

220 1321

The Adventist HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD **And Sabbath**

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

VOL. 69, No. 1.

BATTLE CREEK, MICH., TUESDAY, JANUARY 5, 1892.

WHOLE NO. 1947

The Review and Herald,
ISSUED WEEKLY BY THE
 Seventh-day Adventist Publishing Association,
 Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

KINDNESS.

BY ELIZA H. MORTON.
 (Deering, Me.)

KINDNESS is like sunshine,
 Like the morning dew;
 To the heart desponding
 It is life anew.

Kindness is the banner
 That the saints all bear
 Kindness is the jewel
 That the angels wear.

He who trod earth's pathway
 To the realms of light
 Is our guide and pattern;
 All his ways are right.

He was kind; yea, kindness
 Was his diadem.
 He so loved poor sinners
 That he died for them.

Be ye kind, O mortals,
 Kind to those in need,
 Long will be remembered
 Every loving deed.

Life revolves in circles;
 Back will come again
 All your words and actions,
 Giving joy or pain.

O be kind and gentle,
 Then your days will be
 Calm, majestic, peaceful,
 Like the wide deep sea.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

THE LORD'S PORTION IS HIS PEOPLE.*

BY PROF. G. W. CAVINESS.

DEUT. 32:7-10. Jacob represents any one whom God is about to save; for the Lord is no respecter of persons. God has a portion on earth, and his portion is his people. Jacob is the Lord's inheritance. God has a number who will be saved. We may be of that number; for the number is not yet made up. "He found him in a desert land, and in the waste howling wilderness; . . . he kept him as the apple of his eyes." Words could not express a more tender relation. God finds his people in a land of pain and sorrow and death. He has called after you and me, and made us to know something of his grace.

All God's leadings are tenderness and mercy, to lead men to a place of holiness and happiness. How tender is the apple of the eye! so tender is God's care of his people. Take the case of Ama-

* Abstract of a sermon by Prof. G. W. Caviness, preached at South Lancaster, Mass., Oct. 10, 1891. Reported by Mrs. A. W. Hesld.

lek; he fell upon Israel when they were faint, weak, and weary. God said Amalek should be cut off. When man strikes at God's children, he strikes at God himself. God will defend himself and his honor.

God had a purpose in defending that people and leading them out. Deut. 8:2. He was seeking to bring them to that place where they would see that their life depended on the word of God. He let them hunger and thirst, and he fed them with manna that they might live by the word of God. Every day they had to depend upon God to send down their food. God would teach us that we are to depend upon him for our daily food, that we are to go wherever he leads, and it will be a success. Ps. 1:3: "Whatsoever he doeth shall prosper." What kind of man is David describing? Verses 1, 2. Here we have brought to view a man who feeds upon the word, and meditates upon it day and night. When we get in the place where we do this, we will be like that man described in verse 3: "Whatsoever he doeth shall prosper." We don't want to make a failure, to make botch work, to be forever stumbling; we want to stand in the place of this man, that "whatsoever" we do "shall prosper."

God is no respecter of persons. He is just as willing to accomplish a good work through you as through any one else. Think of the apostle Paul! What a great man he was! what a great work he accomplished! Eph. 3:1, 2. Whatever was given to Paul, was given him that the light of revelation might be extended to the whole world. Wherever God has blessed men, he has done it that they might bless and help others.

Has God blessed us here in this meeting simply that we may have a good time?—No; it has been given to us that we may impart to others. "Freely ye have received, freely give." Whatever God has done for any one, he does for all whom his influence can reach. We cannot tell how much God will do for us and how much may be accomplished. Life is given us for this; let us learn to shape our lives according to God's great purpose.

When the mother of John Huss knelt outside the city of Prague and asked God to make her son a blessing to men, little did she know that he would witness for the truth by a martyr's death.

When I witnessed the outpouring of the Spirit to-day, I thought, who can foretell the influence of this day. Remember, whatever God has committed to you is a sacred trust. If you give freely to others what God has given you, he will give you more. It is "not by might, nor by power, but by my Spirit."

We say it will take a long time to warn the world of Christ's coming, but God could warn the world by ten men; he could by one man. Would you overcome the wicked one? Then let the word of God abide in you. 1 John 2:14. It is the food of the Christian; it is the life of the Christian. When we can take this book and say, This was written for me; when it abides in us, then there is no question about our overcoming the wicked one; we shall overcome.

One thought in closing, when God blesses me, he does it that I may bless others. Whatever he commits to me in trust, he asks me to commit to others. Whatever is shed upon you, he de-

sires you to shed upon others. May God teach the Israel of this day to learn to be guided by his word. When God's church will come up to that place, God's work will be accomplished in a very short time, and when the Lord shall come, he will say to his own, "Well done, thou good and faithful servant."

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.

A YEAR PASSED.

BY ELDER J. G. MATTESON.
 (Boulder, Colo.)

AGAIN a year has passed with its joys and sorrows. It will never return. Its opportunities are gone forever. Our words and deeds in the past year are recorded in the heavenly books. Our remaining life-time has become a year shorter. If our life during the past year has been a life with Christ, then it is indeed a year less of life for us here, but it is a year more with Jesus.

One day with Jesus, how precious! One year with Jesus—365 days with my Saviour—how much more precious! But an eternity with Jesus—365,000,000 years, and the rest of the time without end—is the most precious of all. And our days, our years, in the time of probation are a pledge of the eternal life with our Saviour.

But what is it to live with Jesus?—It is to give up all to him; our hearts, our will, our strength, our time, our means, our all. We inquire about his will in all things, and we find it in the word of God. We ask him for guidance, and he gives us his holy Spirit, which kindly points out to us the way of life under all circumstances. We desire that a loving Father shall watch over us and keep us, and our heavenly Father sends his holy angels, who guide us through life.

It is well to have pious desires and to form good determinations, but it is better—yes, best of all—to give ourselves wholly to Jesus, to do it now, and to do it every day. Then the coming year will be one more year with Jesus; and if we do not live to its close, then we die in Jesus, and shall rise with him to reign with our King and Saviour throughout a blissful eternity.

WHERE IS THE OBSCURITY?

BY ELDER J. P. HENDERSON.
 (Cedar Rapids, Iowa.)

WHILE in conversation recently with a teacher of many years' experience, the statement was repeatedly made that the teaching of the Bible concerning the state of the dead, is so obscure that we could not know the truth of the matter.

These statements are common, and often come from those well versed in lexicography. People who would readily define the meaning of words and phrases in other writings, and who would blush to be criticised for not being able to impart the true meaning of the languages they are using, are led to believe that the language of the Bible is so obscure they cannot comprehend it.

How language could express ideas more clearly

than many statements made in the Scriptures concerning the state of the dead, is a mystery. For example, in the expression, "The living know that they shall die: but the dead know not anything" (Eccl. 9:5), every word but two are monosyllables. Any child of ordinary intelligence could define them, and if used in any other book than the Bible, no controversy would arise. The very part that lives and knows in life, will not live and know in death. In verse 6 it is said that "their love, and their hatred, and their envy, is now perished," teaching us that that which loved and hated in life cannot love and hate in death. "Perish" is defined by Webster as, "To be destroyed; to come to nothing; to be blotted from existence; to be lost," etc. To say that it is figurative, or that it refers to the body and not to the intelligent part of man, is to accuse inspiration of deception. Language that makes common sense in only one way, must be so construed, or its use would soon be perverted so as to destroy the commerce of thought.

The Bible is the fountain of truth and the express revelation from God himself. If written in language clothed in obscurity, it would be a reflection against the integrity of an all-wise Creator. It is more reasonable to believe that the obscurity exists in the minds of those who teach it, and that it is the result or work of the prince of darkness.

In the above quotation, the reference when applied in a literal sense, teaches that the intelligent part of man ceases in death to have that intelligence which it possessed in life. This is in perfect harmony with more than one hundred other passages referring to the same thing, and when properly understood, conflicts with none. In verse 10 we read that "there is no . . . knowledge, nor wisdom, in the grave, whither thou goest." The "thou" must refer to the intelligent man. That which possessed knowledge and wisdom goes into the grave, and does not possess it there. In Ps. 115:17, we read that "the dead praise not the Lord, neither any that go down into silence." The utterances of life are silent in death, and going down into death is entering a condition of silence, a place of darkness. Job 17:13. "In that very day his thoughts perish." Ps. 146:3, 4.

But the most comprehensive and expressive word used in the Bible to describe the condition of man in death, is "sleep." Webster defines "sleep" as a "temporary suspension of the functions of the organs of sense as well as those of the voluntary and rational soul." In sound sleep there is no knowledge of time or passing events. And whether the period of sleep is an hour or a century, it would seem to the sleeper but as "the twinkling of an eye." An interruption in vital action of the brain either by contusion or disease, causing unconsciousness, is illustrative of death. Many have experienced this condition, and to say that passing entirely into death would usher one into a greater world of knowledge, is contrary to both Bible and common sense.

David says: "Lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3. Again: it is said that "David slept with his fathers, and was buried in the city of David." 1 Kings 2:10. In Dan. 12:2 the resurrection is referred to by saying that "many of them that sleep in the dust of the earth shall awake." The same idea is conveyed by Isa. 26:19: "Awake and sing, ye that dwell in dust."

To awake is to come out of a state of sleep or unconsciousness, and in the above scripture it refers to that part of man which is sleeping in the dust.

"If the dead rise not, . . . and if Christ be not raised, . . . then they also which are fallen asleep in Christ are perished. 1 Cor. 15:16-18. Again, Paul says: "I would not have you to be ignorant, brethren, concerning them which are asleep. . . . For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4:13, 14.

The expression, "sleep in Jesus," is a beautiful

one. It implies that we will wake again. It denotes safety, and takes away the dread of death. To the child of God death is no more than the taking of rest in sleep, knowing that it will be but as a moment of time, and then he will awake to be with him in reality.

These texts are so comprehensive that a child need not "err therein." Yet we are told that they are obscure.

Martin Luthersays: "Let the Christian reader's first object be to find out the literal meaning of the word of God; for this and this alone is the whole foundation of faith, and of Christian theology." Dr. Clarke also remarks that "Without all controversy the literal meaning is that which God would first have understood."

CHRIST'S LESSON ON HUMILITY.

BY WILLIAM BRICKEY.

(Kingston, Minn.)

"FOR whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:11. These are the words of the Saviour after witnessing a very foolish exhibition of pride on the part of some who were bidden to a feast. But this principle and this instruction is just as applicable to-day as it was eighteen hundred years ago. The spirit of pride is the spirit of Satan. Its fruits alone would prove its source, but we will quote one text of Scripture: "Lest being lifted up with pride he fall into the condemnation of the Devil." 1 Tim. 3:6. This shows that the Devil was condemned for pride. Pride is a species of selfishness, self-exaltation, exacting more than is due us from others. It is always prompted by the spirit of the enemy.

This spirit being a real disease of the mind, persons afflicted with it always imagine themselves slighted. I am persuaded that this kind goeth not out but by prayer and fasting. Nothing but the power of God can cure this disease, and it is worse, because so few are free from it. Jesus often met with this spirit, not in the world alone, but among his chosen disciples.

The sons of Zebedee wished to be exalted above their brethren. Matt. 20:20-28. Again, they disputed who should be the greatest. Mark 9:34. Many other examples might be given, but the one to which I wish especially to call attention, is found in Luke 22:24. The time had now come when the Saviour must leave them. Three and a half years of faithful teaching, both by precept and example, had utterly failed to effect a cure. And now while he is eating his last supper with them, heart-broken by the thought that one of them would soon betray him, what must have been his feelings at seeing his disciples manifest so much pride and selfishness, striving among themselves who should be the greatest!

