has no claim upon the graciousness of the divine Giver. "If I regard iniquity in my heart, the Lord will not hear me," said the psalmist. "Ye cannot serve God and mammon," said our Lord. And the thought is the same in both sentences. A prayer for good things while the heart is full of evil thoughts, of indifference, of ingratitude, of resentment, might avail, perhaps, with any one but the Omniscient. But it is exposed to his sight in all its deformity, and insincerity, the natural outgrowth of a corrupt heart. It is not the words by which the desire of the heart is expressed that constitute prayer, but the harmony of the words with the voices of the soul that consent to the operations of the Spirit of God. There can be no confidence toward God in the insincere petition, even though the utterance may be loud and the words bold.

Hands outstretched toward heaven at the corners of the streets, while the heart rests upon the earthy, do not reach so near heaven as the little palms of the children who ask God for his blessings because they love him and trust in him.

Earnestness, too, is a part of praying, when the prayer reaches the ear and the heart of God. Prayer is not merely a service of the lips. If it were, men would pray oftener than they do. It may be that there are some who respond Amen to the petitions of others, who do not know what those petitions have asked for; just as multitudes bow the head for the benediction, who do not think, and have not thought of God during the passing hour. Jacob wrestled until the break of day with one whom he knew to be an angel of God, just as Abraham renewed his supplication for the cities of the plain once and again to One whom he knew to be merciful as well as just, and then left the whole matter with God. Daniel prayed as had been his wont for all the years of his captivity, three times a day for his dear Jerusalem and for the chosen people of the Lord. So God's children pray with their hands upon the altar, and their hearts full of fervent desire, and their eyes upon the Shekinah between the cherubim, not seen by earthly vision, but gazed upon steadfastly with the vision of the soul.

Prayer does not peremptorily demand, it reverently asks for, the object of desire. It does not assume that the desire will necessarily be granted, since it knows that its view of consequences is extremely limited, while the Lord, to whom the prayer is presented, looks all around a subject. He knows not only what we want, but all about what we want, and what we need, as well. So that genuine prayer is restful and quiet. Its trust is as simple as that of Abraham; its confidence is as assured as that of St. Paul, who confessed that he had thrice prayed to God for the removal of a great cross, which seemed to him to be very burdensome, even beyond his strength, and yet the cross had not been removed. But he tells us that the Lord, who had heard his prayer, had regarded his petition, even though he had not granted it in his own terms. He increased the strength of the apostle until the very burden, which had lost none of its weight, seemed light and was easily borne. He had made his prayer, had placed it upon the altar, and then he had left it there with God. And God answered it, just as he answers all prayer. He allies our good with his own glory, and thus raises our poor and often infirm petitions for good into a part of his own counsels.—Sel.

UNCONSCIOUS INFLUENCE.

WE are told of the apostle Peter, that the sick were brought out as he passed by, that his shadow might fall upon them and heal them.

We, too, cast shadows as we pass—shadows of good or of ill, of hurt or of healing. No man liveth unto himself, and no man dieth unto himself. The lives of those about us are being touched, either to their bettering or to their harm, by the influence of our lives.

A boy of fifteen, who had never before been away from home and from the influence of Christian parents, was sent to one of our colleges. At his boarding-house there were a number of students, all of them much older than himself. On the morning after his arrival, his landlady called upon him to return thanks at the table. It was a hard ordeal. The poor boy blushed and hesitated, but he would not shirk his duty. His words were few and stumbling, in fact, he could not be sure, a few minutes later, that he had uttered one intelligent sentence. "And that bright fellow B., was looking right at me," he told himself afterward, his face crimsoning again at the recollection. I felt his look. He's on the verge of infidelity, they say. He and the other fellows will have their laugh about me, I suppose, but I can stand that. It was an awfully hard thing to do, and I know I made wretched work

of it; but it was the only thing there was to be done, unless I wanted to be a miserable coward."

After that he was called upon to perform the same office before every meal. He grew used to it at length, and no longer blushed and hesitated. But he never was able altogether to forget B's critical eyes, until one Sunday toward the end of the year, B. surprised every one by making a profession of faith in Christ. "This is, under God, your doing," he said to the boy who had dreaded his gaze. "I never could get away from the influence of that first morning we were together. I couldn't get away from the thought that the religion for which a timid little chap like you would stand up so pluckily, had something besides theory and dogma in it. I want to give my life to the ministry of the gospel; and if I reach souls with the message of salvation, the victory will be rather yours than mine."

What is your influence, young Christian? If it is pure and worthy, be sure it is telling for Christ in ways of which you do not know.

"No stream from its source
Flows seaward, how lonely soever its course,
But what some land is gladdened. No star ever rose
And set without influence somewhere.
Who knows
What earth needs from earth's lowliest creature? No
life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby."

—Young People's Standard.

MANNERS IN CHILDREN.

IF we desire children to be courteous, we must treat them with respect, says Elizabeth Scovil, in *The Ladies' Home Journal*. They will infallibly copy our manners; so we must take care that they are the best. Let us be as careful of their feelings as we wish them to be of those of others. When it is necessary to administer reproof, let it be given in private. Many children are very sensitive on this point, and they feel acutely, although they cannot put their emotions with words. To tell a child in public that it has been rude, or lacking in good breeding, is as unwarrantable as it would be to tell a guest so. It is no excuse to say that we are trying to teach it to do better; we can do this with greater effect if we take it aside at the first convenient moment, and gently point out where the error was, and what should be done the next time.—Sel.

A SOUL ABOVE DRESS.

MISS CLARA BARTON writes this pertinent criticism: "It is a good idea to give women a chance to be heard on topics outside of dress and fashion. It is humiliating to a woman of brains and opinions to arrive in a strange city, and after being interviewed, find her dress and manners described at length, while her brain is not even mentioned. How do you suppose Chauncey M. Depew, or men of his caliber, would feel to go into a town and find the cut of trousers, the shade and pattern or design minutely described, with the style of vest, and coat, and neck-tie, and the hair on the head detailed at length, while not a word was said of his reputation as an orator or railroad man? It is just the same with women. It is belittling for women of wide experience to find their garb of more account than their opinions."—Sel.

GOOD DEEDS.

Good deeds never die. They may never become publicly known, but still they live on in obscurity, and have an open influence in the world. No person should hesitate to perform what he thinks is his duty in doing good to others. A smile, which does not cost much, may be the means of rousing the energies of despondents among friends or even strangers, and cause them to become more noble and worthy beings, enabling them better to perform their part in life. It does not require money to perform good deeds, which often become great because of their nobleness of purpose.—Sel.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52: 20.

CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

FROM THE "PITCAIRN."

Fiji, Sept. 6, 1891.

WHEN I wrote my last letter, we had just arrived at these islands from Tongatabu. In coming here we crossed the day line, and had to drop a day from our reckoning. We kept the Sabbath, Aug. 1, and at midnight crossed the 180th meridian. The next morning when we got up, it was Monday, Aug. 3, Sunday having completely disappeared. Just at dark of the same day we reached Viti Levu, the largest island of the group, and ran into the harbor of Suva, the capital of the group. This is quite a good sized town, and with its neat European cottages and large stores, more nearly resembles our American towns than anything we have seen since we left home. The Fiji Group is now a crown colony of Great Britain. We brought a lady to this place from Tongatabu, whose father was formerly a government official here, which helped us to become acquainted with the people sooner. The people were all very friendly to us from the time of our arrival, and we soon had invitations to visit their homes. At our Sabbath meeting on board there were several visitors, though we had made no public announcement of our services. From some who came, we learned that the people were anxious to attend, and were asked if we could not have a meeting on shore. We told them we could if we had a house. One of the men immediately went on shore and secured the use of the "Mechanic's Institute," a large building, and before we knew it, had circulated an appointment at 4 P. M., Sunday. The house was well filled, and the best of attention was given to the word spoken. In our sermon we told the people our object in coming to the islands, and that we were circulating literature, treating on our peculiar doctrines. A few days later the *Fiji Times* came out with a favorable notice of our meeting, and almost a column article about our work among the other islands. This paper has been a great help to give us favorable receptions in the other islands of the group. [Extracts from the report in the *Fiji Times* are given in another column.—Ed.]

After staying about a week at Suva, we went to Levuka, on the island of Ovalau, sixty miles north of Suva, leaving brother Tay to circulate our literature. Levuka is a lovely little town nestling under the high hills that form a beautiful green background, and was, till eight or ten years ago, the capital of the group. Here we met Mr. St. John, the United States Consul, who with his life, has shown us every courtesy that could be shown to any one. They had formerly known some of our people in Michigan. We met another American family here that has done all that could be done to make our stay among them pleasant, loaning us furniture (we rented a house and lived on shore), and sending us milk and eatables every day. A day or two after our arrival, a wealthy planter from another island, who had attended our meeting at Suva, came to Levuka, and once interested himself in our behalf. The use of the Mechanic's Institute was offered us the next Sunday, at which time a large audience came out to hear what we had to say. One person told us that it was the largest religious meeting in Levuka for many years. Good impressions were made. We made no effort to sell our books for several days, and when we did so, the people were hungry to get reading-matter. Our medical books were taken with the greatest avidity, especially "Man the Masterpiece" and "Ladies' Guide." I never have been in a place where the people were so anxious to get such books. In the first twenty-four hours, over \$100 worth of religious and medical books were sold, and within three or four days, we had sold the rest of our medical books, and began to take or-

ders for them. We now have orders for nearly \$300 worth of these, and will order them from New Zealand or Australia.

We met a man at this place, who formerly lived in the island of St. Helena, but is now living at Vanua Levu, an island sixty miles north. A few weeks ago he received a letter from his sister in Cape Town, South Africa, who is a Sabbath-keeper, telling him of the sailing of our vessel, and expressing a desire that he might meet us. We found the people the most hospitable and friendly we have yet met. Though we found a good deal of skepticism among them, we were made glad by seeing a growing desire on their part to read our religious books. Some who at first said they had no interest in religious matters, afterward bought many dollars' worth of books.

After staying in Levuka long enough to get the work started, we sailed to Savu Savu Bay, in the island of Vanua Levu, where there were a few white families. Brother and sister Read, and brother McCoy staid at Levuka. The news of our arrival had gone ahead of us, and we met with the same remarkably kind treatment as at other places. The people wanted our books, and in a few days we had sold \$68.50 worth, and taken orders for \$40 worth of medical books, to be sent from New Zealand or Australia.

At this island we saw some remarkable boiling springs. In these the natives cook their yams and taro. Not more than twenty-five or thirty years ago the native cannibals would come to this place and engage in battle, after which the victorious party would cut up their victims and cook them in these springs, and afterward regale themselves with these horrible repasts.

The Fijians have a more savage appearance than most of the natives of the other groups we have visited, which is due to the fact that they are darker-skinned, have long, bushy hair that stands up, and generally wear nothing but a strip of cloth around the waist, which falls down to the knees.