Before, when they had disputed among themselves, he had set a little child among them, but as this had failed to make the necessary impression, he tries something more potent. I believe he did the best thing among many other things that might have been done to cure the malady. He riseth from supper to give them one crowning exhibition of humility. John 13:4. Thank God for this one lesson! It is safe to say that many proud hearts have been melted by it, and many more might have been, were it not for the general backsliding that has taken place in the church on this point.

Who can think of the mighty God, the everlasting Father, the Prince of Peace, laying aside his garments, taking a basin of water, girding himself with a towel, and washing the feet of sinful, selfish, wayward children of men, without a feeling of humility! No wonder the impetuous Peter, not knowing the import of this ordinance, protested, "Thou shalt never wash my feet."

Thank God, it was not for Peter alone; but this exhibition of divine grace comes to us, after the lapse of eighteen hundred years, as fresh and as full of tenderness as it was to the disciples.

And, said Jesus: "If ye know these things, happy are ye if ye do them." John 13:17.

So far as we know or can judge, this example of humility effectually cured the disciples. We never read again of the sons of Zebedee clamoring for the most honorable places. Peter's teaching shows that he entirely lost this spirit. "Neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. 5:3. Paul became imbued with the same spirit, and said, "Let each esteem other better than themselves." Phil. 2:3. Both the precept and example of Christ are the very essence of humility.

Brethren, shall we not cherish and cultivate this grace? We cannot serve God and mammon. May God deliver us from the sinful, selfish spirit of Satan.

FAITH, LIVING AND PRACTICAL.

BY ELDER J. H. COOK.

(Fresno, Cal.)

In the 20th chapter of 2 Chronicles we have a remarkable exhibition of that living faith which will enable its possessor to overcome the world. Jehoshaphat, king of Judah, was informed that a great multitude of the children of Moab and of Ammon and Mount Seir were coming against him to battle. He was much alarmed, and set himself to seek the Lord. He also proclaimed a fast throughout all Judah. In the midst of this fast, while they were seeking the Lord for help, the Spirit of the Lord came upon Zahaziel the prophet, in the midst of the congregation, and he said: "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you."

Now mark what followed: "And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord. And the Levites . . . stood up to praise the Lord God of Israel with a loud voice on high."

What made this sudden change from prayer to praise?—The promise of deliverance from God through the prophet. They had not yet met the army, nor even seen them, but God had spoken and promised deliverance, and it was so real to them that they accepted it as a fact, and rejoiced over the victory gained, although it was yet in the future. They praised God with a loud voice on high.

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." "A double-minded man is unstable in all his ways," but that man whose faith centers in God, the great Creator, is built upon the eternal Rock, and is as unshaken as the throne of God. Well might the king say, "Believe in the Lord your God, so shall ye be established." And the logical conclusion follows: "Believe his prophets, so shall ye prosper."

What prosperity could we reasonably expect, however much we believe in God, if we reject his prophets; if we turn away our ears from the voice of the Lord, as he speaks to us through his chosen agency. But follow them on to the battle: "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever." These were the weapons of their warfare with which they first opened fire upon the enemy's ranks; the triumphant heralding to their heathen enemies, their

abiding faith in Israel's God, who would fight their battles for them. And their trumpet notes of music, and their voices made sweet with heavenly melody, broke on the stillness of that eventful morning, saying, "Praise the Lord; for his mercy endureth forever." The battle was begun with fearful slaughter. But Israel did not fight; for the contending forces utterly destroyed each other, leaving the spoil for Jehoshaphat and his people to gather and bear away.

What a lesson is here! "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

Had modern Israel the living, abiding, active faith here manifested, what a mighty host would they be to beat back the powers of darkness! Calebs and Joshuas would be heard everywhere, leading the hosts of Israel to triumph and victory. No retreat would be sounded for fear of the walled cities and giants. No message would have to be sounded in trumpet tones to alarm and awaken a sleeping, slumbering church to a sense of the dangers menacing on every hand. But an abiding faith in his simple orders to advance to battle, would rally the faithful all along the line; and the morning stillness and the midnight slumbers would again resound with songs of victory: "Praise the Lord; for his mercy endureth forever." Then would the Lord set ambush against his enemies, and victory and triumph would lead forward the Israel of God.

BREVITIES.

BY JOSEPH CLARK.
(Lowry City, Mo.)

CRITICISM should be kind to the erring; for we all are limited in our powers. Religion is said to be seated in the affections, the intellect having little to do with it. Now God says that we must love him with all our powers, with the intellect as well as with the affections. (See Matt. 22: 37.) That man must have a singularly constructed mind, whose heart can act independently of his intellect. Nice distinctions of this kind might suit an Eck or a Thom, but not a Luther or a Melancthon. Solomon's trouble arose from a carnal heart which weakened his will, in the direction of obedience, and his heart and intellect moved in the direction of evil. His intellect swayed his affections just as his affections swayed his will and intellect. A Christian whose heart can be moved, and not his intellect, must be a phenomenon indeed.

How pleasant it would be to see all our institutions of learning filled to overflowing with diligent, devoted young people, and all our missionary societies liberally supplied with means to push forward the work of God; just as the citizens of Lincoln, Nebr., donated means for Union College, and just as men of ability seconded that enterprise! Now let our youth and all concerned, improve the opportunity to prepare for earnest work. Absent-mindedness is a symptom which indicates weakness or vice.

To laugh and be diverted and amused at things solemn and serious, is a phenomenon which sometimes precedes a bad form of insanity. To cure absent-mindedness, get out of yourself, attend strictly to what is said to you, give wise and polite replies, do not think you have enemies, take up daily your bundle of care, keep your mind on your business, do not mislay or lose your books, papers, ax, hoe, jack-knife, or mittens. Many a careless, heedless person will lose heaven from no other cause than that he forgot to watch and pray. Carefulness in little matters of daily occurrence will lead to carefulness in matters of the most weighty interests, and *vice versa*.

System in the business of life is indispensable to success. It has been said that a poor system is better than none at all. Want of system begets confusion. We do not advocate a system which makes a man a kind of wheel, with so many revolutions per hour, but a system suited to his own sphere in life—a system of his own, within his ability, strength, and means.

THE SUNNY LAND OF HOME.

BY ELDER L. D. SANTEE.
(Princeville, Ill.)

"Glorious things are spoken of thee, O city of God." Ps. 78: 3.

There's a life divinely tender
Just within the jasper wall,
Where the glory gleams in splendor,
Where the shadows never fall;
Our existence will be brighter
Where no storms can ever come;
O, our hearts will all beat lighter
In the sunny land of home.

Ah! methinks upon the portals
Shining angels watch and wait
Till the children made immortal
Gather at the pearly gate;
Now they're wandering in earth's sadness,
Heart and sandal worn they roam,
But their hearts shall thrill with gladness
In the sunny land of home.

Ever in my happiest dreaming
Lo, the city bright appears,
Lit with all the gorgeous gleaming
Of fair heaven's unnumbered years,
And the fadeless flowers of heaven,
And the angels round the throne,
And the crowns that will be given
In the sunny land of home.

O, thou city of the holy,
There is never night in thee;
There the pure in heart, and lowly
Will forever, ever be.
Sorrow shall molest them never,
And the clouds shall never come;
But they'll spend the glad forever
In the sunny land of home.

And I pray our heavenly Father
That the time may quickly come
When the children he will gather
To the light and joy of home.
How they'll share the glad rejoicing
That to the redeemed will come;
O, the myriad happy voices
In the sunny land of home.

And I wonder if my chorus
E'er shall swell the wondrous song
That in all the years before us
Rises from the ransomed throng,
And my thoughts in pleasant dreaming
Forward to that day have flown
When beneath love's banner streaming,
We shall taste the joys of home.

LOOKING TO JESUS.

BY ELDER I. E. KIMBALL.
(Tuftsville, Vt.)

THE secret of success in the Christian warfare is in looking away from ourselves to Jesus. Are there not many who think of the Saviour only as one who lived eighteen hundred years ago, and died for our sins? These same ones wish to live a righteous life; they are tormented with many troubles, fears, doubts, and sins, and it seems as though Jesus had but little to do with their life. They want to do good, but have a continual sense of short coming.

This is not at all as it should be; this is not the religion that Christ prescribes. God pities these souls, and his mercy is exercised toward them; but he wants them to come nearer to him. Jesus Christ, "the same yesterday, and to-day, and forever," is a living Saviour, and his kingdom is a living issue.

The Lord asks us to deny self; yes to reject, abandon, utterly to crucify self. If we do this as radically as the Lord would have us, self will be a hard place to look for strength and comfort. Look to Jesus. Yes, you have little perplexities and worriments about where your food and raiment are coming from, and you are greatly troubled about your health, etc. Are you really dead—crucified? Aren't you carrying too many burdens for a crucified person? If you were dead, you would not be half so anxious about yourself.

There is a life you are to live; there is a burden you are to carry, but this is Christ's life and burden, not your own.

"Seek ye the kingdom of God." The first burden of our prayer is to be, "Thy kingdom come." Is the first burden to see the kingdom of God established in the earth? If self is cast out, Christ will surely live in you, and this is

Christ's burden. But now if this is your burden, there is a promise for you: "All these things shall be added unto you." Life shall be given you, and this means that our food and our raiment shall be given us, and our health, too, shall spring forth speedily; for life is good for nothing without it. The promise of life includes all its accessories and necessities.

The one who lives the life of God most fully will have the most of God in this world. Does not the Lord many times defer immediate answer to our prayers? not that he is not willing to do the desired thing for us, but because we are but partially living his life. We are still walking in the shadows; we are not allowing God to do what he will for us. He would have us filled with his fullness; he would have us seek him more earnestly; therefore the Lord waits that he may be gracious. He cannot immediately reveal himself to us.

Finally, we are to look away to Christ that we may do the works of God; for it is not in us to do good works; but we must do good works; for we are to be judged by our works, and only he that doeth righteousness is righteous. Then let the Lord both will and do of his good pleasure in us. "I will dwell in them, and walk in them." If this be so, we may say with Christ, "The Father that dwelleth in me, he doeth the works." And the works that Christ did, we may do also, according to the Saviour's promise.

THE LAW BEFORE SINAI.

BY G. FRED. STEVENS.
(Battle Creek, Mich.)

COMMANDMENT I.—Worship of the true God. Broken by Cain. Gen. 4: 5, 7. He chose his way against God's expressed will—sin lay at the door. Verse 7. Eve's sin consisted in disobedience of this command. She lost faith in God and exercised faith in Satan.

COMMANDMENT II.—Image-worship. Jacob's house are commanded to put away the strange gods from among them and be clean (Gen. 35: 2)—"gods which were in their hand." Verse 4.

COMMANDMENT III.—God's name in vain. Broken by Pharaoh. Ex. 5: 2, etc. (See also James 2: 10; Job 2: 9.)

COMMANDMENT IV.—Sabbath observance. (1) For whom was the Sabbath made?—For man. Gen. 2: 2, 3; Mark 2: 27.

(2) When was it made?—Before man fell. Gen. 2: 2-7.

(3) Made by whom?—By Jesus. Eph. 3: 9; Col. 1: 13-17; 1 Cor. 8: 6; John 1: 3, 14; Heb. 1: 2; Gen. 1: 26.

(4) Who then is meant by God in Gen. 2: 2, 3?—Jesus Christ.

(5) Who gave example for rest on the first seventh day?—Christ. Gen. 2: 2.

(6) For what was the seventh day set apart?

(a) Certainly not for God's or Christ's sanctified use. Their use of a thing is always holy, and God needs not to set apart a thing or a day that he may himself keep it holy. Hence it was set apart for man, and intended at once for use by God's children for Christian worship.

(b) Jesus as God and Creator, in resting assumes the attitude of a man in addressing man as to his needs, an attitude in which he often figured in the Old Testament. He also looked forward to his life as a man, and acted in prospective. God is never weary (Isa. 40: 28) that he needeth rest like man. Therefore the divine resting was an example set for man.

(c) God's dealings with this earth pertained to man. The six days of creation were enacted for man. Matt. 5: 5; Psalms 8; Isaiah 45. Then the seventh day, the day of refreshment (Ex. 31: 17) as a memorial of creation (Ex. 20: 8-11) commemorating its completion and ever reminding the heart of man of his Creator, was certainly and unmistakably directed for man.

(d) The pronounced blessing referred to future seventh days, and cannot be confounded with the

day of the divine resting. It expressly states that it was after he had rested that his word set it apart. Gen. 2: 3; Ex. 31: 17. Therefore all future seventh days forever following Jesus' sanctification of the day were meant to be holy rest days for man's observance.

NORR.—After the Sabbath was instituted, Adam had his full six days of labor before the time came for him to observe it.

(e) Christ's human lip utters: "The Sabbath was made for man." Mark 2: 27. Thus we have given proof that in the beginning the seventh day was set apart by our Lord purposely for Christian worship.

Mark another point: The fourth commandment as given from Sinai, begins with the word "remember," impressing upon them what was not new to them. Indeed, the Israelites broke the Sabbath positively at least two weeks before the giving of the law at Sinai (Exodus 16; 17: 1; 19: 1, 2), when God says he proved them to see if they would walk in his law or not. Ex. 16: 4. This one divine statement alone shows the law to have been in force before the giving of it at Sinai; for it was in this very law that he proved them. Ex. 15: 25, 26; 16: 4, 27, 28. Earlier than the two weeks referred to, God promises them a great blessing, if they will give ear to his commandments, and do that which is right in his sight. Ex. 15: 26.

COMMANDMENT V.—Dishonoring parents.

Ham was punished for this (Genesis 9); also Reuben. Gen. 49: 4; 35: 22.

COMMANDMENT VI.—Murder.

Broken by Cain. Gen. 4: 8. A penalty provided in Gen. 9: 6.

COMMANDMENT VII.—Adultery.

God told a heathen that adultery was sin (disobedience to God's law). Gen. 20: 6. How much more must his own people have received that information? We find in Gen. 39: 9 Joseph calling it a great sin.

COMMANDMENT VIII.—Theft.

In connection with Joseph's silver cup, theft is recognized as "an evil." Gen. 44: 15, 4, 5.

COMMANDMENT IX.—Lying.

God condemns it. Gen. 3: 13, 14; Job 13: 4. Instances. Genesis 20; 37: 32; 39: 17.

COMMANDMENT X.—Coveting.

This commandment involves all and magnifies all. It touches the root of sin. Covetousness is idolatry. Col. 3: 5; Eph. 5: 5. So James 2: 10 naturally follows. This commandment broken by Laban (Gen. 31: 41, 42), by Esau, Jacob, and all who had transgressed in any way. Peter speaks of the "unlawful deeds" of Sodom and Gomorrah. 2 Pet. 2: 8. If unlawful, then a law existed at that time. In fact Paul very plainly tells that as sin was imputed in those early days, law existed and was in force then. For one cannot know just "except the law had said, Thou shalt not covet." Rom. 7: 7. "By the law is the knowledge of sin." Rom. 3: 20, 19; 5: 20; 7: 13. There can be "no sin apart from the law." Rom. 7: 8 (R. V.); 4: 15; 5: 13-17. As "all have sinned" (Rom. 3: 23), all have had the law. 1 John 3: 4.

TRUST IN GOD.

BY M. WOOD.
(Worcester, Mass.)

"We trust that he will yet deliver us." 2 Cor. 1: 10. Yes! and good cause we have for so doing; for we have trusted in him so often on former occasions, and having never found his promise once to fail us, we are encouraged to make another venture upon him. Ps. 125: 1. We have been in many straits, bowed down with many cares, perplexed with many difficulties, surrounded with many dangers; but he always delivered us, and we trust that he will yet deliver us.

After having brought us through so many troubles, we should greatly reproach ourselves were we to doubt his goodness in future troubles. Isa. 25: 9. For surely past experience ought to encourage us to future dependence. Ps. 20: 1.

He has been, he still is, with us, and says he will be with us to the end. Matt. 28: 20.

When our experience says he has delivered, he does deliver, let our faith say, "We trust that he will yet deliver." All the strange, dark, deep, and changeable providences that believers meet with, are designed to lead them to trust in God, and will aid them in their way to heaven.

Infinite wisdom and love so order all things here below that they now work both for their temporal and eternal good. Rom. 8: 28. David met with many rugged providences, and all contributed to bring him to the throne. Daniel and the three worthies met with some very uncomfortable providences, but they all led to their advancement. So every trying experience that believers meet with in this life, being sanctified, shall be instrumental in raising their affections to heaven, that they may live in the enjoyment of God.

HOPE.

BY MRS. MARIETTA CARPENTER.
(Carlton Center, Mich.)

WHAT a solace to the care-laden and sorrow-stricken heart is hope, sweet hope. In the dark hour of adversity hope points to a home of rest and peace, where trials and sorrow are not known. How precious is the Christian's hope; it takes hold upon immortality, that priceless gift of God—eternal life through Jesus Christ. Hope penetrates the dark clouds which cover us, and we enjoy the promised good, while it is only in prospect.

Trials and disappointments beset our pathway; grief and sorrow weigh us down; the way is drear and desolate, but hope finds its way into the heart, and like the radiant sunbeam upon the most obscure path of the forest, directs our course among the flowering meads and beside the cooling fountains.

What would we do without hope? How could we meet life's responsibilities without its blessed presence to point us to the "sweet by and by," when all tears shall be wiped away?

Dear reader, whatever your trials, open the door of your heart to hope. Are you poor in earthly store? Despair not; a mansion will be yours over there. Are you slighted by earthly friends? Grieve not; you will soon be introduced to heavenly society. Are you poorly clad? Do not repine; for soon you will wear the shining crown, the white robe, bear the palm of victory and strike the golden harp in heaven.

Desponding soul, take courage; tear down the somber curtains of gloom which shut out the cheering rays of hope; give her a chance to shine upon the lonely way. She will lighten your burden and cheer you on, until you gain a home free from pain and sorrow.

It will not be long ere we will enter into joys we have long hoped for. Faith will then be lost in the happy realization of the things for which we have so anxiously looked forward. Then why give up, when the port is almost gained? But you say, My trials come thicker and faster; black clouds of trouble overcast my sky. My path grows rougher instead of smoother. My feet bleed over the rough way; briars and thorns scratch and tear my hands, and darkness settles down upon me. How can I hope?

Well, suppose all this be true. Are you better than Jesus? Was his pathway one of pleasure? Was it strewn with flowers? Was his couch soft as down?—Ah, no; he had not where to lay his head. A homeless wanderer, a man of sorrow and acquainted with grief. Behold him in Gethsemane pleading! See the drops of blood oozing from his pure brow! Look upon his bent form struggling up Calvary's mount, bearing that heavy cross! See his brow pierced by cruel thorns; see him hanging, dying upon the cross!

This, dear reader, was for you and me, that we might have the blessed hope of immortality as a beacon light over the dark waters of this life. O, let us talk no more of our trials, and pet our

sorrows; let us rather rejoice that we can have the privilege of suffering a little for Christ's sake.

But after all, many of our trials are not nearly as hard as Satan tries to make us think they are. When we let the light of God's love shine upon our way, and hope steps in and lends her influence, how quickly all is changed; the winds hush, the storm abates, the clouds part, the sunshine of God's love illumines the darkened pathway, and we find it sparkling with precious gems of promise. The briars by the wayside look more like blooming roses. Everything looks so different when flooded with the sunshine of God's love.

Hope fills the heart with gladness that there is a haven of peace awaiting us at the end of our pilgrimage.

Dear reader, let us cease our complaining and fretting over our light afflictions. All that we may be called to bear in this life will weigh but little when put in the balance against that eternal weight of glory awaiting the redeemed of God. It is only just a little while longer God's people will have to suffer. Soon Jesus will come to take his children home. Blessed hope, how it cheers my heart!

May we "lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6: 18, 19.

The Christian's hope is both sure and steadfast, and will hold when the trials of the last days are upon us. Those whose hope entereth not within the veil, cannot stand when God's wrath is poured out upon a doomed world. False hopes will then be swept away like cobwebs.

A hope of eternal life, not built upon the righteousness of Christ, will fail. Dear reader, do not cherish a false hope. Build upon Christ, the solid Rock, and when the heavens part as a scroll, your foundation will stand secure.

LETTING HER LIGHT SHINE.

FROM a private letter lately received from a sister in the South, by one of our workers in this Office, we are permitted to glean the following:—

You are doubtless aware that the dragon is wroth with the woman. I have fully realized this fact from time to time. Though I am all alone, I try to be a true representative of God's people. Whenever an interest is created here, the ministers step in and fulfill the word by their opposition thereto. Some of my people from Illinois are here visiting me, and last Sunday by their request I attended church with them. The minister seemed to take for his text, "Adventists," which people he misrepresented all the way through. He advocated a civil Sunday law, endeavoring to prove that there should be a law to punish Sabbath breakers as well as thieves, murderers, etc. He accused the Adventists of making the Sabbath a hobby, which they rode to death, taking it for supper, breakfast, and dinner. He maintained that they set time for the Lord to come, and put on ascension robes and went out to meet the Lord, that they had tables set, expecting the Lord to come and eat with them. While engaged in baptizing a boy, he thanked God that their discipline did not teach soul sleeping, but that we are to go to meet our friends at death. At the close of the meeting, I asked and obtained permission to say a few words in reply. Remarking that the statements he had made concerning Seventh-day Adventists were probably the result of not being fully informed concerning the subject, telling him that if he could bring proof to substantiate his ascension-robe story, that he would receive the reward which had so long been waiting the person who could bring forward this very proof.

Referring to what he said about meeting our friends at death, I said that I was content to take God's word for it, that death was compared to sleep, and if we should prove worthy, we would meet our loved ones when the Lord should come with his reward, eternal life.

I assured them that I made the remarks I did with all kindness, and thanked them for their attention. One old gentleman, a member of that church, came to me and said: "God bless you, sister. . . . I love to hear you talk of the Scriptures." Another prominent member came to me, trying to smooth things over. I told them that no apology was needed, and that if brother — (the minister) desired further information upon any of the subjects up for consideration, I would willingly talk with him, or any one else in regard thereto, or furnish them reading-matter concerning the same. I am known as an Adventist by every one here, but have no enemies among the people. Can meet them all as friends. Prejudice against the Sabbath idea is the cause of all the existing variance between us.

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.

IF MOTHER WOULD LISTEN.

If mother would listen to me, dears,
She would freshen that faded gown,
She would sometimes take an hour's rest,
And sometimes a trip to town.
And it should n't be all for the children,
The fun, and the cheer, and the play;
With the patient droop on the tired mouth,
And the "Mother has had her day!"

True, mother has had her day, dears,
When you were her babies three,
And she stepped about the farm and the house,
As busy as ever a bee.
When she rocked you all to sleep, dears,
And sent you all to school,
And wore herself out, and did without,
And lived by the golden rule.

And so, your turn has come, dears,
Her hair is growing white;
And her eyes are gaining the far-away look
That peers beyond the night.
One of these days in the morning,
Mother will not be here,
She will fade away into silence;
The mother so true and dear.

Then, what will you do in the daylight,
And what in the gloaming dim;
And father, tired and lonesome then,
Pray, what will you do for him?
If you want to keep your mother,
You must make her rest to-day;
Must give her a share in the frolic,
And draw her into the play.

And if mother would listen to me, dears,
She'd buy her a gown of silk,
With buttons of royal velvet,
And ruffles as white as milk;
And she'd let you do the trotting,
While she sat still in her chair;
That mother should have it hard all through,
It strikes me, is n't fair.

—*The Interior.*

A FEW WORDS TO MOTHERS.