Riding on horseback into the interior of the island one day, in a secluded valley I met a dozen or more of nearly naked natives, with painted faces, and all armed with large butcher-knives. Had the same thing happened twenty-five years ago, I would have been served up as pot-pie; but I had no fears; for the Fijians are as moral as any people that can be found in the Pacific. Christianity has done great things for Fiji, though there is yet room for great improvement.

Many years are required to lift a race of people from the depths of ignorance in which the Fijians were found, to the level of more enlightened nations. For ages, no one knows how many, brutal passions were indulged without restraint, murders were daily committed to furnish food for their cannibal feasts, gods of the most despicable and filthy characters were worshiped, while degrading superstition, fostered by an ignorant priesthood, gave its sanction to these wicked practices. This state of things continued till a short time previous to 1835, when some Tongan natives who had accepted Christianity, came to Lakemba, a small island in the eastern part of the group, and told the people of the gospel. In 1835 Mr. Cross and Mr. Cargill, Wesleyan missionaries who had been laboring in the Friendly Islands, came to Lakemba and began missionary work. Considering the terrible state of savagery on the islands, the action of these devoted men presents as bright an example of heroic self-denial as can be found in the history of missionary efforts. Not having a missionary ship of their own, they were often obliged to go from island to island in frail canoes, encountering terrible storms in the very seas where we had some of the roughest weather of any experienced since we left home.

Terrible were the sufferings of these and other laborers who came later. But the leaven of the gospel slowly penetrated the mass, till to-day there are scarcely any in the group who are not connected with the church. Mr. Cross died a few years later, from incessant labor, and was buried at Soma Soma, on the island of Tavuni.

We held two services at Savu Savu, one on board, and one in the native court-house, which was kindly placed at our disposal by the English magistrate. Leaving that place Aug. 31, we reached the island of Tavuni the next morning. This is called the most beautiful island of the whole group, but was the most difficult to be reached with the gospel. The first missionaries were given a house by the king, but they were almost daily horrified by seeing dead men brought to the front of their house and cooked and eaten. One night the cannibals planned to murder the whole mission company, and were assembled for that purpose. The hours of the long night of terror were spent by the missionaries in importunate prayer to God, who turned aside the purpose of the heathen and spared his servants.

Finally the island was abandoned for more promising fields, an action since regretted by the missionaries. But at the present time, the natives are all professing Christians, a few hundred of them, however, being Catholics.

We carried letters of introduction to Mr. Slade, the Wesleyan missionary, and were kindly invited to make his home our stopping place while on the island. We intended to stay here several days, but the anchorage was very poor, which made the danger to our vessel great, in case of a change of wind. The second night after our arrival, our anchors again dragged, and not being able to anchor again in the dark, we put out to sea to get away from the reefs, intending to run in in the morning. Toward morning the weather became so rough as to make it dangerous to remain in the vicinity of the island, and it was decided to run to Levuka, eighty or ninety miles away. In passing through the Koro Sea, where the force of the wind and waves were not broken by any islands, we had about the roughest weather we have yet seen. The wind blew a gale, and with reefed sails, we fairly flew through the water, beating the record for fast sailing between the two islands, by three or four hours. Nearly everything in our berths was thrown out of place, and the passengers were a sorry looking company; but at about 1 P. M., we passed the reef and came to anchor in Levuka. We had a short visit with the English magistrate of Tavuni, before leaving, whose wife we had met at Levuka, where she was visiting. On our return we found that she had decided to keep the Sabbath, and that others were convinced. This lady is a refined, intelligent Christian, and her pastor calls her the most spiritually minded person in the group. Her mind had been previously drawn out on the subject of Christ's second coming, and she feels that our coming has been in the providence of God. In our absence from Levuka a large number of books had been sold, and orders taken for medical books to the amount of over \$250, besides thousands of pages of tracts that had been distributed. A real interest had been stirred up to know more of the truth, and the people are reading the books. In a little over three weeks we had sold and taken orders for \$675 worth of books. We also took four subscriptions for *Good Health*.

On Sunday brother Read occupied the Wesleyan pulpit in the morning, and I spoke in the evening, on the subject of the second advent, showing that this doctrine is as much a part of the gospel as the first advent. Brother Read had twice occupied the same pulpit in my absence.

For several reasons we decided that it was not best to stay longer at Levuka at this time, and so returned to Suva. The night before leaving, at the request of the people, we held a service of song in the Wesleyan church, using our own hymn books. The people were greatly pleased with our songs, and several gave us orders for the hymn books. At this song service the house was full, and the people listened to our hymns with undisguised interest. At the close the Wesleyan minister arose and expressed his pleasure because of our labors in their midst. He told the people that we held some doctrines that he did not believe, but that he believed we were sincere Chris-

tians, and trying to work for the good of the people. He was sorry that we were to leave so soon, and hoped we would soon return. This was said with the knowledge that we had flooded the town with hundreds of dollars' worth of literature. On our arrival at Suva, we found that brother Tay had been having success in putting out the books, having sold over \$200 worth in our absence. A good interest was aroused in the truths for these times, and brother Tay believes that there will be those here in the near future who will obey. From here we go to Norfolk Island, leaving brother and sister Tay to give the field a thorough canvass. Letters for him should be directed accordingly. Letters for brother or sister Read should be sent to Norfolk, and for myself and the crew, to Sydney, Australia.

E. H. GATES.

WHAT THE HEATHEN PAY TO SERVE THEIR IDOLS.

THE following lines from a Norwegian missionary paper will no doubt be read with interest:—

It is a fact that the heathen give more to their idols than we Christians offer to our God. They do not do this from a principle of love, but they wish to appease their gods by good works. The Chinese spend about two million dollars every year to honor the spirits of their ancestors. Besides this, they pay large sums to sustain their numerous temples in honor of Buddha and Confucius. Missionaries have searched carefully and found that the Chinese as a general thing give one third of their annual income to the idols.

In Japan the idolaters have a remarkable custom. Some of them serve what they call "the great and glorious god of self-control." They have a box in their house in which they place a certain portion of their earnings in the harvest time and at other times, to be used for this god. If they make a feast that will cost five dollars, they put one dollar in the box for the idol, and use only four dollars for the feast. Whenever they build houses and buy new clothes or other necessary articles, they do the same way. They save a portion for their idols.

The magnificent temples, which in India are found by the thousand, cost immense sums. The same is true of their idols of gold and silver, adorned with precious stones. When a rich person dies, they often distribute large sums of money to the priests. A peculiar offering is sometimes made in India. A man places himself on a pair of scales and places as much silver on the other scale as corresponds with his own weight. It is evident that immense sums of money are collected for the service of the idols.

May we not learn from this to show more zeal and willingness in sacrificing of our profits to serve the living God, the Father of our Lord Jesus Christ, who alone is worthy to be worshiped? May the love of Christ constrain us to work more and more for the salvation of our fellow-men. We have received the grace of God freely, let us also give it freely.

J. G. MATTESON.

Special Attention.

OUR COMING LORD.

THAT "blessed hope," our Lord's promised and personal coming, has been, in great measure, lost by the church of to-day. There are not wanting those who, as in the early Thessalonian church, say, "The day of Christ has arrived," and claim a millennial presence of the Lord which supersedes the longing for his glorious appearance. And there are still more, in whose minds that definite and personal advent has dissolved into a vague and distant vision of a spiritual millennium.

Instead of looking for Christ, multitudes are looking for the millennium, the conversion of the world, the regeneration of the nations. How different all this from the spirit of—

THE LORD'S LAST ADMONITIONS

and commands! His charge was, Watch not for the millennium, but for the Lord. If it were true that a thousand years of spiritual blessing and universal righteousness must certainly precede his personal coming, then how irrelevant, how absurd, the command to watch for his coming as an ever-impending event! To his mind, and the minds of the early church, there was no such certain interval antecedent to his return. That

was the one goal of hope and anticipation. The apostles themselves so honestly and earnestly cherished this hope, that we find even Paul classing himself among those who hoped to be "alive, and remain unto the coming of the Lord." True, in the later epistle, he does tell that certain things will intervene; but these are not of the nature of the millennium blessings, but the very opposite.

THERE WILL BE A FALLING AWAY;

a revelation of wicked men; a system and a personality of dark and terrible iniquity, in the very midst of which the Lord will suddenly appear in judgment and destruction. Christ's own picture of the Christian age exactly corresponds with this. It is a picture, not of gospel triumph, but of abounding iniquity, of awful temptation, of spiritual declension; a period which has no parallel but the days of Noah and Lot; a period when, regarding the very elect of God, he asks: "When the Son of man cometh, shall he find faith on the earth?"

True, the gospel of the kingdom will be preached among all nations first, but this does not imply that it will be universally accepted. On the contrary, its design is clearly declared to be "as a witness," to utter—

THE WARNING CRY,

to leave them without excuse, and "to gather out of them a people to his name," and complete "the fullness of the Gentiles." Then "shall the end come," and the fulfillment of this last condition cannot now be very far in the future.

As to the prospects of a spiritual millennium before the Lord comes, we find little to encourage such a hope in the history of Christianity. The past eighteen centuries have witnessed many wonderful outpourings of the Holy Ghost, but none of them have brought any such blessed condition. Even if the heathen nations were as much Christianized as England and America have been for a hundred years, it would be a sad millennium.

No; the picture drawn by inspiration is not one flattering to human pride; it is not much like the popular dreams of patriots, poets, and even preachers; it is one of—

TERRESTRIAL CONVULSIONS,

national commotions, spiritual conflicts, and terrific developments of evil, dark, portentous shadow, amid which the only sure gleams of hope and light are from the Morning Star and the Sun of Righteousness. And the events of our own generation, the throes of universal unrest and convulsion, the unparalleled succession of wars and revolutions, the swift and sudden movements of God's mighty providence, the intense activity of good, and the awful malignity of evil,—all seem to echo the words which we have just read from the pen of a great and good man on the other side of the Atlantic. Surely, it may be near, even at the doors. The condition of European society cannot much longer continue. It is one which no word can describe except "drift," and is like Paul's ship in the Adriatic storm, which "could no longer bear up against the wind, and so they let her drive." What is—

THE PRACTICAL VALUE

of this hope? Does it cut the sinews of hopeful endeavor, or does it really tend to sanctify Christian character, and stimulate true Christian effort? Most assuredly it is one of the most practical of all precious promises of our Lord. It must lead every honest Christian to a life of holy vigilance and purity; for "every man that hath this hope in him purifieth himself, even as he is pure." It is one of the strongest influences to separate us from an evil world; for "our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Men who speak or feel thus are not likely to bury their souls in a defiling or a doomed world.

It is the most powerful of all incentives to missionary effort; for, if we are really looking for the end, we will hasten to utter the last warning cry to the world, and, if the preaching of the gospel to all nations be—

THE LAST CONDITION

before his coming, all who "love his appearing," will seek to "hasten" it by fulfilling this condition. Surely, there can be no more sublime and all-constraining impulse than the hope that we, looking past the dark grave to the opening heavens, may be permitted to complete the great commission, to prepare the world for his advent, and then, his last commands completely fulfilled, to turn our face to the heavens, and welcoming him back to earth again, close this age of sin and sorrow with the last prayer of inspiration, "Even so, come, Lord Jesus."