ALL children should early be taught neatness; for no boy can become a gentleman, or girl a lady, who is not clean in their person and tidy in all their belongings. Little children in the nursery may be encouraged to practice neatness and order—keeping their playthings and books in their proper places until it becomes a fixed habit—that will be of service to them through life.

Little boys should clean their feet upon coming into the house, and always take off their hats, it being a mark of respect due the household. To practice politeness every day at home should be the rule of every household, and then the children will have good manners.

Many little lessons may be gradually instilled into the youthful minds by a watchful mother, who should never allow older children to impose upon the younger, weaker ones, and should see that all pets belonging to the household are fed and cared for.

Rudeness should always be corrected, and a respectful demeanor toward superiors, as well as equals, taught. Such faults as slamming doors, jumping up and down stairs, talking loud, staring at people, interrupting conversation, and meddling with other people's things,—all render children very disagreeable, and mothers should see that they are avoided.

Neglect of the mouth is a common fault with children, if left to themselves; it not only causes the teeth to decay and brings suffering, but is very offensive.

Dirty hands and black nails are often seen, particularly with little boys, and it is a mother's duty to prevent the forming of such habits.

Most young people, particularly those who grow rapidly, have a lounging style of walking and standing; these should early be taught to stand firmly on the feet, the toes should be turned out, and the knees held stiff, so that the weight of the body will rest on the balls of the foot as

well as on the heels. A correct and graceful carriage must be taught in youth, and when once learned, will be very easy to practice.

These things seem trifling in a child, but as habits grow with the growth of years, they become very striking faults in the young lady or gentleman, and the mother who is ambitious for the well-being of her children will daily instill good principles and teach polite manners, so they will thank her in after years for the virtues and graces they possess.—*Eliza R. Parker, in Ladies' Home Companion.*

COUNTING HER MERCIES.

A FEW years since, a mechanic living in the tenement district where I was visiting the poor, met me, and requested me to call and see a sick woman at his house. The woman had recently moved into this district, expecting to support herself by working at whatever she could get to do; but her health having failed, she had disposed of one thing after another, until there was literally nothing left in the bare room but the poor old bed upon which she lay, helpless with a terrible disease.

She was a woman past middle life, her face wan and thin from hunger, and marred with pain and suffering. Even as I entered the room, she was moaning with her agony, but I noticed that she held her left hand above the bed, while with the other she counted her fingers, as if fixing something in her memory. To my question, she replied that she was counting her mercies.

"I was just thinking," she said, while a faint smile broke over the wrinkled face, "of the many things that I have to be thankful for. O, the Lord is so good to me, and I so unworthy." I could not at that moment speak of her destitute circumstances and the relief that I hoped to bring, but asked instead that she tell me of her mercies.

Holding up the withered fingers, she began with God's wondrous love for her, the bright sunshine and blue sky that she was permitted to look upon. Then she named in succession the privilege of shelter, of a bed to lie on, the possession of her faculties, enabling her to see and hear and know of his great goodness. Thus she told me of her mercies, and of her faith in the promise that the Lord would provide for her, while her face became radiant with thankfulness and joy that she could not express. "O," she said, "God is too good to an old woman like me that never did anything for him."

My eyes were full of tears, and I left the room, wondering at the faith of this lonely old woman, without friends to say one word of sympathy, without money to buy even a loaf of bread, without the least of the things that make life dear to the average man and woman; and yet she could lie there on her bed of rags and count the mercies that God had bestowed upon her, until the ten fingers of her hands were all told.

What a lesson for the discontented and unhappy; for there can be no life without some bright spots; and I have thought if we would but learn to "count our mercies," instead of grieving for that we have not, how much better our lives could be.—*Sel.*

PATIENCE.

How many things there are which try our patience and vex our souls! There are adverse circumstances; there are those that hinder and disquiet us; there are persons who consume our time, waste our money, derange our affairs, and sometimes, with the best intentions, do us harm which it is utterly beyond their power to remedy. And how often we murmur, and complain, and fret, and grow impatient, and a tempest rises up within our souls!

How much we need patience! It is vain to fret; it is useless to murmur. Our complaints are simply echoes on the idle air. The mischief is wrought, the damage is done, the loss is sustained; and all fretting and murmuring and complaining will not alter it. How much better, then, to leave

it with the Lord, and cry to him to calm our perturbed and troubled minds; to put away the things which disturb us, and seek that peace which passeth all understanding, and which calms our souls amid the storms and adversities of life!

And we need this peace in great afflictions and in small ones; for there are those who can endure martyrdom, and who yet will fret over trifles. There are those who can face the enemy of all righteousness with calmness, and yet would be disquieted by some trifling thing. But God can hold us firm and strong and steadfast, if we will but trust in him. He it is who can steady our souls amid the petty vexations of life, and resting in him we can in our adversities take to ourselves the comfort that "all things work together for good to them that love God, to them who are the called according to his purpose."—*The Christian.*

THANK THE CHILDREN.

THEY run on our errands, up-stairs for our books and slippers, our thimbles, our new magazines, down-stairs to tell the servants this thing or that, over the way to carry our parcels, to the post-office with our letters.

They leave their work or play a dozen times in a morning to do something to oblige us who are grown up bigger, and liable to be less absorbingly occupied than they are.

No game of politics or business in after life will ever be so important to the man as the ball and the top to the little lad; and no future enjoyment of the little girl will ever be greater in degree and kind than her present in her dolls and play-house; yet Johnnie and Jennie fly at our bidding, arresting themselves in mid-career of the play which is their present work, and alas! half the time we quite overlook our own obligation to be grateful. We do not say, "I thank you." And because we do not say it, we make it difficult for them to be as polite, as simple, courteous, as otherwise they would be by nature, and the imitation which is second nature to all children.—*The Household.*

REVERENCE FOR GOD'S WORD.

How is it at your house when the Bible is read? Is there due respect shown for the sacred oracle, or do the children lounge around as they choose at family worship? Do you begin reading before half the family are seated, or are they allowed to remain away altogether, if they do not happen to come in? While there is a growing irreverence everywhere for the word of God, should not those who profess to be looking for the soon coming of the Saviour, be careful on this point?

Have you never been pained to see (for you could not hear) some of the little ones trying to read a few verses to father or mother, while every other member of the family in the room was talking? Think you they would not have much more reverence for God and his word, if silence were enjoined upon others present when the Scriptures are read by the smallest child? You know it has been said by Tupper, "Thy little ones copy thee in all things." If we show veneration for the holy book by listening attentively when the children read, will we not be more than repaid for our time and care by seeing them pay respectful attention when we read the sacred word?

L. A. BRAMHALL.

—Secrecy of plot and execution is wrong only when the object and influence are nefarious. Every family is a secret society; every business firm, and every banking and insurance institution. Those men who have no capacity to keep a secret are unfit for positions of trust anywhere. There are thousands of men whose vital need is culturing in capacity to keep a secret. Men talk too much—and women too. There is a time to keep silence, as well as a time to speak.—*Talmage.*

Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

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

THE BAY ISLANDS.

WRITING from the island of Ruatan, Bay Islands, off the coast of Honduras, brother Hutchins says that Coxen Hole, the place where they are stopping, is a pleasant village. The one street is not calculated for wagon travel; in fact, the people have no use for wagons and roads, as they travel in boats to the different parts of the islands, and when they cross the island, they ride a horse or mule. "We find," he says, "that we will each need a saddle-horse in order to get about much here; but they are easy to keep, as we have only to tie them up to a post somewhere, and the grass is there waiting for them to eat. Fruit here grows most of the year round, and the people have little or no cultivating to do, but live on that which grows without labor. The climate is warm, and they do not have to have stoves or firewood." Brother Chadwick was spending some time in the Islands, expecting to go on to Jamaica the latter part of December.

NOTES OF TRAVEL.

IN THE CAUCASUS.

SABBATH, Sunday, and Monday, Oct. 24-26, were spent with the Alexanderfeld church and some from surrounding companies. Some sixty were in attendance. The resolutions passed at the general meeting were considered, and the same line of instruction given. The people here received a higher idea of their duties and privileges in the work.

We find that few here paid an honest tithe; it is not so much due to a lack of willingness to give as to a lack of instruction. They did not know how to reckon the tithe, or had not taken the pains to study this question particularly. By comparing the tithe paid with what it actually costs to live, we find that in general less than one fifth of the tithe has been paid. It pays to sit down and reckon with people on this question. They usually loosely estimate what they should give, thus opening the door wide to selfishness, which is sure to lead us to place the sum much below what it actually is. The church and tract society books started last year were examined, and further instruction given on how to keep them. The Lord blessed in these meetings, so that some old difficulties were removed, and the Lord's Supper could be partaken of in unity and peace.

Not far from the place of this meeting three of our brethren were in prison, on their way to the place of banishment. They can be seen only Sundays and festival days. One from the meeting went to visit them. He brought a sad report. The visitors and prisoners knelt, facing each other, while the guards marched up and down between them, so that nothing could be given to, or received from, the prisoners. In the prison are thieves and murderers. The brethren say that although they knew something of prison life, they had no idea it was so bad. One did something that displeased the prisoners, when they caught him by the hair, threw him to the ground and beat him. But this, they claim, is much easier to bear than their filthy talk.

When under banishment, people are sent on foot under military escort from one prison to another. They lie in one prison till enough are collected, and are then sent farther. They receive five cents per day on which to live. This would buy what is equal to ten cents' worth of food in America. They are not allowed to have any money, except with the keepers, and these usually get the lion's share of what is left with them.

From Alexanderfeld, we drove twenty miles to Eigenheim, where we have a church of sixty-five members. About sunset, when within a mile of the place, a brother came on horseback to inform us that the coast was not clear, and that it

would not be best to enter the place. We drove back the twenty miles, and waited till the next afternoon, when we drove to Eigenheim again, so as to arrive after dark. The church had been quietly assembled, and we held our meeting till four o'clock in the morning, when we departed by team for the river Laba, forty miles distant, where we have a company of eight. We desired to remain two days at Eigenheim, as this is an important church, but the recent arrests at Stawropol have far and wide kindled anew the zeal to root out sects, especially the Sabbatarians, and this made it necessary to use great precaution, not so much for our own persons as for the safety of our people in this vicinity.

One of our worst enemies is a Lutheran pastor, who is placed over 22,000 people. He has ordered our brethren at Eigenheim to close their school, and has made threats that he would work with the authorities to have our people removed. Our brethren also suffer some from several that have given up the truth. The condition of things here illustrates what we will doubtless see in other lands, when strict Sunday laws are enacted. Unbelievers, prejudiced believers, and false brethren have just the occasion they desire to satisfy their rage against those who keep the commandments of God. All they need to do is to make complaints, false or true, of our people to the authorities. This causes arrest and investigations, which are sometimes dragged through several years, and thus the innocent are caused great inconvenience and expense. If the accused is proved innocent and acquitted, he has no means of redress for loss of time and money.

From the Laba, we drove another forty miles to Sinoche, where is a church of forty-two members. A number of brethren from the Laba and Eigenheim, both forty miles distant, came by team to attend the meetings at this place. As it was not safe to remain long in a place, some followed from church to church to get the benefit of more meetings. When we saw how hungry these souls are for the word, it made our hearts bleed to part with them so soon.

The church at Sinoche is in a lukewarm condition, far behind other churches in every respect. Friday and Sabbath we labored hard to lead them to see their condition, and the Lord helped. While brother Conradi was speaking Sabbath afternoon, we received notice that complaint had been made against us to the mayor, and as it was not deemed advisable to remain longer, we departed at once, and arrived at Alexanderfeld the next morning. Here we held meetings with the church and youth during the day, and a closing meeting in the evening in the village school-house. About 175 were present, and gave the best of attention to the theme presented by brother Conradi, "Jesus Christ all in all." From the standpoint of Christ as center, all the truth can be presented in the most forcible and least objectionable way. Some leading citizens were present. At the close several warmly expressed their gratitude for the truths presented. If there was liberty to preach freely, a strong Conference could soon be developed in Russia.

The Caucasus is a fine country. The climate is excellent. Stock grazes nine months in the year. The chief agricultural products are cattle, horses, sheep, geese, wheat, rye, oats, corn, grapes, and watermelons. The railroads are crowded beyond capacity with grain. The inhabitants are Germans, Russians, Cossacks, and Tscherkess. The last-named formerly occupied the country, but would not submit to Russian rule. The government employed the Cossacks to subdue the Tscherkess, for which service they received large tracts of land, on the condition that they serve five years in the army as cavalry, wholly at their own expense. As a people, they are wealthy, and are the finest soldiers to be seen in Russia. They have a uniform peculiar to their tribe.

During our meetings at Alexanderfeld, three sisters, and later a brother, were in attendance from our native church at Stawropol. There are

seven brethren in this church, and six of them are in prison, condemned to five years' banishment.

Two Germans share the same fate. One of them is a Sabbath-keeper, and the other a Lutheran, under the pastor, our enemy above referred to. The Lutheran was taken by mistake, instead of his son, who is a Sabbath-keeper; and although he protested that he was not the man, and his pastor sent two telegrams, all availed nothing. This illustrates how much justice is obtained in the courts in cases of religious persecution.

The visit to our people in Russia is now finished, and we shall soon be across the border. We feel grateful for the help and protection of the Lord. We believe that the seed sown will under the blessing of God bear an abundant harvest.

H. P. HOLSER.

THE GERMAN WORK IN SOUTH AMERICA.

THE Scriptures tell us that all the Lord has spoken through his servants the prophets, must be fulfilled; yea, this is the very fact by which we may know that the Scriptures are the word of God. Every time we see prophecy fulfilling, we have a proof of the Divine Inspiration, so that the Bible student should not have a shadow of doubt, that every word contained in this record is the word of the great God given for the salvation of mankind. When God therefore says that he forgives our sins, or gives the believer power to become a son of God, or that the old, old story of the cross, the everlasting gospel, in its purity shall be proclaimed "to every nation, and kindred, and tongue, and people," we may know that this is truly so. While from our standpoint it may be thought "remarkable," it simply could not be otherwise. We should expect nothing else. So we should not be surprised to find this everlasting gospel going the rounds to all the world, although we may leap for joy at the thought.

It has caused us great joy to receive letters from Argentine Republic and Brazil, which show again how this work is fast approaching its culmination, when all the world shall be enlightened by its glory. The brethren from Brazil plead for German papers and for a German minister. There are many interested persons longing for help. Lately, so the brother writes, multitudes of German-Russians have settled in their neighborhood, to whom they desire to give German reading-matter. These people are God-fearing men and women, who go to that country for conscience' sake; and undoubtedly the Lord has sent them there to do a work. Besides this, there are also papers in other languages wanted, among which are the Polish and Spanish.

From Argentine also come encouraging reports. About a year ago ten of our German brethren went from Kansas to that country, having in view the twofold purpose; to support themselves and do missionary work among the people. They write that even with their limited means (they have but a few papers), they have been richly rewarded. The Lord has blessed their efforts to such extent that there are now twenty Sabbath-keepers in their town. They are happy in the thought that German canvassers are going to work in their neighborhood; they ask that they come to them, so that they may help. When we see these and the many other indications, we cannot only believe, but see, that the word and work of the true and faithful witness will soon be fulfilled. And then the Son of man will come in the clouds, and the harvest of the earth will be reaped. The word of God will then be fulfilled; and also the promise that if we labor and suffer with our Saviour, we shall be with him in glory. May that be our lot.

THEODORE VALENTINER.

Battle Creek, Mich.

—A letter from Elder A. T. Robinson says that the arrangements had been made for himself and wife and brother Craig to sail from Southampton, England, Dec. 12, for Cape Town. Doubtless the party will have arrived in South Africa by the time this paper reaches its readers.

Special Attention.

A NEW CONSTITUTIONAL AMENDMENT PROPOSED.

As reported in the news columns of the daily press, a new amendment to the United States Constitution is to be submitted to both houses of Congress, shortly after they resume their sessions, in the interests of the total separation of Church and State throughout the United States. It is put forward by the National League for the Protection of American Institutions, and reads as follows:—

No State shall pass any law respecting an establishment of religion, or prohibiting the full exercise thereof, or use its property, or credit, or any money raised by taxation, or authorize either to issue bonds for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

This proposed amendment, which, if adopted, will form the sixteenth amendment to our national Constitution, is directly in line with the first amendment to that instrument, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This provision guarantees full religious liberty and the separation of Church and State in all territory over which Congress has exclusive control, but leaves any or all of the States entirely free to establish a religion and pass what laws they choose in restriction of the exercise of freedom of conscience by the citizens of the same, an advantage (?) which some of the States, notably Pennsylvania, have held and hold with great tenacity. The proposed amendment is an effort to bring the State Constitutions up to the level of the national Constitution, in the vital particular of securing religious freedom, and as such should have the full sympathy and support of all true American citizens. We certainly hope that the action of Congress toward it will be favorable.

But doubtless the opposition to its becoming the sixteenth amendment to our national Constitution, should such a consummation bid fair to be realized, would be very strenuous. It would cut off all appropriations to Roman Catholic and Protestant Indian schools and charitable institutions, and would throw a most formidable obstacle, if not a complete bar, across the pathway of the Juggernaut of "national reform" and American-sabbath-unionism, now being pushed forward with such fanatical zeal by the Woman's Christian Temperance Union and other misguided Protestant organizations. It would not be strange if the enemies of religious freedom come forward at once in opposition to this proposed amendment.

L. A. S.

PROVIDENCE AND POPULATION.

THE entire population of the world at the present time is stated to be 1,479,729,400. This statement is made on the authority of a book recently issued by the German publishers of the "Almanach de Gotha" and of numerous geographical publications. It is a book of general statistics, classified according to the divisions of the globe and the various countries therein, and is as completely trustworthy as a compilation of so extensive a character well can be. The further statement is made that the population of the world has increased since 1882 at the rate of about five million each year.

Asia is the largest of the great divisions of the earth's surface, being 17,530,686 square miles in extent, with a population of 825,954,242, or 47 inhabitants to the square mile. America, including North and South, comes next in the great divisions, with an area of 14,891,402 square miles, and a population of 121,713,000, or only eight inhabitants to the square mile. Africa is the third grand division in order, having 11,277,364 square miles and 163,953,000 inhabitants,

or 14 to the square mile. Europe has 3,756,860 square miles, and a population of 357,379,000, or 94 inhabitants to the square mile. Australia, including Tasmania, has 2,991,442 square miles, and a population of 3,230,000, or a little more than one to the square mile. The polar regions are supposed to contain 80,400 inhabitants; while the islands of the ocean are computed to contain 733,120 square miles, and 7,420,000 inhabitants, or about 10 to the square mile.

This makes the statistical picture of the globe's extent and population. It shows what the human race numbers approximately, and excites reflections upon the ultimate designs of an overruling Providence in the creation, distribution, and evolution of his family scattered over the earth. In the clear and powerful light of such a statement, it certainly becomes the makers of narrow creeds and the dispensers of divine penalties to be humble, if not wholly silent, before the dispensations of a providence they can never expect to measure or control.—*Sel.*

TRANSPORTATION OF TRAVELERS IN PNEUMATIC TUBES.

If we may believe our contemporary, *Iron*, to whom we leave all the responsibility of the news, a society is being formed at Hamburg whose aim is to use the pneumatic tube as a means of conveyance for travelers, in imitation of those used for packages. A line of 24 kilometers will immediately be built between Hamburg and Buchen, and the distance will be traversed in 11 minutes, a medium speed of 110 kilometers per hour. The cylinder in which the travelers will be placed will be about one meter (39½ inches) in diameter and two meters in length, room for three travelers only. The cylinder will be closed as soon as the travelers take their places, and the very limited space in which they are confined will receive fresh air which has been stored up in an especial reservoir. The cylindrical tubes of iron will be made by the Mannesmann process, and the maximum speed attained will be a little over a mile a minute. It is hoped that the movement will be quite smooth in spite of the enormous speed reached by the vehicle, which will be lighted by a small incandescent lamp. The speed once acquired, as the traveler will be shut up in a closed place without any distinguishing outlook, he will have no consciousness of the celerity, except at the moment of stopping. The travelers will be permitted to carry a little baggage, but will be refused permission to smoke, a slight privation, however, for a journey occupying less than a quarter of an hour. We do not know that the project will really be carried out, but it at least seems sufficiently original to be brought before our readers. In some way or another we have a strong conviction that before the end of the century, we will reach, if we do not exceed, a speed of 200 kilometers per hour.—*Translated for Public Opinion from Paris La Nature.*

EPOCH OF MUNICIPAL DEVELOPMENT.

IN his now famous speech delivered recently in St. Louis, the Hon. Robert P. Porter said:—

"We have reached in the United States what will be known in history as an epoch of municipal and industrial development, the parallel of which cannot be found in the history of any nation, ancient or modern. An epoch in which we have added in ten years 7,000,000 to the population of our towns and cities. An epoch in which the urban population suddenly leaped from 22½ in 1880, to nearly 30 per cent of the aggregate population in 1890, and in which the cities of 8,000 population and upward doubled in number in 20 years. An epoch in which the Southern States, heretofore given over to cotton, grain, and tobacco, have felled forests, developed cities, leveled mountains, built railroads, constructed blast furnaces, and lighted them at the funeral pyre of slavery. An epoch which has witnessed the development of the coal, the iron ore, and the pig-iron resources of these same agricultural

Southern States to a point where these industries equal in tons of product the total production of bituminous coal, of iron ore, and pig-iron of the nation in 1870. An epoch which can point to a cotton manufacturing industry in the cotton belt itself, employing nearly as many hands in its cotton mills as the State of Massachusetts, the Lancaster of America, did in 1870. An epoch which has witnessed a rise and progress of American manufactures, that have placed the United States in the first rank as a manufacturing as well as an agricultural nation. An epoch that has put American industrial art in many important branches on as high a plane as European, and has demonstrated that in originality, in artistic work, in the application of science to manufacture, in all that relates to the technology of industries, the American artisan is as well equipped as his foreign rival, while in the important sphere of invention he far excels him. An epoch in which the wealth and variety of our infinite resources have dawned upon the whole nation. An epoch that must bind together all the geographical divisions of this vast continent as never before bound."

DIVORCE IN FRANCE AND THE UNITED STATES.

THE *Economiste Français* publishes an interesting article comparing the recently compiled tables showing the number of divorces granted in France since the new law came into force, and in the United States and other countries during the same period. The French law of divorce came into force on Aug. 1, 1884, and in the five months of that year 1,657 divorces were granted, the figures for the four following years being 4,227, 2,949, 3,636, and 4,708. The statistics which have been published in France do not come down later than 1888, and in that year, according to the writer in the *Economiste Français*, there were 23,472 divorces in the United States, this being nearly 4,000 more than were granted in France, England, Italy, Germany, Holland, Sweden, Norway, Austria, Rumania, and Canada put together. Comparing the divorces in France and the United States with those of other countries, the following figures are given: Germany, 6,161; Russia, 1,789; Austria, 1,718; Switzerland, 920; Denmark, 635; Italy, 556; Great Britain and Ireland, 508; Holland, 339; Belgium, 290; Sweden, 229; Australia, 100; Norway, 68; and Canada, 12.—*London Times, Oct. 16.*

THE SUNDAY NEWSPAPER.