And, finally, it will have a tendency to encourage us amid seeming failures and disappointments, by the intelligent apprehension of his own revealed plan, which foresaw these very failures, and provided for the great victory by his own glorious appearing, and his own sovereign and all-subduing reign.—*Rev. A. B. Simpson, in Christian Alliance.*

SIX YEARS' EUROPEAN WAR EXPENDITURE

THE London *Echo* remarks that the *Temps* of Paris has somehow got hold of a "private" dispatch, as it takes care to call it, sent by the British Embassy in Rome to Lord Salisbury, which is, in fact, a very elaborate statistical report on the "Receipts and Expenditures of the Seven Great Powers of Europe from 1882 to 1888." The *Temps* asserts that the report has been sent to the German emperor. It is very probable that the compilation of this report has something to do with the proposals for a measure of general disarmament which have been attributed to the German emperor. Taking the figures of the dispatch said to have been forwarded to Lord Salisbury, the total expenditure for the six years on army and navy of the seven powers, come to the astounding sum of 974,000,000 sterling, or between four and five billion dollars. This amount is made up as follows:—

France (army and navy)	£230,435,144
Germany	140,398,546
Austro-Hungary	83,910,478
Great Britain	163,372,122
Russia	227,069,998
Spain	47,093,878
Italy	82,635,636

This expenditure grew at the rate of twenty-three per cent in the six years in question. During the same period the total debt of these seven states now amounting to 3,320,000,000 sterling, has increased at the rate of 10.20 per cent, and the interest on the debt at the rate of 13.30 per cent.

And while the able-bodied, and strong, and vigorous are drafted off to fill these armies and devour the fruits of the land on which they do not labor, the crippled, the young, the aged, and the infirm are compelled to support themselves, sustain the government, pay the taxes, provide the pensions, and feed this army of leeches who toil not neither do they spin, but yet flaunt their gold lace and epaulettes, and spend the people's money in military pomp and vain parade.

And what is the object of all this preparation and this waste?—Simply war. And what is war? Let a heathen chief in South Africa answer this question, as quoted by the aged Dr. Moffat, at the Missionary Conference in London in 1878.

"What is war?" said the chief to his comrades. "War cultivates no fields. It plants no gardens. War raises no families and builds no houses. Will you know what war has done? Go to the fields where the strife of battle has raged, and ask the enslaved people, What are you doing here in slavery? They will reply, War sent us down here. Go to the widows and ask, Why do you mourn? and the widow will answer, War devoured my husband, and I am alone. Go to the fatherless, and they will tell you, I had a father, but war ate him up."

—Each year should find us better, wiser, and stronger, more ready for the life that is not measured by human calendars.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., Nov. 10, 1891.

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ANOTHER PURBLIND TEACHER. 17

A PAPER calling itself, "The Way of Truth," which bears no features that we can discover except those of "The Way of Error," makes a cross-eyed assault upon the prophetic period of "a time, times, and a half," as interpreted by Adventists. Under the heading, "A False View Reviewed," it takes a view which is really true, and in its so-called "review," tries to supplant it by one which is foolishly false. It says:—

"Your next reason for taking the 'time, times, and a part of a time' to be three and one-half days, and then three and one-half years, and then finally 1260 years, is that the pope *did* persecute the people of God for 1260 years, commencing in 538 and ending in 1798."

Indeed! who ever took the position that the "time, times, and a half," denoted three and one-half days! We never heard of such an one. The Scriptures use the word "time" to denote a year. In the ordinary Bible year there are 360 days, and in three and one-half such years, 1260 days; and these being prophetic, each day denoting a year, we have a period of 1260 years. We suppose this paper admits (though we have no evidence of it), in common with most Protestants, that the little horn of Dan. 7:25 denotes the papacy. If so, the prophecy declares that into the hands of this horn the saints, times, and laws were to be given during the time named, 1260 years. This period is marked as the time when this horn should "wear out" the saints, called in other places, making "war" with them and prevailing "against them" (verse 21), making war with them and "overcoming" them (Rev. 13:7), and persecuting the woman. Rev. 12:13. And as the result of this work, a great army of martyrs are called upon at last to testify against this power. Rev. 17:6; 18:6, 20, 24; 19:2; 20:4; etc. We therefore call this period of 1260 years the period of papal persecution.

This is met with the flippant remark, "But, dear brother, do you know that your 1260 years of papal persecution is a very shoddy thing?" Seen through the clouded medium of his own mental perceptions, it may look so to the writer. But if he could have had a little taste of it, we imagine he would not have considered it a very shoddy affair.

After stating our position, that the period of 1260 years began when Justinian's decree was carried into effect in 538, by the expulsion of the Goths from Rome, and ended in 1798, when the pope was taken prisoner by the French, the "Way" replies:—

"Now, dear brother, as a matter of fact, this was not the first time the pope was driven into exile, nor the first time the church was without a pope. Neither were the saints, times, and laws given into the hands of the pope in 538. Indeed the pope did not become an earthly 'king of kings' till the time of Innocent III., in 1198, and his power as king of kings was wrested from him when the nations of the earth rallied around the Protestant cause in the sixteenth century."

Reader, what do you suppose this critic means by speaking of the pope's becoming "an earthly 'king of kings'"? Suppose he did not become such till the time of Innocent III. Suppose he never had become such. What has that to do with the prophecy? The prophecy speaks of that power when it was an ecclesiastical or spiritual power merely. It was a horn then. The saints, times, and laws were given into its hands as such; and the pope was made not a "king of kings," or a king of the earth, but the "head of the church, and the corrector of heretics." From that time the

pope's creed was the standard by which to gauge the church; and if any one presumed to depart from that, the persecutor, with the whole civil power behind him, was soon on his track. And it does not matter what experience the pope had as to his temporal dominion, the special subject of the prophecy is his treatment of the people of God. He continues:—

"Thus he [the pope] reigned over the nations as 'king' for only about 400 years! Quite a bit less than 1260 years!"

Here it is again: "Reigned over the nations." But what of it? The prophecy talks about the saints, not the nations. We might as well say that the pope had a pair of mules in his theological stables only ten years—"quite a bit less than 1260 years!" It would have as much to do with the subject, as the declaration he makes. Again we quote:—

"Surely the pope did not have the dominion of the earth during the time of the Lombards, 568 to 773; for he and his party were cruelly oppressed during this time, and finally appealed to the rising nation of the Franks for help, who by success in war gave the pope only a little narrow tract of territory only about 200 miles long, in and about Rome."

We repeat, what has this figuring over the pope's temporal and political affairs, to do with his spiritual oppression of the people of God? Suppose he was at times, politically, in trouble. Could a so-called heretic raise his head in safety during this time? That is the question.

Once more:—

"And surely the pope did not have the governance of the world during the time of the Saracenic invasions of Europe in Spain and Gaul in the latter part of the eighth century."

And a little further on, he uses the very same expression in regard to the year 1798, as follows:—

"And surely the pope did not have the governance of the world in 1797; for the nations had become Protestant, and how, then, could he lose in the year following, 1798, what he did not possess? Your expositions truly show what desperation people will resort to, to maintain a pet theory."

Can the reader tell what the man means by talking all the while about "the governance of the world," when the prophecy talks about something else. We would advise him, before he undertakes another review, so to discipline his mind as to be able to grasp and understand and keep in mind the position he wishes to controvert, and not be found shooting north to hit a mark that is set up in the south.

IN THE QUESTION CHAIR.

113.—"GENERATIONS" AND "DAY" IN GEN. 2:4.

Please explain the sense in which we are to understand the words, "generations" and "day" in Gen. 2:4. W. E. S.

Answer.—Thus far in the narrative we have a general account of the first seven days of time. The record is now to enter upon a more particular description of the creation of man and the multiplication of the human family. And this new section is opened with the word "generations," which is here used for the first time. But all the other principal divisions of the book of Genesis are commenced in the same way. Thus we have, "the generations of Adam" (5:1); "the generations of the sons of Noah" (10:1); "the generations of Shem" (11:10); "the generations of Terah" (verse 27); "the generations of Ishmael" (25:12); etc. Bishop E. H. Browne (The Speaker's Commentary) says on this point: "The application of the word [generations] here (Gen. 2:4), is very appropriate. The primary creation of all things had just been recorded. The sacred writer is about to describe more in detail the results of creation; and as the history of a man's family is called the book of his generations, so the history of the world's productions is called the generations of the heavens and the earth.

The word "day" is doubtless used in its broad, and not its precise, sense, meaning not a period of

twenty-four hours, but an indefinite space of time; as Christ says, "Abraham desired to see my day," and as we read of "the day of the Lord," etc. It can generally be easily decided from the context in what sense the word is used. It is precise in Genesis 1.

114.—GIVE TO THE STRANGER.—DEUT. 14:21.

Will you please explain through the REVIEW, Deut. 14:21, first part? I am at a loss how to harmonize it with Matt. 7:14. E. S. P.

Ans.—All the regulations imposed upon the Jewish people were such as were calculated to impress upon them that they, as the people of the Lord, were to be different from all other people. Hence, among other things, they were not allowed to eat what other people might eat. This passage shows a clear distinction between the moral and ceremonial laws. The Sabbath, and all other moral laws, the stranger was obliged to observe while among them, as well as themselves, but the distinction in meats was not binding upon him.

As to the right of giving the stranger such food as they could not use themselves, that was left dependent on the customs of the strangers and aliens who were among them. They were not obliged to use anything they did not choose to use, and were not accustomed to use. If they were accustomed to use that which died of itself, the Israelite was not to interpose to prevent it, but might give him, or allow him to buy, for that purpose, anything of that kind he had to dispose of.

This custom was permitted in those days perhaps on the principle laid down in Matt. 19:8, whereas the advanced development of the gospel, as set forth in the New Testament, according to the golden rule of Matt. 7:12, might render such a course now inconsistent.

115.—DANIEL AND THE REVELATION.

How long have Daniel and the Revelation been used by Protestant ministers as text-books for preaching? L. G. M.

Ans.—Doubtless they have been used more or less ever since the Reformation; but they were not made special subjects of study and exposition until the great Advent movement of half a century ago, which was so largely based upon the prophecies of those books.

116.—EVER LEARNING.—2 TIM. 3:7.

What does the apostle mean, when he says in 2 Tim. 3:7, "Ever learning and never able to come to a knowledge of the truth?" Also, what is meant by the baptism of fire? A. K.

Ans.—Paul, in 2 Timothy 3, is speaking of the apostate professors of the last days, shading down into open Spiritualism, as brought to view in the next verse. These men who reject divine revelation, the only source of true light in spiritual things, are most voluble in their praises of science, so-called, and loud in their claims to unusual wisdom. As the apostle says, they use "great swelling words of vanity;" they claim to have made most wonderful advances in knowledge; and yet they are continually bringing out some new theory. They are ever learning, or profess to be so; but they never can arrive at the truth, because they have turned away from the only source of truth.