AT the session of the Brotherhood of St. Andrews in St. Louis, the remarkable statement was made by a clergyman from Philadelphia, that "Sunday newspapers are the cause of the indifference displayed by young men toward religious matters; that the youths of the country would be regular church goers were it not for the Sunday newspapers." We might with equal reason assert that the young men would be regular church goers were it not for religious newspapers, but what would be gained by such an assertion?

The truth is that any young man who can be deterred by such causes from the performance of religious duty would be a milksop of no benefit to a church or any other organization. Churches cannot successfully relieve themselves of the responsibility of inaction by picking out any cause outside of themselves. If the church cannot get the due attendance of young men, there is something wrong in the church. If a Sunday newspaper cannot get readers, it is not blaming the church for it. Make the church as popular as the Sunday newspaper, and we can all be happy together, and each assist the other.—*Toledo Daily Commercial, Oct. 25, 1891.*

—The stock dividend of twenty per cent recently declared by the Baltimore and Ohio Railroad Company will net to the Johns Hopkins University about \$60,000.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 5, 1892.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, W. A. COLCORD.

A GOOD RESOLUTION.

We come again to the season of the year when it is quite common and quite natural for new resolutions to be formed. And this is all well, if the resolutions are of the right kind, and we look to the right source for help to carry them out. If, as the apostle tells us, the experiences of God's people of past ages are put on record for our learning, that we through patience and comfort of the Scriptures may have hope, we may expect to find some notable examples and some profitable lessons in the direction of renewing our covenant with the Lord, and strengthening our purposes in the way of his service.

We find at least one such instance in the experience of Joshua. When the people had been brought into Canaan, and he assembled them for the last time to give them his parting address, he came before them with an appeal which has no parallel except in that of Elijah to Israel. He told them to choose whom they would serve, whether the idols of their fathers, the gods of the Amorites, or the Lord Jehovah. "If," he said, "it seem evil unto you to serve the Lord, choose you this day whom ye will serve." Then he set them a sublime example in those notable words, expressive of his decision of character and complete independence of thought and will, regardless of all around him, "As for me and my house, we will serve the Lord." Josh. 24:15.

Stimulated by this example, the people immediately fell into line and exclaimed, "God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, . . . therefore will we also serve the Lord; for he is our God." Verses 16-18.

The greatest danger of the Israelites was idolatry, therefore Joshua would exact from them a pledge, as a help to their future perseverance, to refrain from the worship of all false gods; and the good fruits of their resolution were seen in the fact that during all the days of Joshua, and all the days of the elders that overlived Joshua, Israel served the Lord.

As an example of a good resolution in the New Testament, the parable of the prodigal son may be referred to, as recorded in Luke 15. Reduced to the last extremity, he came to himself, and the first working of a right mind in him was the formation of a good resolution: "I will arise and go to my father." This was the first essential move, and without coming to such a resolution, he never would have started to return to his father's house.

The yielding of the will, and the formation of a strong inflexible purpose, is an essential element in all religious reform and spiritual progress. "Seek first the kingdom of God, and his righteousness." How many, who are far from the Lord, will, like the poor prodigal, now resolve, and at once act upon the resolution, "I will arise and go to my father"?

"He that cometh to God," says the apostle, "must believe that he is, and that he is a rewarder of them that diligently seek him." The mere belief that he is, will not bring the soul into union with God. He is the rewarder of those only who diligently seek him. So with the faith there must be the seeking. From the faith that there is a God springs the inwrought conviction that we have to do with him every moment; then comes the resolution "I will seek him, seek to be in harmony

with all his works and ways and purposes." He that cometh to God must have this actuating conviction; a conviction that something depends on his seeking, and seeking diligently, perseveringly, persistently; and that it will not be just the same whether he seeks or not; for if God is a rewarder of them that diligently seek him, and the declaration means anything, it follows that something is to be granted to those who do thus seek, which will not be granted to those who do not seek.

The many exhortations we find in the word of the Lord to seek the Lord, strive to enter in at the strait gate, to be not weary in well-doing, to run with patience the race set before us, to resist evil, contend for the faith, draw nigh to God, etc., etc., are all in force; but no one will do these things who does not place behind it all a fixed purpose and resolution to do them.

But do not people often form good resolutions, and fail to keep them?—Yes; and do not people also often form good resolutions and by the grace of God succeed in carrying them out? and do they not reach results which they would not have reached but for the stimulus of the resolution? And how much better off would those who fail have been, if they had formed no resolution and made no attempt? Of two parties, which will be the more likely to succeed, the one who says, "I will," or the one who has no fixed purpose in the matter? Commend us every time to the man who says with Joshua, "As for me and my house, we will serve the Lord."

IN THE QUESTION CHAIR.

127.—DAWNING TOWARD THE FIRST DAY OF THE WEEK.—MATT. 28:1.

A Wesleyan minister lately preached against the Sabbath in this place, and referring to Matt. 28:1, said that in the original it read, "In the end of sabbaton as it began to dawn toward the first sabbaton," thus trying to show that the first day of the week is called the Sabbath in the New Testament. What is the correct rendering of the text?

M. M. H.

Answer.—The rendering of the text as given in our common version is literally and strictly correct in every particular. This is shown in a little tract published at this Office, called "A Greek Falsehood." In this tract the construction of Matt. 28:1, and parallel texts, is thoroughly examined, word by word, in a way to make it plain to English readers, and the fallacy of such assertions as that mentioned above, is fully exposed. Such claims would never be put forth by any one who was not profoundly ignorant of the Greek. But our brethren are liable to meet them everywhere, and they should therefore supply themselves with this tract, to be ready to refute them. Price, 4 cts.

128.—THE SODOMITES.—JUDE 7.

Will you please give us some light on the condition of the Sodomites, as brought to view in Jude 7? Are they now suffering the vengeance of eternal fire?

MRS. J. H.

Ans.—They are not. The fire that destroyed them, turning them, as Peter says, "into ashes" (2 Pet. 2:6) is called in Jude "eternal fire," because it is eternal in its effects. Sodom and Gomorrah, as plague spots on the earth and communities of unutterable vileness, will never again exist. See this text and all others bearing on the question of the state of the dead, and the punishment of the wicked, fully treated upon in the work published at this Office, entitled, "Here and Hereafter; or Man's Nature and Destiny." Price, \$1.

129.—TOUCH ME NOT.—JOHN 20:17.

Why did Jesus say to Mary, "Touch me not"?

F. C. S.

Ans.—The reason seems to be given in the clause immediately following: "For I am not yet ascended to my Father." Though Jesus suffered Mary Magdalene to behold him, it seems that he could not suffer his disciples to enter into such familiar inter-

course with him as to touch his person, as they soon afterward did (Matt. 28:9), till he had ascended to his Father and received from him the divine acceptance of his sacrifice for the world. Having received this, he immediately returned and was with the disciples forty days confirming, instructing, and strengthening them till his visible ascent from the Mount of Olives, as recorded in Acts 1:9-12. Should it be objected that Christ could not ascend to his Father in heaven and descend again to the earth in so short a time, we must remember that in the body with which he was raised, he could speed through space, like the divine beings spoken of in Eze. 1:14, that is, as "a flash of lightning." Kinkel adopts the view that Christ had power to ascend to his Father and return as often as he willed, and that one of the occasions when he thus ascended and returned, was in the interval between the interview with Mary in John 20:17, and the event recorded in Matt. 28:9, as set forth above.

130.—THIS GENERATION.—MATT. 24:34.

Why do you locate the generation spoken of in this text, which was not to pass away till all these things should be fulfilled, in 1844, and not in 1833 when the sign of the falling stars was given?

P. M. P.

Ans.—Because the generation spoken of was to see all these signs of the darkening of the sun and moon and falling of the stars, and to "see" them, of course, as signs and precursors of the coming of the Lord; but for people thus to see them "all," the signs must be presented in a circumstantial and systematic manner before that generation as signs of the end. They were thus presented for the first time in the great Advent movement of 1840-44. While these phenomena, as they individually occurred, suggested to many minds thoughts of the last day and the coming judgment, the body of the people were not called to look upon them all as a consecutive chain of signs, till they were called to do so in the movement above referred to. Those therefore who in 1844 were of sufficient age to understand the evidences upon which the Advent doctrine was based, and appreciate the significance of these signs and thus "see" them in the sense of the prophecy, would be included in that generation which was not to pass away till all the events which these signs were given to indicate, should be fulfilled. The darkening of the sun and moon in 1780, and the falling of the stars in 1833, were certainly signs. Others of a similar nature like the star shower of 1866, and remarkable obscurations of the sun within the present century, may come in as an increase of evidence on these lines; but the generation must date from the time when great signs of this kind had occurred, and the attention of the world was first called to them as such, which was not in 1833, but, as stated, in the great Advent movement of seven to ten years later. And there are years enough of that generation remaining for the accomplishment of all the prophecy; for the youngest members of that generation are not now over sixty years of age.

UNITY.

THERE can be nothing more essential to the prosperity of the cause of God at the present time, than a feeling of unity and oneness among those who represent his cause upon the earth. It is a true proverb that a house divided against itself must fall, and nowhere is dissension more disastrous in its results than in the house of those who claim to be the friends of Christ.

Union multiplies strength. While one person with divine support can chase a thousand, two united put ten thousand to flight. Deut. 32:30. The two are not merely twice as strong, but ten times as strong, as one alone. On the other hand, when dissension invades the ranks of God's servants, they become not twice, but ten times as weak as they were before.

There is no reason why the followers of Christ

should not be united, not merely in a church organization, but in the thoughts and feelings and motives which actuate their lives. The grace of God supplies every element necessary to the closest fellowship. It shows to all believers "one body and one spirit," "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Saint Paul exhorted the Corinthian Christians that they should "all speak the same thing," that there should "be no divisions" among them, and that they "be perfectly joined together in the same mind and in the same judgment." What was possible in Saint Paul's day for Christian believers, is possible in our own day. Likewise what was duty for believers then is duty for believers to-day. And if this unity is not present among them, it is evident that some lack exists to appreciate the will of God and the office of his Spirit, as well as their own privilege and duty in the matter.

No one can read Saint John's record of the memorable prayer of Christ for his church just before his betrayal, and doubt the earnestness of the Saviour's desire for unity among his followers. His prayer was "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Between Christ and the Father there is not the slightest discord or lack of harmony, and when Christ is present in the hearts of all his followers, and they are all "one" in him and in the Father, divisions and dissensions among them will be as impossible as between the Father and Son in whom they are united.

Unity is a blessing not only to the people of God as a whole, but to each one as individuals. It is the blessing of feeling that you stand not alone in the conflict against "the world, the flesh, and the devil," but have the sympathy, support, and prayers of others around you. Who does not know from experience the strength derived from an assurance, by word or deed, of the interest of others in his welfare, when in some place of difficulty, trial, or discouragement? There is no human heart which does not in some degree appreciate human sympathy and human aid. And how much easier a difficult work can be accomplished or a victory gained when each, instead of standing alone and unsupported in the struggle, has behind him the help of all the others! This is the secret of the power which comes from union. It unites in each one the strength of all. It imparts courage to all, and a lively hope of success, which, when it is God's work that is undertaken, becomes no less than a positive assurance.

Unity in the church of Christ depends upon the presence of brotherly love. Charity bars the door to the unhappy dissensions and differences which so frequently arise among church brethren, the cause of which may almost always be found in selfishness. Where charity does not exist, the conditions are not such as to give any promise of unity; for the spirit of truth does not then control all hearts. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14. Brotherly love is the test of all claims to spirituality, and the necessary accompaniment of Christian fellowship. Where Christian fellowship exists, the cause of one becomes the cause of all, and the apostolic injunction is observed, "Look not every man on his own things, but every man also on the things of others." Believers will be "of one accord, of one mind," and nothing will be done "through strife or vainglory," for each will in lowliness of mind esteem others better than himself. Phil. 2:2-4.

It is high time that Christian unity should exist among the few who stand as representatives of God's cause and work in this important time. There are obstacles enough to this cause outside the ranks of such, without there being dissensions and divisions within them. While the mighty forces of spiritual good and evil are gathering for the final conflict, and all is strife and confusion in the

world, there can and should be harmony in the "little flock" of God's peculiar people. With all the myriad forces of opposition pressing from without, with the dragon of persecution rearing aloft its head, and the rumbling of the coming conflict already sounding in their ears, it would seem that his people might afford to lay aside their differences, and stand together, presenting a united front to the enemy. The truth of God, the souls to whom it must be given, and the strength which comes from union, are of more importance than all the petty issues which have occasioned division and variance. Complete unity is an attainment within the reach of God's people, and one in which privilege and duty blend together. There will never be a more favorable time for its attainment than the present time. It is not a work for the General Conference, or for denominational leaders and officers, but for each individual, each community, and each church. And let each take up the work by building over against their own house.

L. A. S.

FROM AUSTRALIA.

THE last steamer from America failed to bring those for whom we have been waiting with great interest. We were somewhat prepared for the disappointment, from the fact that we were notified two months previously that this boat would be occupied by an extensive circus troupe. We could see at once that these would not furnish very agreeable company for our people. Then upon the arrival of the steamer at Auckland, five days before it reaches Sydney, the passenger list is telegraphed and published in our morning papers, and their names not appearing in the list, gave us nearly a week's notice of our impending disappointment. However, it was not very serious in its consequences; for we had appointed our Conference and other annual meetings late enough so that they will be able to meet with us even if it be a month later. The "Alemeda" has now been on her way about two weeks, and we must rest as contented as possible for two weeks longer, before we know whether they are on board or not. They will be sure to find plenty to do when they arrive; a field white to the harvest waits laborers to these colonies.

It is evident to us that this country is as fast ripening for the day of God as is any part of the world. Religious liberty is supposed to be one of the cherished principles of our laws, but the same influences that are so active in the United States, are at work to undermine this liberty and bring oppression to the truth, and religious intolerance on the part of the dominant churches is even more marked in this country. Churches that have until within a few generations had to struggle for an existence in the British dominion, are now ready to mete out to dissenters of more modern origin the same measure of injustice and oppression that their progenitors experienced. The observance of the true Sabbath by Christians has not as yet come into any great prominence; but there is not in my mind the slightest doubt that when the progress of the truth shall have reached a point where the prevailing churches begin to feel its influence, it will be met by a storm of wrath and persecution exceeding that with which its appearance is greeted in the United States. Most of our readers are sufficiently familiar with the traits of English and Scottish character to appreciate this fact.

At present an active, organized association, known as the Lord's Day Observance Society, is working for the aim set forth in their title. They have their agents in parliament, and they possess a great amount of influence. Through their vigilance the Sunday laws are enforced vigorously as far as they can be made to apply, and it is their constant endeavor to secure the enactment of additional legislation. In several instances shop-keepers have been fined £5, or twenty-five dollars, for selling less than sixpence worth of fruits and confectionery, in those municipalities where the law

upheld prosecution. The tram-lines run their cars on Sunday afternoon, the railways run the "church-train" in the forenoon, and in the afternoon they run frequent trains on suburban lines. The "church-trains" are well patronized by fashionable Sunday-keepers who come in to the metropolitan temples of worship, very much to the disgust of those who are promoters of the interests of the above society. When our work shall appear as an obstacle in the way of the progress of this relic of sun-worship, it will receive no quarter, as the public spirit is of such a nature that the merits of the cause will be overlooked in the universal prejudice which prevails against innovations of all sorts.

General Booth is now taking his exit after a very successful tour of the colonies. The tidal wave of enthusiasm in the Salvation Army has attended his tour, and this enthusiasm has extended to a large portion of the people. "A self-denial week" was observed by the Army, and as a result, a check for \$50,000 was handed to the "General." How much more money was received from other sources is not known to the public. It is quite likely that the way has been paved for the "over-sea" colonies in Australia, though among the labor unions a very strong prejudice exists against the project. Mr. Booth seems to be fully possessed of the idea, and to have succeeded in imparting the same to many others, that his scheme is the panacea for the ills of poverty and crime, which have overtaken the "submerged tenth" of London; and that he only lacks the necessary support to prove himself the saviour of that unfortunate race. There are many celebrities who have visited this part of the globe for various purposes, but few of whom have ever attracted the attention which has been given to this man, a man who in our view of the matter is extraordinary only in the amount of self-assurance which he possesses, and with which he commands the unquestioned obedience of his numerous followers.

Stanley, the African explorer, is here. The question as to whether he is really an Englishman or an American has never been satisfactorily settled, and while he stands upon the rostrum, he is not likely to make his decision very public. He is well received, and his lectures are attended by large numbers. A movement is on foot in the colonies which has received considerable encouragement in Sweden and some other portions of the Old World, to fit out an expedition of discovery and exploration to the antarctic regions. Several hundred pounds have been subscribed, and it is hoped to have the expedition start within a comparatively short time. The reports which have reached this country of the production of artificial rain in the United States, have attracted no small interest in these colonies where drouth is the great obstacle in the way of progress and development. Should America succeed in giving this discovery to the world, it will be a boon which Australia will appreciate to the end of time. In financial matters Australia is passing at present through the valley of hardship. The failure of many of the mines, the low prices prevailing for wheat and wool, have cut down the resources. Speculation in land in the large cities has brought ruin to hundreds, and introduced a mania for accumulating wealth rapidly. Many men who have stood in positions of responsibility and trust, enjoying the full confidence of the community, have sacrificed their honor and overwhelmed themselves and their friends with shame and ruin, by a course of embezzlement. For more than a year crimes of this kind have been continually coming to light, and every few days the community is shocked by the downfall of some trusted member of society. The financial policy of the government has been unwise in that they have pursued the policy of borrowing from European capitalists till their credit is almost entirely exhausted. The nature of these debts must impose a perpetual burden of taxation, while the payment of the principal will be a mountain which will always stand in the way of their progress. This state of things affects our work to some extent, but at the same time it is a glorious thought that amid all this chaos of disappointment, excitement, crime, ruin, and death, Christ himself is working out his problem of salvation, and is fast closing up his work, and from this turbulent world will evolve a kingdom of peace, of rest, and righteousness, where the people of God shall long enjoy the works of their hands. May he hasten on this work, and may we all have a share in it.

G. C. T.

Religious Liberty.

CONDUCTED BY A. O. TAIT.

THIRD ANNUAL MEETING OF THE AMERICAN SABBATH UNION.

THE third anniversary of the American Sabbath Union was held in Des Moines, Iowa, Dec. 16, 17. Its organization was effected Dec. 12, 1888, and it is incorporated under the laws of the State of New York. Delegates were present from New York, Wisconsin, New Jersey, California, Nebraska, Maryland, Illinois, Iowa, and Pennsylvania. Among those in attendance whose names are familiar to the readers of the REVIEW may be mentioned Col. Elliot F. Shepard, Dr. Herrick Johnson, Rev. L. Mc Lean, Rev. Jas. P. Mills, J. H. Knowles, D. D., Rev. Dr. Thompson, and President Blanchard. Dr. Crafts, Messrs. Gault, Hunt, and others who have figured so prominently in former Sabbath conventions, were absent.

The convention from beginning to end was conducted in a dignified, gentlemanly manner, and there appeared to be perfect harmony in all the deliberations, quite in contrast to the district association held here one year ago. In personal appearance it would be difficult to get together a more prepossessing body of men, and their earnestness and enthusiasm hardly knew any bounds. There was a marked absence of personalities, the addresses and papers being confined closely to the discussion of the subject under consideration. The attendance was much better than at any previous like gathering held here, not only from the city, but from the State as well, and there was evidence of a deepening interest in the subject of Sunday-closing. The friends of the opposition were not idle, but distributed from house to house about three thousand *Sentinels*, in each one of which was placed the tract, "Sunday and the World's Fair," yet this elicited no comment whatever on the part of the assembly, and in fact no reference whatever was made to the work of our Association. So far was this carried, that Col. Shepard stated to the writer that he had never heard of the *American Sentinel*.

It was very apparent that the big thing, the objective point of their effort is the closing of the gates of the World's Fair on Sunday, and to this end they seem to have concentrated all their energies. Indeed, three fourths of all the addresses bore directly or indirectly on this subject. The matter was presented almost wholly from the "civil" stand-point, yet the "moral influence" of Sunday closing came in for its share of consideration.

The leading spirits of the convention were Dr. Johnson and Col. Shepard, the latter of whom is a son-in-law of the millionaire Vanderbilt, and was so advertised in the city papers. He is a man not far from fifty years of age, above the average size, gray hair which he parts in the middle, closely cut beard that covers his face, and his carriage is of a military order. His dress is rich and faultless in taste. He is a very deliberate speaker, and does not have what would be called a prepossessing appearance. Dr. Johnson is a tall, clerical looking gentleman, with white hair and burnsides, sharp, penetrating eyes, his whole bearing giving the impression that when he stated a thing as a fact, that should end all controversy. He is singularly incisive in speech, is very direct and clear in his emphasis, and has a wonderful discrimination in the use of words. He gave the opening address on "Sunday Opening of the Columbian Exposition" in the evening, not far from five hundred people being present, presenting nine arguments in favor of its closing, as follows:—

"1. It is contrary to all World's Fair precedents.
"2. It would be against the best memories and traditions of our national life.

"3. It is against the consciences of 10,000,000 church members.

"4. It would be a national humiliation for us to put our American Sabbath in the backyard, and

bring to the front that mongrel bastard thing, the European Sunday.

"5. It would be a fearful menace to social orders.

"6. It would be taking the down grade for labor, when Europe is starting on the up grade.

"7. It would be enforcing of labor upon a whole army of Sabbath workers.

"8. It would prove another strong link in the chain that will turn over the working-man, bound hand and foot to those who would work him 365 days a year.

"9. It would be selling the Lord's day for a few pieces of silver, not less the Lord himself."

And so favorable an impression did he make, that when at the close of his address an expression was called for from those who favored the closing of the Exposition on Sunday, the audience rose *en masse*, and when those opposed were asked to stand, but one solitary person responded, a reporter on one of the morning papers, who had written against Dr. Johnson's position. Then Dr. Johnson produced a copy of the reporter's paper, adjusted his "specs," and read from the editorial the following:—

"Let every piece of machinery on the grounds be stopped on Sunday, and its silence will be a most eloquent witness to the fact that this particular day is one of holy rest. Mute machinery will speak louder to the devotion of the American people than even closed gates, . . . and will be a more eloquent plea for Sunday than ever fell from the lips of man."

Assuming a dramatic position, the doctor said:—

"Well, look at this. You go up to the gates. You see the crowds. You hear the jingling of the coins as they fall into the till. You are shocked as you walk in. But stop, place your ear to the ground, and listen to the 'eloquence of the mute machinery' and your conscience is allayed. Mute machinery,—just think of it,—what a power there is in mute machinery. O, yes, more eloquent than any plea that ever fell from human lips. Who believes it? Do you, my friends?—Of course you do n't."

This is but a sample of his way of disposing of opposition argument. His address was followed by one from Dr. Thompson of California, bearing on the same subject, but treating it in a little different manner. He opens thus:—

"This movement is not to *compel* any man to have a Bible, to go to church, or even to give a nickel for the support of the gospel. It simply says that so far as its obligations are concerned, *you must rest*, and on that ground we plead for it."

Of the closing of the World's Fair on Sunday, he said:—

"The Columbian Exposition must be closed on Sunday in order to make good the guarantee of religious liberty. Every man in this land is guaranteed the privilege and right and opportunity of religious worship, and in no way shall we interfere with it."

No really new arguments were advanced, that is, none that are new to readers of the REVIEW. Those of the other speakers were Dr. Johnson's in substance, only put in different words and enforced by different illustrations.