As to the baptism of fire (Matt. 3:11), the fire mentioned would naturally be understood to be the same that is brought to view in verses 10 and 12. Every tree, John says, that bringeth not forth good fruit, is to be hewn down and cast into the fire. I baptize with water unto repentance, that is, such as will repent; but to those who will not repent, he does not say what he will do; for he could do nothing with such. Then he introduces Christ, who was coming after him, mightier than he. He shall baptize you, he says, with the Holy Ghost; that is, those who will repent, and that is the highest spiritual endowment that can be given. Then he tells what Christ will do with those who will not repent; he will baptize them with fire. Then the next verse still further explains. He will gather

the wheat into his garner; that disposes of the righteous; and then again comes in the fire. "He will burn up the chaff with unquenchable fire." Inasmuch as fire is brought to view in the verse before, and the verse following, as the agent of destruction to the wicked, it seems wholly unallowable to suppose it to be used in the verse between, without an intimation of any change of meaning, in a different sense, as a blessing to the righteous. Rather, we think it should be taken in the same sense as the others, as an agent of destruction to the wicked.

117.—ANOTHER COMFORTER.—JOHN 14 : 16.

1. What is the meaning of the expression, "another comforter," in John 14 : 16?

2. Please explain 1 John 16 : 13.

3. If the Holy Spirit is not a person, what is meant in 1 John 5 : 7?

A. O.

Ans.—1. Christ is himself a comforter; and while he was here upon the earth, the disciples rested in his personal presence. But he was about to go away, and what would compensate them for the loss of his presence?—He promises, "I will send you another comforter" in my place, that is, the Holy Spirit.

2. John 16 : 13 describes the work of the Holy Spirit, and it is so connected with the Father and the Son that it is itself personified and spoken of as doing what the Father and the Son do through it.

3. 1 John 5 : 7 is an interpolation.

THE MESSAGE, AND ITS ADVANCEMENT.

The third angel's message of Rev. 14 : 9-12 is the great special characteristic doctrine of Seventh-day Adventists. It has stood out as the most prominent feature of their work ever since they had an existence as a denomination. The close proximity of the coming of our Lord in his glory; the terrible events connected with it to an impenitent world; the precious and most comforting hope of eternal salvation to those who have believed in it, and prepared for it; the work of preparation in accepting God's commandments in their entirety as his standard of everlasting righteousness, with humble obedience to them all, with all the noble, elevating, purifying, and saving truths of the gospel as Christ and the apostles taught it,—these are most important features of this broad and all-embracing message. It is just such a message as the world needs at such a time, and *must have*, suitably to prepare it for that grandest of all events the world has ever seen or will see. If Christ's first advent was important, his second coming must be still more so. The former was a preliminary preparation for the latter.

There was seen the Man of Sorrows, acquainted with grief; the humiliation, temptation, faithful obedience; the noble life of suffering, infinite mercy, goodness, love, and tenderness, and the bitter cup of sorrow drained to its dregs, dying apparently forsaken of God and man. O, the infinite love of this great sacrifice! But the second coming exhibits the glorious results growing out of it,—the grandeur, majesty, and omnipotence of him so despised; the hosts of the trophies of his salvation gathered from all lands and every clime, never to pine, sorrow, suffer, nor die, but dwell in endless bliss; the redemption of this one lost world, cursed and blackened by sin, made bright and beautiful forevermore; the just punishment for Satan and his followers who have rebelled without cause and defiled God's fair works and destroying myriads of his creatures: and the final restitution to purity, beauty, and perfection of every part of God's universe, and the complete oblivion of all evil. The first exhibits the humiliation, sorrow, shame, and anguish, paying the price; the second, the exaltation, the joy, the endless bliss and glory, the reward for which it was paid.

In the third angel's message we stand contemplating the final crisis, just before the glorious reward is to be bestowed. The closing scene is to be grand,

soul-testing, brief, but terrible, ending in glorious deliverance. We see the forces gathering on every hand for the final conflict. Multitudes of good people not yet blessed with the proper knowledge of this message, realize that that wonderful crisis is just before us. Many have some dim, indistinct perception that the Saviour may be near, but have not the clear light. They are groping for it, and God may be using them in a measure to break down the miserable prejudice with which Satan has sought to envelop this most important truth. But they need to know the whole truth as God has revealed it in the message. All over the earth there is a dread of something startling. Nations and mighty hosts of armed warriors are looking with dread to a terrible conflict liable to burst forth at any moment. They may well tremble in view of the great battle of God Almighty, when the "winepress" "without the city" shall be "trodden," and blood to the horse bridles, for a thousand and six hundred furlongs, shall be shed. Rev. 14 : 20. Every implement of terrific destruction seemingly possible for man or devils to invent, is being now forged and brought upon the scene of action.

The religious forces are rapidly arraying themselves for persecution, seeking to enlist the government to consent to blend Church and State and put under the ban those who will keep God's commandments. To those of us who are old in the work and remember its small beginnings, the changes which have taken place are simply marvelous. The predictions then made concerning the spread of the message and our conceptions of the same, are more than realized. While we looked for the conflict between the true and spurious Sabbath, we could not then conceive in what shape these things would come about. Now we can see rapidly advancing, not only in our nation but all over the world, the very form of the conflict. The believers in a temporal millennium evidently think Sunday laws an important step in bringing it about, so all over the world they seem to be working for them. Public sentiment is changing, as Sunday advocates wax bold and vigorous. And it is not to be wondered at that this should be so, when we stop to realize the belief of the people concerning Sunday sacredness, and their incorrect views of divine truth, human rights, and the proper sphere of civil government. They need the clear light of truth to take the fog out of their vision.

The third angel's message is the central citadel of our work. It embraces in its grand design all moral duty, all gospel truth. It is that *perfect reformation* to which many of the Reformers looked with hope, realizing their lack of reaching it, and believing surely it must come before the Lord could be revealed in his glory. It is the last great moral, religious reform preparatory to Christ's coming. As a people, we must keep this fact constantly before the mind. We should act with proper caution and discretion in talking of it by name to those who know little or nothing of our reasons for believing in it, yet we should cherish it in the citadel of our hearts, as the great work of God for this time. We must not let anything obscure it in our minds. Christ's coming and the work of preparation for it, and making the knowledge of it known to the ends of the earth, are the objects to be consummated—the hopes we should cherish.

And how many encouragements we have, as the work advances! How the way is opening up for the truth to go to all lands and peoples! How the rays of light are spreading to the dark corners of the earth! And what a contrast we now see in this respect to what could be discerned twenty, ten, yes, five, years ago! Those of us who have been long in the work, can realize this as no others can. It seems but a little while since Elders Matteson, Andrews, and Bourdeau went to Europe first. We well remember it. How little we knew of the condition of things then, the difficulties to be met, the best moves to be made, the agencies to be used, the training needed for the work! With no books, pa-

pers, tracts, or anything for that immense field, it was like groping the way in the dark. But what a contrast! The light now is rapidly advancing in some of those nations, and in nearly all, something is being done. Now there are organized Conferences, missions, canvassers, large printing-offices, and thousands of believers, interested in the propagation of the truth. The Old World is being enlightened with the glory of the message. How short the time seems since Elder Haskell and his pioneer party started for the great southern continent of Australia, the antipodes of our world. It seemed a long way to go, and a strange world to enlighten; but now the work has become a marked success there. Not only has it been established in Australia, but New Zealand, Tasmania, and the hosts of islands in the broad Pacific are now being visited, and hundreds are rejoicing in the truth. "The Dark Continent" has the light shining on it on the north, west, and south, and precious souls are blessing God in the same words that we ourselves use for the precious truths of his word. And South America in its dark Catholicism begins to call for help. The West Indies are being visited. China and Japan are not forgotten. Indeed, openings are found everywhere for the great last-day message, and honest souls are receiving it.

G. I. B.

(Concluded next week.)

16

LEPROSY, AND THE OFFERING FOR ITS CLEANSING.

In different portions of the world leprosy is not an uncommon disease. It is so contagious that those who are afflicted with it, are placed in secluded spots, such as islands, where they can live by themselves. Those who come in direct contact with them are not permitted to leave the place to mingle with the world, lest they carry with them the disease. There are different kinds of leprosy. Some kinds are more contagious than others. We have visited the leper island off Cape Town, South Africa, and seen them in other places; and to describe the worst cases to those who have never seen them, so that they could get a correct idea of the awful nature of the disease, would be impossible. It is worse in those countries where immorality prevails. It fitly represents sin, and was looked upon in former times as a special judgment of God because of sin.

The first instance we have recorded of leprosy, was the case of Miriam, because of the part she acted in murmuring against God's appointed leader. The following is the account as Moses gives it: "And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle, and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed, when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." (See also 2 Kings 5 : 20-27; 2 Chron. 26 : 16-21.)

The Jews looked upon those thus afflicted as having sinned so greatly that God could not forgive them, and they were a living monument of God's displeasure. Those thus afflicted were to rend their garments, let the hair of their head hang down dishevelled, cover themselves up to the upper lip, like mourners, and warn every one whom they happened to meet, by crying out, "Unclean, unclean," as they defiled every one and everything they touched. Lev. 13 : 45, 46; Num. 5 : 1-4; 12 : 10-15; 2 Kings 8 : 3, etc.

The healed leper had to pass through two stages of purification before he could be received back into the community. After being examined by the priest, two live, clean (uncaged) sparrows were brought with cedar wood, scarlet, and hyssop. One

of the birds was killed in an earthen vessel, over running water. The living bird, scarlet, hyssop, and cedar wood, were to be dipped in the blood, and the living bird let go free; while the blood was to be sprinkled on the leper, who was to be cleansed seven times and pronounced clean. He then was to shave himself, and remain out of the camp seven days.

The second stage of purification was on the seventh day to shave himself again, and on the eighth day to bring a sin, or trespass, offering to the Lord, also a wave, or thank, offering. Then there was placed on the tip of his right ear and on the thumb of his right hand and the great toe of his right foot, some of the log of oil which was brought for a thank-offering, also some of the blood of the sin-offering. This was a most solemn act of consecration, indicating a most thorough repentance of sin, after being cleansed both from sin, and the effect of sin in the disease of leprosy.

This was to show, first, a realizing sense of the awful nature of sin and its effect, both physical and moral; second, a genuine repentance for the sins committed; and, third, the goodness and mercy of God in forgiving sin as well as in healing disease. Those who received this blessing, showed their appreciation of it and their acknowledgment of God's goodness, by thank-offerings and a consecration of their lives to his service. These ceremonies were an object lesson to point the sinner to Christ, who was to bear the sin of the world; and, consequently, the ceremonies themselves ceased in Christ, but the sinner still lives to be forgiven by the purchase of Christ's blood, the same as before.

Jesus teaches us by the instruction given to Simon the leper, that he would have us realize that disease is the result of sin as much now as in former times, and it is he who bestows the blessings of health as well as the forgiveness of sin; for "whether is it easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" But he would have those who are the recipients of these blessings so appreciate them as to express it in bringing a thank-offering for them. This is taught in the instruction to Simon the leper. "See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Matt. 8:4. These words form a part of the gospel, and they come down to us with as much force to carry out the principle of thank-offerings for blessings received as when addressed to Simon to make known the work of Christ in delivering him from that awful disease. Should we not now be as thankful for blessings received as then? And if so, will we not show it by a thank-offering? Then, why is it there are so few and meager thank-offerings for blessings received? Is not the religion of Jesus Christ as practical in the nineteenth century as when Christ was on the earth, or during any former period?

The commending of the poor widow who cast in her two mites (Luke 21:1-3); the working of a miracle to obtain the fifteen pence for Peter to pay the sanctuary tax for himself and Christ, although not really necessary (Matt. 17:24-27); the words of Christ, "This day is salvation come to this house," on the occasion when Zaccheus gave a thank-offering to the poor, and a trespass-offering, and made restitution to those from whom he had taken aught (Luke 19:1-10); the Saviour's saying to those sitting at meat that Mary had "wrought a good work," and "whosoever the gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (John 12:2-9; Matt. 26:6-13); not only set a divine sanction upon offerings in a most solemn and impressive manner, but also teach the importance of them in every place that the gospel is to be preached.

We can but conclude, therefore, that the importance of making offerings was taught by Christ in the gospel, by precept and example. In the above cases referred to, they are to be voluntary thank-offerings. They flow from a heart that appreciates

blessings that have been received. When the life of Christ and the blessings we are daily receiving, become so real to us that nothing we possess is too costly for the Saviour, we shall experience much of his salvation in our own hearts and in our families.

S. N. H.

MEETINGS ATTENDED. 17

It was our privilege to be present at the dedication of Union College, Sept. 24, which has already been reported by Elder Smith. Here we met brethren J. G. Matteson, W. B. White, O. A. Johnson, and others, with whom we had councils in reference to the different branches of work with which they are connected. We were glad to find Elder Matteson enjoying such a good degree of health as he does. We hardly expected this a short time ago. He is able to preach some, and to be continually engaged in writing.

On our return from the West, we stopped a short time at the camp-meeting at Milton, Wis. We spoke five times to the people. The meeting was well attended, it being only a local meeting, and the interest was good. It was a pleasure to meet so many of the old pioneers in the work, in southern Wisconsin. They manifested a deep interest in the growth of the message, and rejoiced in the prospect that the final consummation was very near.

Sept. 30 to Oct. 5 we attended the Conference and camp-meeting of the Atlantic Conference, held at Mt. Holly, N. J. We were all very much surprised to see so large a number in attendance. They did not expect more than half the number that attended. Over eighty tents were pitched and occupied by the campers. The meeting was a good one in every respect. The Lord has greatly blessed the work in this Conference, and if laborers and people continue to be faithful in their work, they will see still greater advancement. Unity and harmony characterized all their business meetings. We feel greatly interested in this important field. All who attended, went away much encouraged in the Lord.

Oct. 7-11 we attended the closing part of the ministerial institute for Dist. No. 2, held at Austell, Ga. This was our first visit to the South, and it was a great pleasure to meet the different laborers and other brethren in this field, a number of whom we had never met before. There were about sixty in attendance while we were there. A number more had been there and returned home. The interest was excellent, and the instruction was very much appreciated. The institute was in charge of Elder R. M. Kilgore, assisted by Elders A. T. Jones, E. J. Waggoner, and others. The work in the South is making good progress. We see no reason why the South is not as good a field as any other. We have learned of quite a number of our brethren in the North who have gone South; if they prove faithful to the work and the truth, they will be a source of strength. The laborers and brethren generally are of good courage. Personally we feel a deep interest for the progress of the work there. With their present force of laborers, which has been considerably increased the past few months, we may expect to see the work pushed vigorously on, and much accomplished.

There is a loud call for a school in Dist. No. 2. The matter was talked up in their councils, and a committee was appointed, with power to take action as far as the way might open. We see a demand for a school in this district, and are very desirous that proper care may be taken with reference to location, etc. A proper location is of so much importance that it cannot help but have an important bearing and effect on the future of the work in the South. We cannot afford to make any mistake.

Returning to Battle Creek, we attended the special meeting of the General Conference Association, called to consider some matters relative to the school interests in the northwest, the territory of the North Pacific and Upper Columbia Conferences. The Association met Oct. 14, and continued in session

three days, during which time various questions with reference to the work were considered. We greatly appreciate the value of these councils with leading brethren on the many important questions that are coming up so frequently. By this means the cause receives the benefit of the most mature judgment, and our brethren generally can have the assurance that all these measures are most carefully considered. And again, by this means the responsibility of important measures does not rest on a few, but is shared by a much larger number.

Oct. 22-26 we attended the State meeting of the South Dakota Conference, held at Swan Lake. It was a surprise to us to meet so large an attendance from the neighboring churches. By actual count it was found that there were 105 visitors present from other churches. Our church building could not begin to hold the congregation. The Methodist friends kindly granted us the use of their church on Sabbath and Sunday. The two churches were four miles apart, and both were full. In the M. E. church the services were conducted in English, and in our own church they were conducted in the Scandinavian. In the forenoon of each day we spoke in English, and in the afternoon in the Scandinavian. The weather was most favorable, giving the best opportunity for all to attend every meeting. The meeting will certainly prove a great blessing to the work in the Conference. The brethren and sisters seemed to be of excellent courage. The present season has produced an abundant crop, which has greatly relieved the embarrassment occasioned by the shortage the year before. This has increased the finances of the Conference, and created general courage.

We occupied much time in presenting before the brethren the workings of the different branches of the missionary work, and what is being accomplished in the different parts of the world. Also the strait in which we find ourselves, for men and means with which to meet the ever-increasing demands of our work, was considered. It seemed to please our brethren much, and they assured us that they would take an increasing interest in all the branches of the work.

If all our people could but realize our time and its opportunities, we are sure that they would do all in their power to meet the urgent calls that are coming from every quarter. What we need *most now* is funds with which to carry on the work. Surely no opportunity should be lost in such a time as this.

O. A. OLSEN.

"PITCAIRN" NOTES.

A copy of the *Fiji Times* has just reached us from our missionaries with the "Pitcairn," from which we gather a few items.

The date of the issue received is Wednesday, Aug. 12, 1891. Under "Shipping Intelligence," we find notice of our missionary schooner in these words:—

"The American mission schooner, 'Pitcairn,' belonging to the society of the Seventh-day Adventists, and now visiting these waters, proceeded to Levuka on Monday."

An editorial note speaks of public services held by our brethren there, as follows:—

"The Seventh-day Adventists held a public religious service on board their schooner on Saturday afternoon, at which several from on shore attended." "On Sunday at four o'clock, a special meeting was held in the Mechanic's Institute, which was crowded. The services were conducted by Elders A. J. Read and E. H. Gates. . . . The worship consisted of prayer, hymns, and a sermon, the latter being preached by Elder Gates, who took his text from Luke 9:10, 'For the Son of man is come to seek and save that which was lost.' The sermon was very effective, exceedingly well delivered, and evidently made a deep impression on the audience. The singing was superlatively good, those who were present declaring it to have far exceeded anything heard at the ordinary places of worship here. The proceedings lasted for an hour and a quarter, and all went away much gratified."

The editor then makes a comment on the character of Seventh-day Adventists, which is peculiarly suggestive:—

"There is one incident, however, which requires notice, and which would lead one to doubt the perfect Christianity of the sect referred to. No collection was taken up, either during or after the service! Evidently the Seventh-day Adventists cannot be regarded as among the rigidly orthodox. If only they may improve in this direction and their claims to be of the highest."

A general inquiry on the part of the Fijians in regard to the "Pitcairn" and the object of its visit there, was responded to by the *Times* in an account consisting of nearly a column, of the Seventh-day Adventist people, their work and present standing; and on the whole, is generally a fair and accurate account.

Previous to this, our work was unknown in that region; but through the providence of God, the way is being opened, and the seeds of truth are being sown. May God's blessing continue in large measure with these workers. N. W. L.

Religious Liberty.

CONDUCTED BY A. O. TAIT.

SUNDAY FROM CUSTOM NOT FROM STATUTE.

At a district meeting of the American Sabbath Union recently held in Chicago, Rev. Galusha Johnson read a paper on the subject of "Scripture doctrine of the Sabbath." After setting forth the Scripture on this subject, both from the Old and the New Testament, in a clear and lucid manner, the paper closed with this question: "If we admit the Sabbath, and Sabbath law, why not keep the seventh day of the week?" Then followed a discussion of the paper, by those present. The author of the paper held that Constantine only recognized an existing institution, when he issued his Sunday edict. Rev. C. A. Blanchard, the President of Wheaton College, made this remarkable statement: "In courts of law there are many cases on the docket that are not based on the statute, but simply on the practice and usage of courts. So with the change of the Sabbath. We do not claim to have any command for the change of the Sabbath from the seventh day to the first, but we have the example of the apostles, and the church since their days." And this he considered very strong and conclusive evidence in favor of the observance of Sunday.

If the example of the so-called Christian Church is to be taken as evidence in favor of the divine appointment of an institution in one case, without regard to whether it conflicts with the word of God or not, then why not apply this rule in every case? Why make any exception?

President Blanchard would hardly admit this argument in favor of the doctrine of purgatory, which is as old an institution as the observance of Sunday in the Christian Church. In fact, the foundation of this doctrine is found in the writings of heathen philosophers who lived centuries before there was any Christian Church.

Certainly purgatory has all in its favor that he claims for the institution of Sunday. And why reject the doctrine of the adoration of the Virgin, saint worship, and prayers for the dead? These, with a long list of like observances, stand upon the same foundation, and have an equal right to the same of having the example of the church in their favor, and are still held sacred by the most powerful, and far the most numerous branch of the professed Christian Church; and yet President Blanchard rejects all these, because they do not have the authority of the word of God, or, in other words, are not "based on the statute."

The only argument that can be used in favor of the Sunday institution that is not applicable to the others named, is the fact that God did institute the

Sabbath, and blessed and sanctified it. But this was the seventh day of the week and not the first. The Lord has never removed his sanctification from the seventh day of the week, and as the usages of courts never change facts, so if all the professed Christian Church should unite in observing the first day of the week instead of the seventh, it would not change the fact that God rested on the seventh day, and blessed and sanctified it.

President Blanchard's magnificent ability and eminent learning have not led him to reason in the manner that he does, and he does not in other matters. But we fear that his zeal for Sunday and Sunday laws, leads him to do violence to his better judgment.

ALLEN MOON.

AN EXPERIENCE WITH LABOR ORGANIZATIONS.

A LETTER just received from brother Ballenger of Chicago, gives an interesting account of some of his recent experiences with a labor organization, in connection with his work in that city. Brother B. says:—

"I found one of them very much in favor of legal aid in closing workshops and business places on Sunday. Others present joined with me in declaring that Sunday laws are dangerous, and that the only proper means is moral suasion. Later on, the gentleman and I had a quiet talk regarding the matter, and I endeavored to show him that it was the plan of the church to enlist the working men to aid them in securing just what the laboring man does not want. Before I left him, he stated that he had worked hard to secure a Sunday law in the Illinois Legislature four years ago, and that he was now glad the law did not pass."

This shows how a little patient labor will win an opposer over to the side of truth. We make a mistake in thinking that because a man opposes us, he is therefore perverse. And in our talks with our fellow-men we use sharp arguments, often with warmth bordering on anger, when if we would work more, with a due appreciation of the fact that if we would overcome prejudice, we must in "meekness instruct those that oppose themselves," we would many times see a soul won rather than an enemy made more bitter. Nothing but the wisdom of the Master will enable us to lead men to him.

SUNDAY DISCUSSION AT SALEM, MASS.

At a Congregational club meeting Oct. 26, in Salem, Mass., the Sunday question was discussed under the heads of, "Sunday travel," "Sunday in the home," "Sunday traffic," "Sunday rest," "Sunday reading," and "Sunday visiting." The sentiment seemed to be unanimous that the day should be kept quite strictly. The following points made by the speaker on "Sunday travel," characterize the whole discussion:—

"It is becoming manifest that the present generation is observing the Sabbath far different than was the former custom. A person now does things which he would have condemned years ago. It is God's will that we should rest one day in the week, and the Sabbath is the day appointed. Sunday riding is wrong, unless done for the Lord. Trains, horse-cars, etc., all should be run if in the service of the Lord. He deemed it a blessing to have vehicles with which to convey the aged to church. He concluded his remarks by saying he always voted against Sunday camp-meeting, for which he was applauded vigorously. Sunday bicycle riding he considered the most pernicious habit of all."

Such talk is all right if carried no further than to include church members who believe in the Sunday Sabbath, and the voluntary observance of these regulations. But when Christians ask for laws to compel such a strict observance of Sunday upon unbelievers and all alike, they are doing a serious wrong, and in the end will see that they are breaking down the very cause that they are trying, in their bigoted and blind zeal, to build up. It would seem that the history of the church is useless if it does not teach us the folly of attempting to compel by law the observance of any belief or practice.

THE "CIVIL SABBATH" OR DISGUISED RELIGIOUS LEGISLATION.

THE above is the title of a new tract just from the press, published by the National Religious Liberty Association. The discussion of Sunday laws is rapidly turning in the direction of securing a "civil Sabbath," entirely distinct from the idea of enforcing the religious observance of the day. This is simply a trick to catch those who are not on their guard, and the above-named tract exposes the fallacy of such arguments and schemes, in a very clear manner. It shows that all religious persecution has been waged under the guise of simply obeying the "civil" power, exposes the position taken that man requires one day's rest as a physical necessity, and otherwise discloses the errors connected with this theory of a "civil Sabbath."

The tract should have a wide circulation, especially where the National Reformers and others are the most active. Wherever the agitation on this Sunday-law question has been raised in the least, the tract cannot fail to do good. And if it can be placed where the subject has not as yet been discussed, it will be all the better to have the mind fortified with truth before the error comes along.

It is an eight-page tract; price thirty cents per hundred. Order of your tract society, or the National Religious Liberty Association, Battle Creek, Mich.

—The decision of Attorney-general Jones of Washington that the reading of the Bible, repeating of the Lord's prayer, or singing hymns and sacred songs in connection with school work, is forbidden by the constitution of that State, as well as by the Constitution of the United States, is creating quite a little discussion and interest in that part of the country.

It is a matter of note that, notwithstanding the lesson of past history, we are in an age when many would-be reformers are trying to press their particular views, by means of crowding them upon the State, and into the civil statutes at every opportunity, and those of us who have learned of the great facts in connection with the prophecy pertaining to our time, can see in this a marked indication that we are rapidly approaching the time when ecclesiastical power shall dominate to enforce the creeds and formulas of worship adopted by that apostate power which shed the blood of so many martyrs during the Dark Ages.

As these matters are coming to the front, there is danger that many of us will fail to see their importance, and hence be unprepared for the final issue when it comes.

—One of our correspondents in Minnesota informs us that Duluth is manifesting quite a little interest in the lectures of Moses Hull, in that city, upon the subject of Spiritualism.

The same city was also quite deeply stirred during the summer, upon the subject of closing all forms of business on Sunday. Our correspondent says that these two subjects have created a deeper interest in the public mind than anything else that has recently visited that locality.

The agitation in regard to Sunday legislation is now moving in its given line, and Spiritualism also seems to be moving in a line of its own; but we know from the sure word of prophecy that the wonder-working power of Spiritualism will yet be exerted in enforcing the legal observance of Sunday, which we have long held to constitute the mark of the beast. It should be a subject of deep interest to every student of prophecy to note the rapid progress that is being made in the matter of securing Sunday legislation and also in the development of modern Spiritualism.

—A correspondent from Nebo, Ky., writes us that the ministers of all denominations, both white and colored, in that locality, consider that the decision of Judge Hammond in the case of brother King, is just and right. They are preaching that Seventh-day Adventists and all people should obey the laws of the land by observing Sunday, the day upon which the great majority rest. Kentucky is not the only place where such preaching is being done; and as we see these onward movements, it should give us courage, knowing that our positions are correct in regard to the prophecies of Scripture. Such preaching might have seemed more proper in some papal country at the beginning of the sixteenth century, but where the spirit of freedom and religious liberty is imbibed as fully as it has been in the United States, it seems quite out of place.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126:6.

THERE ARE MANSIONS FOR ALL OVER THERE.

BY C. P. WHITFORD.
(Coloma, Mich.)

TUNE—"Sweet By and By."

THERE'S a home for the weary of earth,
Which the Saviour has gone to prepare;
You're invited to-night, my dear friends,
To accept of those mansions so rare.

CHORUS.

In that home, blessed home,
We shall meet the dear Saviour who died;
Died for you—died for me,
We shall ever abide by his side.

For that country I've started, my friends;
Will you go and with me have a share
In a home having joys without end,
In a land that is deathless and fair?

CHO.

Will you go? will you go?
There are mansions for all over there;
Heaven is free—Jesus calls,
There is room for the world over there.

All ye lone, weary pilgrims of earth,
O be faithful and soon will be o'er
All the journey to mansions above,
Where no evil shall trouble you more.

CHO.

In that home, blessed home,
With the saints of all ages we'll sing;
Who will go? Who will go?
Where with music all heaven will ring?

In the city no need of the sun;
For the Saviour's the light of the place;
Every brow with a crown he'll adorn,
While gladness shall beam from each face.

CHO.

Lovely home, blessed home,
O, I long in my heart to be there;
Come, my friends, will you go?
Here are treasures abiding and rare.

"There are mansions for all over there,
For the poor and the homeless below;
There is room for the world over there,
And the Saviour invites all to go."

CHO.

Will you go? Will you go?
There are mansions for you over there;
Come and go; come and go.
There is room for the world over there.

FLORIDA.

SPRING GARDEN.—Since returning from the southern institute, I have been with the people at Spring Garden. I held several meetings, and attended an association of the Baptist friends. The interest is still very good to hear the word, so that I think our work the coming winter, will be largely confined to this vicinity. On Sunday, Oct. 25, two willing souls proclaimed to the world that they had died in, and risen with, their Lord, to walk "above the world and sin." One of these, Theodore Shemytlo, is a Polander, seventy-eight years of age, educated for a Greek Catholic priest. He was at one time banished to Siberia, but made his escape to America. His history is an interesting one, which may at some time be published, as there are calls for it. His wife, a Scotch Presbyterian, was baptized also, being the first of her family to be immersed.

It was truly good to see these souls rejoicing in the Lord. We feel confident that there are others soon to follow. "Praise the Lord."

Oct. 29.

L. H. CRISLER.

MISSOURI.

CLEARMONT.—We closed the meeting at this place Oct. 18, having continued six weeks and one night, and spoken forty-eight times. We had much opposition from the first, but the Lord gave us liberty in presenting the truth, and we had the pleasure of seeing eight honest souls, all heads of families, come out and sign the covenant. One old mother in Israel, who had been a member of the Dunkard Church for a number of years, was greatly rejoiced, saying she had never heard so much truth before. There are a number of others who are thoroughly convinced, and we yet hope to see them freed from the power of Satan. Including the four Sabbath-

keepers already here, a Sabbath-school, composed of ten adults and eight children, was organized.

One subscription was taken for the REVIEW, and one for *Good Health*. We sold and gave away 3,000 pages of tracts; also sold two copies of "Civil Government and Religion," two of "National Sunday Law," one of "Marvel of Nations," and one "Thoughts on Daniel and the Revelation." The donations amounted to \$10.40.

The friends here were very liberal in looking after our temporal wants, and many pleasant acquaintances were made. We leave a good interest, and hope to see it followed up soon. We praise the Lord for all his blessings.

H. K. WILLIS.
L. W. FELTER.

THE WORK IN MINNESOTA.

THE five local camp-meetings held in Minnesota the past summer have been seasons of refreshing to all who have attended. They have been held at such points as would accommodate large numbers of our people. Everything was done to make it pleasant for those who should attend, yet there were not as many present as we hoped to have seen. It seems as though Satan is doing much to keep our brethren buried up in their cares and perplexities, and they cannot get time to attend these seasons of divine worship. We fear many are making a mistake in not taking more time to attend to spiritual things.

The preaching was calculated to lead the brethren to a sense of their needs, and then to inspire confidence in the word of God, that when we confess our sins, God forgives and removes them "as far as the east is from the west," and that we are not dependent upon ourselves for righteousness, but God imputes it to us by faith when we believe, as he did to Abraham when he believed. When this was realized, light came in, and hope and courage took the place of fear and doubt. Several were restored to health in answer to prayer, and went from the meetings rejoicing and praising God for his tender mercies toward us. We have reason to feel grateful, as we see what has been done at these meetings. Many who came under clouds of darkness, went to their homes rejoicing in knowing they were accepted of God.

There seems to be a rising interest all through the State. The Macedonian cry comes up from all parts, "Come over and help us," and plans are being laid to answer these calls as soon as possible. The meeting at Osakis was held in connection with the tent-meeting in progress at that time. Quite a number here have embraced the truth as the result of the labors of Elder W. B. Hill and those associated with him in labor. A meeting-house is under process of construction which will soon be ready for meetings.

We had excellent weather all through, except at Good Thunder. Here it rained most of the time. Not a word of complaint was heard from any, but instead, feelings of thankfulness were expressed for the blessings the meetings afforded. Elders Shrock and Westphal from Wisconsin were present at Good Thunder, to labor in the interests of the German work, there being quite a number of that nationality in this part of the State.

The interests of Union College were looked after, several paying their pledges made to establish the school; others will do so as soon as threshing is over and grain marketed. The interest in the missionary work is rising. Our brethren hail with delight the *Signs of the Times*, enlarged as it is to a sixteen-page paper. This will give a paper that can be used as a pioneer sheet, and which will commend itself to all intelligent-minded people. Large clubs are already being taken to meet the interests of the missionary work in the societies where weekly missionary meetings are held. The society at Minneapolis starts in with a large club, to meet the interest created by the weekly meetings held here. There is a growing interest in this church. The meetings are better attended, and the brethren and sisters are manifesting more interest in the work than for some time in the past. They have districted the city, and apportioned a part to one individual who will visit every family in the territory assigned him. They distribute the reading-matter by personal visits. Where this has been done, several have been found who are interested in the truth. We hope that before the winter is over a series of meetings can be held here, that will gather in such as are interested. General meetings will be held in the districts, when we hope to see the work re-

vive and go forward as never before. We look forward to the time of these meetings with interest, praying that God will greatly bless, and give heavenly wisdom to plan for the best interests of the work in all its branches.

A. J. BREED.

WESTWARD BOUND

FROM Colorado Springs, a ride of two days and two nights, brought us to the Pacific Coast, Friday morning, Sept. 18, when after only a few moments' delay, we took the train for the camp-ground at Healdsburg, where we found every preparation made for the entertainment of our entire company. It was a pleasure to meet here with a large number of friends in the truth, whose acquaintances we had made in other States, years in the past, the names of whom it would be a pleasure to mention, were the list not so long. But we can truly say that we have been led to thank God many times since leaving Chicago, for the dear friends of both old and new acquaintances we meet at every step of our journey.

The arrangements of the California camp ground we think worthy of special mention. It was the best arranged, generally, of any ground we have ever visited. In the first place, the tents were all high-walled, and of nearly uniform size, which ministered at the same time greatly to the comfort of the campers and to the appearance of the grounds. The height of the tent walls ranged from four and one-half to five and one-half feet. Those Conferences and individuals that have been using the low walls of two and a half to three feet in height, can never doubtless fully appreciate the many advantages of the higher walls, except by a trial. The camp was also well laid out in streets, with courts in the rear of the tents for the care of all garbage. The large tent, 160 x 100 ft., was all carpeted with gunny sacking, which made the tent the most comfortable of any we were ever in. The sacking was sewed together so as to form a complete carpet, which could be swept clean every day, and which fully protected the clothing from the dust, and made it possible for persons to kneel at time of prayer without ruining their clothing; and it was also a protection from dampness. Many of the smaller tents were carpeted with the same material. The dining tent and bookstand were both well managed.

The attendance was large, and the people seemed hungry for the word of God, and the Lord gave freedom to his servants in presenting it. Sister White, although suffering from a severe cold, spoke several times with her usual freedom. As the meeting will doubtless be fully published by others, we will not say more about it.

From Healdsburg we drove to St. Helena, and visited the Health Retreat at Crystal Springs. Its location is most beautiful and romantic. Situated 600 feet up the mountain side, and overlooking one of the most beautiful of fertile valleys, its situation seems most conducive to health. The sight of the well-laden vineyards seems almost to stir the life-blood to new activity and life. Here we were the recipients of the generous hospitality of our dear brethren in charge, and enjoyed the privilege of speaking to the patients and family. The institution seems to be in a good condition financially and spiritually; but we are very sorry that the failing health of Elder John Fulton, seems to demand that he should, for a time, at least, withdraw from the care of its management. We hope the Lord will raise up an efficient substitute.

We next visited Oakland and San Francisco, where we were quite occupied with the preparations for our voyage to the Hawaiian Islands and Australia. Learning that the steamer "Monawai," on which our passage had been secured, was to carry a large circus and menagerie to Sydney, we decided to wait for a later boat for the journey to Australia. These arrangements would give those taking the advance steamer to Honolulu, a longer time at these islands, which was considered an advantage by those acquainted with the field. It would also give more time to sister White and party at their homes before starting, which they very much desired and needed. It is hoped now that they will be able to come this far on the steamer "Australia," which sails from San Francisco ten days before the "Alameda," upon which we are to complete the voyage. This will give the party a rest in the long voyage, and sister White an opportunity to speak to the people here, which they very much desire.

\$187.20, which appears as loss, has been paid from the funds of the Society for car-fare of canvassers to their field of labor. The sum of \$228.78, for books and papers donated, is as follows: \$51 paid to Pacific Press for sending several hundred copies of the *Sentinel* three months to prominent persons in the State. The balance, \$177.78, is the wholesale value of miscellaneous books and pamphlets shipped in January, to the southern tract society, Atlanta, Ga. Expense includes not only the running expenses of the Chicago office, but also \$75 for Corresponding Secretary, the greater part of which was expended for stationery and other supplies for that office while it was located in Springfield. The sum of \$7.87 is the expense of supplying the State Agent with stationery, letter press, etc.; and \$29.51 is the President's expense, Dec. 4-19, 1890. The balance has been incurred at the Chicago office for postage, getting out canvassers' reports, and other incidentals.

We herewith give a few items of interest gleaned from the weekly reports of canvassers during the year from Aug. 1, 1890, to Aug. 1, 1891:—

Number of reports received, 1,490; average number reporting per week, 29; retail value of orders reported for subscription books, \$39,261.59; average value of sales per week for the year, \$755.03; average value per week for each canvasser, \$26.03; total number of days represented in above reports, 4,675; average value of orders per day for each canvasser, \$8.40; total number of hours represented in above reports, 35,036; average value of orders per hour for each canvasser, \$1.12.

Dividing the above amounts by two, gives the amount of profits to canvassers as follows: 56 cents per hour, \$4.20 per day, \$18.01½ per week for each worker reporting. The above represents what 1,490 persons accomplish in one week. Had these 1,490 worked forty hours per week, the number of hours would be increased to 59,600, which at the same average, \$1.12 per hour, gives us the handsome sum of \$66,752, which, divided among the same number, would bring the average up to \$44.79 per week, or \$14.28 per day.

The Committee on Constitution submitted the form recommended by the International Tract Society at its last session, including method of reporting advised, as it appears in the *Bulletin* of the last General Conference. The report of the Nominating Committee, as adopted, is as follows: For President, J. N. Loughborough; Vice-President, O. J. Mason; Secretary, A. W. Rothwell; Treasurer, E. J. Hobbs; State Agent, A. J. Olsen; Corresponding Secretary, Maria Loughborough; Directors, Dist. No. 1, D. N. Loughborough; No. 2, T. F. Kendall; No. 3, A. K. Atteberry.

On motion, meeting adjourned *sine die*.

J. N. LOUGHBOROUGH, Pres.

A. W. ROTHWELL, Sec.

Special Notices.

MISSOURI, NOTICE!

THE head-quarters of the Missouri Tract Society has been moved from Rockville, Mo., to Kansas City. Let all church librarians, canvassers, and others, take notice, and direct all orders or correspondence, intended for the Missouri Tract Society, to Vita Morrow, 2010 E. 23d St., Kansas City, Mo. VITA MORROW, Sec.

NOTICE.

THERE will be a meeting of stockholders of the Health Reform Institute at the Tabernacle, Battle Creek, Mich., Thursday, Dec. 3, 1891, at ten o'clock A. M. This is an annual meeting for the transaction of such business as may come before the meeting.

All stockholders are requested to be present by person or by proxy. Blanks will be furnished by applying to the Secretary, L. McCoy. J. H. KELLOGG, Pres.

SIGNS OF THE TIMES.

WE will send the *Signs* one year with your choice of either one of the following books, post-paid for \$2:—

"Life and Words of Christ," by C. Geikie, D. D. This is a cheap edition, contains over 800 pages, and is bound in cloth. "Prophetic Lights," by E. J. Waggoner. Prophecies of the Old and New Testaments, interpreted by the Bible and history. Paper bound, 180 pages, handsomely illustrated. "Historical Sketches of Foreign Missions" of the Seventh-day Adventists, with maps showing location of churches, etc., 294 pages, paper binding.

Every library ought to contain these interesting and instructive books.

The *Signs of the Times* is a sixteen-page weekly religious journal, and will be furnished at the following prices of subscription:—

Single copy, one year, post-paid, \$1.50
In clubs of 10 and over to one address, @ 1.25
To foreign countries, in Postal Union, (\$2) 8s

The new volume began Nov. 9. Sample copies free; write for one. Address *Signs of the Times*, 12th and Castro Sts., Oakland, Cal., U. S. A.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 130.

LESSONS FROM THE GOSPEL OF MARK.

LESSON XXI.—THE SECOND COMING OF CHRIST. MARK 13.

Parallels: Matthew 24; Luke 21; side help, "Exposition of Matthew 24."

(Sabbath, Nov. 21.)

1. As Jesus went out from the temple, what did his disciples show him? Mark 13: 1.
2. What reply did Jesus make? Verse 2.
3. What questions did his disciples ask, when alone with him? Verses 3, 4; Matt. 24: 3. (See note 1.)
4. What did he say would be the sign of Jerusalem's destruction? Mark 13: 14; Luke 21: 20.
5. What did Jesus say would be the signs of the end of the age, and of his second coming? Luke 21: 25-27.
6. Of what did he especially warn them? Mark 13: 5, 6, 21-23; Matt. 24: 23-26.
7. How might they know that such were false prophets? Matt. 24: 27.
8. What did Christ say would appear in the physical and political worlds before he came? Luke 21: 25; Mark 13: 7, 8.
9. What did he say would be a special sign of the end of the age? Matt. 24: 14; Mark 13: 10.
10. From the destruction of Jerusalem forward, what was to be the lot of the people of God? Mark 13: 9, 11-13, 19, 20; Matt. 24: 21, 22.
11. What is meant by the expression "those days"? (See note 2.)
12. What sign was to occur in those days? Mark 13: 24.
13. What signs were to follow? Verse 24, also verse 25, first clause.
14. When did these signs take place? (See note 3.)
15. In connection with what event will the powers of heaven be shaken? Rev. 16: 17, 18, 20, 21; Heb. 12: 26; Joel 3: 16.
16. What do these signs portend? Mark 13: 26, 27.
17. How positively may we know, when we see these signs, that Christ is near? Verses 28, 29.
18. What does he say of that generation which sees those signs? Verse 30; Luke 21: 28, 31; Matt. 24: 33, 34.
19. With what assurance may we rely on his words? Mark 13: 31.
20. Will we know the very time of Christ's coming? Verses 32, 33.
21. What duties has he left his people? Verses 33-36.
22. Were these words spoken for a certain class alone? Verse 37.
23. What will be the surroundings of the people of God while waiting for their Lord? Matt. 24: 11, 12; Mark 13: 13, first clause.
24. What blessed assurance is given? Mark 13: 13; Matt. 24: 13.

NOTES.

1. The disciples asked these questions, the answers to which can be fully comprehended only by comparing and combining the three accounts of this remarkable prophetic discourse. The first question related to the destruction of the temple, the second to the second coming of Christ, and the third to the end of the world, or age, when probation closed. Matthew, and Mark also, proceeds to answer the last question first. Matt. 24: 1-14; Mark 13: 1-13. Then he takes up the destruction of Jerusalem (Mark 13: 14-18), and from that destruction of the Jews he proceeds to the greater affliction of the people of God during the Dark Ages, and thence to Christ's second coming.
2. "Those days," of verses 19 and 20, refer to the time of the greatest persecution the people of God ever suffered or ever will suffer. This persecution began during the reign of pagan Rome, but culminated in the great papal tribulation of 1260 years, between 538 and 1798 A. D.
3. Matthew says the darkening of the sun was to take place "immediately after the tribulation of those days." Mark says, "In those days, after that tribulation." The

ending of the tribulation of the days is well marked: (1) By the decree of toleration promulgated by Maria Theresa, empress of Austria, in 1776; and (2) by opening to the oppressed of the world free and independent America. The first sign—the darkening of the sun—must, therefore, occur between 1776 and 1798; and it did occur four years after the tribulation ceased, May 19, 1780. The obscuration of the sun came at the very time indicated by the prophecy, and was regarded by scientific men as beyond their power to explain, and by religious men as a sure precursor of Christ's second coming. The darkening of the moon occurred the next night. The falling of the stars took place in 1833, Nov. 13.

A WORD OF APPRECIATION.

I BELIEVE I voice the sentiment of thousands, when I say, thank God for the Sabbath-school lessons. They are worth more to us than daily bread. Should we not return thanks for them? I would gladly say a word to encourage the hearts of the dear shepherds who are feeding the "lambs of Jesus." How high and holy, yet how fearful, is their task! Only by the help and guidance of the Great Shepherd, can they prepare the precious diet, unmixed and rightly divided, that the lambs may grow thereby. Growth implies elimination and incorporation of the food received.

The words of truth that come to us week by week, are the material to be used by thousands in character-building. One little error fixed in the mind might taint the soul and lead to ruin, and one great truth engraven by the Spirit in the hearts of thousands, will live and shine to the glory of God throughout eternity.

The possibilities of the Sabbath-school work seem almost unlimited, and its importance can scarcely be over-estimated. The lesson for Oct. 24 has been a great help to me. The baptism of suffering has not been to me a pleasant subject to contemplate. But now I can see more clearly the love and mercy of our Father in permitting afflictions to fall on us. How else could he cause us to know ourselves and feel our need of him. If the sinless one could be made perfect through suffering, how much more do we need tribulation to work patience in our hearts which are, by nature, deceitful above all things and desperately wicked! Welcome, then, the bitter chastening that brings the sweeter, righteous fruit. And if the Father knows it is best, then be my soul engulfed, and filled with woe, if from its depths I may arise, refined and purified, to reign among the blood-washed ones. A. FROST.

News of the Week.

FOR WEEK ENDING NOV. 7.

DOMESTIC.

—Monday the amount of cash in the Treasury at Washington was \$740,530,258.68.

—William Astor has promised to give \$1,000,000 to endow a negro university in Oklahoma.

—Seventeen men were killed Tuesday in a mine near Butte, Mont., by the breaking of a cable.

—A special-freight train of fourteen cars, laden with beer, left Milwaukee, Monday, for San Francisco, Cal.

—Masked miners, Sunday night, released 156 convicts at Oliver Springs, Tenn., making a total of 486 released since Friday.

—The new form of license in Washington, D. C., stipulates that no liquor be sold to minors, nor on Sunday, nor between the hours of midnight and four A. M. any day.

—Five thousand boot-makers were locked out in London, Monday. Twenty thousand will ultimately be treated in like manner. The cause was a strike by the employees of two firms.

—A short time ago Rev. A. J. Wheeler of New Haven, offered bags of flour to the needy, provided intoxicating drink or tobacco were not used in the family applying. This offer was made known through the press, and a deposit of fifty dollars was placed with the Union Trust Company by Mr. Wheeler, as evidence of good faith. No applications were received.

FOREIGN.

—Cadiz, in Spain, has been inundated. Large numbers of cattle in the surrounding country have been drowned.

—Revolutionary tactics in Brazil have so alarmed the authorities in Washington that one or more United States gunboats will be sent to Rio de Janeiro.

—Dr. Mott Smith of Hawaii, who was in Washington, Thursday, announces that the citizens of Hawaii desire the annexation of the island to the United States.

—A commission has been established in Brazil for the summary trial of persons suspected of being enemies of the republic. All such upon conviction are to be immediately banished.

—On the 22d of Nov., 1878, the Afghan Fortress of Kid Musjid, in the Khyber Pass, was occupied by a

The Review and Herald.

BATTLE CREEK, MICH., NOV. 10, 1891.

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We must remind our readers again that anonymous communications cannot receive attention at this Office. Several queries in this form have been sent in of late.

Eight students of the Battle Creek College went forward, happy candidates, in the ordinance of baptism, Sabbath, Nov. 7. Elder I. D. Van Horn was the administrator.

We are happy to present in the Mission Field department, this week, another cheering report from the "Pitcairn." These reports are growing in interest as the good fruits of the missionary ship begin more and more to be seen. Who that contributed to the enterprise, is not now glad that he has some stock in it?

The reader will find some exceedingly rich and timely thoughts in the article by brother Butler, the first part of which is given this week, to be finished in our next issue. The way of the third angel's message, is the only straight and clear path through the tangled prophetic mazes which so largely abound at the present day.

We would call the attention of the reader to the article by Elder N. Orcutt, on page 692 of this issue. The evil he would guard against; namely, taking one text or a particular line of texts, and building an extreme theory on them to the exclusion of all other texts which modify or explain them, has given rise to all the confusion and divisions which exist in the religious world. The strength of the system of interpretation followed by S. D. Adventists has been that it has sought to bring all the testimony of the Bible together into one harmonious whole. And it will never be found safe to depart from that correct principle.

The REVIEW is not given to making note of political contests, but it is worthy of passing notice that the result of the recent contest in Iowa seems to have been very largely due to a growing sentiment in that State against prohibition of the traffic in strong drink. It may, indeed, be doubted if, were the prohibitory measure to be re-submitted to a popular vote, it would not be swept out of existence. What is the meaning of the rising tide against prohibition? Does it indicate the coming of that brighter day for which some lovers of peace, order, and sobriety have been looking, with a zeal which was not according to knowledge? Might not the Woman's Christian Temperance Union profitably consider the question, keeping before their minds the amount of energy which, once directed wholly against the mighty evil of intemperance, has of late years been squandered in alliance with partisan organizations? And how vain to think that laws can be enacted to make people respect a religious institution—the Sunday Sabbath—when they cannot make men oppose a thing so evil, so demoralizing, so plainly allied with hell itself, as the traffic in intoxicating drink!

THE NEW BOOK.

As was announced last week, the new book by Elder A. T. Jones, entitled, "The Two Republics, or Rome and the United States of America," is now ready. We have had the pleasure of looking through a copy of the book the past week, and are much pleased with the contents.

The line of study is well indicated by the title; namely, a comparison of the two great nations, Rome, the colossus of the past, and the United States, which in one tenth the time has risen to a light, in many particulars far surpassing the former. There are no more instructive parallels of history to be studied than can be drawn between these two republics. It is not, however, with reference to material greatness that the two nations are specially considered, but with reference to the development and workings of the spiritual forces which so intimately affect the welfare of mankind. A few words from the author's preface will set this forth in a clear light. He says:—

"Rome, in its different phases, occupies the largest place of any national name in history. Rome, considered in reference to government, is interesting and important. Considered with reference to religion, it is more interesting and more important. But when considered with reference to the interrelationship of government and religion, it is most interesting and most important. It is Rome in this last phase that is the principal subject of study in this book. . . . The principle of Rome is the abject slavery of the mind. The principle of the United States of America is the absolute freedom of the mind. As it was Christianity that first and always antagonized this governmental principle of Rome, and established the governmental principle of the United States of America, the fundamental idea, the one-thread thought, of the whole book, is to develop the principles of Christianity with reference to civil government, and to portray the mischievous results of the least departure from those principles."

There are brought out in the book of Revelation two figures which are of special interest to all advanced students of prophecy. These are, first, a power which is represented under the symbol of a wild beast, and, secondly, an organization which is called an "image" to this beast. The beast is well understood to be Rome, especially in its last religious phase, under papal domination. The image of that great spiritual tyranny is to be erected in our own country. It may well be inferred that the causes which operated to develop the beast in the past, will also operate to develop the image, when the time comes for its formation. But prophecy shows that we have already reached the important epoch when the image is to be developed; and this book shows that the same causes which, in the case of Rome, resulted in the development of the beast, are in full play in our own land to-day, and will here result in the formation of the image. This is the important les-

son to be drawn from the comparison of these two periods of history. Thus, there is presented to the reader, not simply a series of historical facts, however interesting they may be in themselves, but facts which take hold on the living present, and from which may be drawn the great lesson for our own time. It is this that gives this book its timely character, and renders it desirable and important that it have a wide circulation at once.

The book consists of 896 pages, besides sixty-seven full-page illustrations, and is brought out in a variety of styles, and good styles, as was stated last week. The canvassers have before them a rich harvest in this work, and we hope to see it have a wide circulation, that many who might otherwise become the unconscious agents in abetting the great evil which is now threatening our land, may have their eyes opened to the true issue of the hour.

CATHOLIC AGGRESSION.

The Catholic Review says that Catholics are bound to build up a Catholic branch of the public school system, where children will be educated as Catholics, at the expense of the State.

A communication from Faribault, Minn., says the recent transfer of the Catholic parochial school in that place to the board of education, is assuming an interesting phase. The Protestants having become dissatisfied, have removed all but five of their children from that school. Yet State money supports it, and in that place, at least, the Romanists seem to be enjoying the object of their ambition in this direction.

At present, however, there is being put forth by the Protestant citizens an effort to stop this use of the public fund. What the outcome will be is yet to be seen, and future developments will be noted with interest.

N. W. L.

BOOK NOTICE.

A TRACT entitled "Law of Moses, Law of God, No Law, and the Sabbath," by Rev. E. H. Socwell, has been received. It sets forth fully, and in a clear light, the truth upon these subjects. The tract consists of twenty-eight pages, and can be obtained of the American Sabbath Tract Society, Alfred Centre, N. Y.

MISSIONARY READINGS FOR FIRST-DAY MORNINGS.

HAVING had the pleasure of carefully reading and examining all of the twenty-six numbers of the readings for first-day morning worship, prepared by Elder Haskell, we take pleasure in recommending them to our people everywhere. They will be found to be both interesting and instructive, and to breathe throughout a most precious spirit of love and devotion to the work and cause of God, that we all need so much to cultivate. These readings, we understand, are to be furnished free to each family, so that none need be without a copy. They should be in every home. Application should be made for them to the secretary of the State tract society or to the librarian of the local society.

G. B. STARR.

AN IMPORTANT TRACT.

DAY OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

BY URIAH SMITH.

Explaining Matthew 12: 40; harmonizing the testimony of the Evangelists, and correcting false theories on this subject. 32 pp. Price, 5 cts. single; \$2.50 per hundred.

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