"Observations Abroad as Related to Conditions at Home" was the subject of an interesting paper by Hon. F. J. Lamb of Madison, Wis., in which was told his observations of fifteen continental Sundays during his stay in the Old World. A paragraph may be of interest as showing how a statesman views the matter of compulsory Sunday observance, as follows:—

"Year after year the breakers of the Sabbath are becoming more numerous and bolder. The solution of the problem depends on the Evangelical congregations and ministers, who can remedy the matter by practicing what they preach in every particular. If the Columbian Exposition is open Sundays, the Evangelical church members will be responsible in a large measure for it. The reform we desire must begin at home, in the church.

"Reform must begin at the home of God. If Christians will do their part in saving the Christian Sabbath, they must make up their minds to do it at the cost of taking up the cross of self-denial, give up these practices, and endure, if need be, public odium as being cranky and fanatical, and submit to be reviled as puritanical and have all manner of

evil spoken against them falsely for this cause if it must be, but by their lives and example be on the Lord's side. Will they do it? It seems to me idle to talk of reforming the nation in observing God's Sabbath when the hands of Christians to whom its keeping is committed, are not clean and their skirts not clear of all complicity with every form and method of Sabbath observance. Will the Christian Sabbath be saved to this nation?—I don't know. I think I do know it cannot be saved by appealing to the penal laws of the land, however well planned. Nor will it be saved by great conventions with their accompanying speeches—nor by adopting resolutions however strong, logical, and persuasive they may be."

Hon. A. G. Scott of Nebraska, one of the World's Fair commissioners, gave an address on the "World's Fair and its Relation to Sunday Opening."

Among other things he stated:—

"The vast importance of the question of the Sunday opening of the Columbian Exposition and its power to confirm or destroy the moral influence of rest one day in seven does not halt at the close of the World's Fair. May we emphasize that this question is vital in the life, history, and preservation of Sunday as a day of rest? It must be confessed that mankind has measurably weakened in late years in the observance of Sunday. But to open the World's Fair on Sunday is to demoralize and abolish the American day of rest. To observe and reverence the sacred rights of Sunday is so firmly imbedded in our national and State laws as to be recognized as a duty incumbent on our people. Shall the American people now build upon the ruins of Sunday observance the marts of trade and commerce, convert our churches into theaters, and adopt the continental Sabbath? An eminent divine has said: 'Happy is the land where Sunday is kept in its purity. A week without Sunday is like a country without the fragrance of flowers; it is like a year without summer; it is like night without morning, nothing but sorrow, darkness, and death.' Shall the light of Sunday that has given character to America be darkened by opening the gates of the World's Fair on Sunday? We cannot afford to make the sacrifice. The American Sunday is the noblest of our institutions, the noblest structure in civilization, an emblem of humanity to man."

Rev. J. P. Helwig, president of the Ohio Sabbath Association, spoke on the "Geographical Argument," the main thought being that in those countries and nations where the Sabbath was best observed, there was the progress, the intelligence, and the greatest freedom from crime, and he therefore concluded that if this land was to maintain its place among the nations of earth as the greatest of them all, it must at all hazards preserve intact the American Sabbath, that institution that had done more than anything else to make us a distinctive people, and if this day was allowed to grow into what the continental Sabbath was, he believed that God's frown would rest upon the people.

Hon. L. S. Coffin, ex-Iowa railroad commissioner, spoke on the "Sabbath and Railroad Men," taking the ground that they were the most abused of any class of men so far as compulsory work was concerned, and the time had come when there should be a change. He urged that the subject be agitated till there be a change in public sentiment, a change that would cause a spontaneous uprising of the people, and demand of the railroads that their employees be granted a day of rest. He thought the Sunday closing of the World's Fair would be a long stride in the direction of creating the proper sentiment, and was therefore heartily in favor of the gates being shut on Sunday.

Strong resolutions were adopted, re-affirming the conviction of the truthfulness and strength of the principles of the American Sabbath Union, urging the people to labor for their promulgation, asking the co-operation of all labor associations, lauding the President for his order that the inspection of the army hereafter be held on secular days, urging that the presidential inauguration be held on the first Wednesday of March instead of the fourth, which day has in the past, and will in the future, sometimes fall on Sunday, demanding that the Exposition close its gates on Sunday, and numerous other like resolutions, one of which reads as follows:—

"In the interests of the whole American people and the national reputation, order, and prosperity, as well as in those of all persons occupied with carrying on the various departments and kinds of labor connected with public affairs, we ask our national Government to grant and order the weekly rest day for all such employees of every rank and description, whether serving at the national Capitol, in the States or in the Territories of the nation."

As was stated at the onset of this report, the outward appearance was very fair, and the earnestness of the speakers captivated the people. However, in the light of prophecy, it is not difficult to read between the lines something of the real spirit possessed, the "hidden hand," the cloven foot, as the following interview with Col. Shepard and one or two others will show:—

"Question.—What do you hope to secure by this agitation?"

"Answer.—We hope by this agitation so to mold public sentiment that there will be a popular uprising of the people in favor of a more strict observance of Sunday.

"Ques.—But suppose the people didn't come up to the desired standard, what then?"

"Ans.—If they do not yield to the plain, conclusive arguments in its favor, then we must resort to law."

And here another one spoke up:—

"Yes, and I believe we might as well start in that way at first, as I doubt if moral suasion will ever reach them."

"Ques.—Have you made preparation for an effort in this direction?"

"Ans.—Yes, sir, we have in contemplation a committee whose chief business is to look after Sabbath legislation at the national Capitol, and at all the State legislatures.

"Ques.—Do you still intend to prosecute the introduction of a bill in Congress similar to the Blair bill?"

"Ans.—Indeed, we do, and we intend to keep agitating it till our desires are met.

"Ques.—But do you not think the movement you are interested in, carried to its legitimate results, will end in religious persecution?"

"Ans.—No, sir. A man who says that we are in favor of a movement that will persecute any one, is 100 years behind the times.

"Ques.—But already there has been some persecution, or at least something that bordered on it, in the case of Mr. King of Tennessee, who was an observer of Saturday, but who was imprisoned for working on Sunday.

"Ans.—Yes, I remember something of such a case, and the judge ruled against him on the ground that he had no right to set himself up against the sentiment of any community, and by prosecuting his course outrage the feelings of a religious people. When a man enters society, there are certain privileges and rights that have to be surrendered, and this is one of them."

Dr. Knowles, who took it upon himself to tell the convention in a sanctimonious speech how those engaged in this work were praying people, and who never had a meeting of the Board or Executive Committee without opening and closing it with prayer, even in the busy mart of trade that Park Row, New York, was, and also how the committee on its way to Chicago last August to present the case before the World's Fair commissioner actually prayed on the train, said in his report:—

"We believe that awakened conscience of the nation in regard to the fourth commandment is the supreme need of the hour. *Sunday laws must be formulated for the civil good*; and while this need is great, there is a deeper and nobler reason calling for a closer inculcation in the national life of our citizens of the laws of God."

Other utterances of a like character were made, but these will suffice.

Personally, it was a privilege to attend the convention, and as I looked back only a few years when the movement was but feebleness, which now in so incredibly short time has grown to such dimensions that its power is felt around the world, my very being was thrilled at the thought that we are right on the verge of that mighty conflict between truth and error which will usher in that glad morn which has been the hope and song of the people of God in

all ages. And it was the testimony of those of our brethren who were present that their confidence in the truthfulness of our position was re-established, and that they had received a new inspiration to labor on faithfully and earnestly till the end.

W. E. CORNELL.

THOSE NAUGHTY ADVENTISTS.

If it were not so serious a matter, it would be really amusing to witness the expeditious and sometimes disingenuous gyrations of the Sunday Union devotees in their almost frantic efforts to make the public believe that their sole aim and object of existence is to secure to all the people the exalted *privilege* of resting on Sunday, if they wish to, so that health and prosperity may flow unchecked throughout the nation, and bring unalloyed happiness to every family. But somehow, just as they think everybody is convinced of their Samaritan charity, some unguarded statement of their own discloses their masked batteries, much to their chagrin, and often to their disgrace.

For example: There has lately been imported to Michigan a very zealous man by the name of Ware, to organize the State into county associations, which are designed to be auxiliary to the American Sabbath Union in its work of securing rigid Sunday laws. His first effort in the State was somewhat modified by his being obliged publicly to correct a slanderous statement he made about the Adventists. Finding himself headed off in this mode of operation, he then, like a stag at bay, charged furiously at the Adventists, through a monthly sheet of his, for not being the wicked people he had affirmed them to be. He then hunted about to find something against them which would justify him in a further attack. This being done satisfactorily, he addressed himself with characteristic zeal, to the task of giving them what they deserve. But what did he find so much against them?—Why, from a certain letter written by one of them, he draws an *inference* that they believe that the American Sabbath Union will eventually try to use coercive means in its endeavor to secure a religious "Sunday rest."

Mr. Ware seems almost furious at such an insinuation, and declares that these people know better; that the promoters of the American Sabbath have not "the most distant thought of coercing anybody to observe religiously that day. If the churches and good people can induce them [the Adventists and others] by moral and spiritual means to regard it as a holy day, and can by scriptural influences persuade them to employ it principally for the purpose of receiving spiritual good, and in doing religious work, they will be pleased, and the people will be benefited. But if on the contrary, they cannot persuade them to attend the house of God, or take any active interest in religion, they have no more that they can, or want to do."

This quotation is well worth a little study. Notice, that no denial is made that the legal Sunday supporters wish to have the day *religiously* observed by all, or that their object is to secure that. But the Michigan Field Secretary tries to shelter himself by saying that they will do their work through "scriptural influences" and "moral and spiritual means." But if that is all this association contemplates, why, with all the churches in the country, do they organize separate associations to do the very work for which the churches exist? To say the least, on this ground, a sorry compliment is offered to the piety of the clergy and their churches, wherever such organizations are formed.

After all is said, one can hardly help thinking that Mr. Ware "knew better," when he penned his foregoing defense. It is all very fine at this juncture, to say that when moral suasion fails, they have no more that they can do. The Adventists know this without being told; so do all the Sunday reformers, and from the noise they make because it is so, one is justified in thinking that that is the

very thing the Sunday-law advocates do not like, and the first thing they propose to remedy, when the opportunity presents itself.

If this is not so, then why all these earnest appeals to church members, and those in sympathy with them, for their assistance to secure laws which will bring delinquents to time? If only "scriptural influences" are to be employed in their projected reform, why not leave the thing to be accomplished by the churches, as a part of their legitimate work? The Field Secretary knows why; for he has published the reason. He has taken pains to state in his paper the object of the American Sabbath Union. In Vol. 1, No. 1 of the Michigan *Sabbath Watchman*, he says:—

"Sabbath desecration is everywhere seen in alarming forms. The work of the American Sabbath Union is to bring to a speedy close this sad condition of things."

What is the matter?—Why, people everywhere are *desecrating* Sunday; that is to say, they are treating it sacrilegiously, or diverting it from a sacred purpose. This is what Mr. Ware says they propose to bring to a "speedy end." Well, then, if he knows that this is just what they mean to do, and publishes it to the world, it seems strange that he should begin his "spiritual influences" (?) against the Adventists, by madly berating them, because they simply repeat his own statements.

He ought rather to count them allies, and vote them a nice people. As it is, we more than suspect that these revealings of the "true inwardness" of his party motives were only designed for the eyes of the "faithful," hence his chafings against the Adventists for pointing out these things to the uninformed.

But how do they propose to bring to a speedy end Sunday desecration? By a "liberal distribution of literature," and by "public addresses" enough to create a sentiment in favor of *enforcing* Sunday laws?—Exactly. Secular coercion is, then, the "moral and spiritual means" by which all are to be made to treat Sunday sacredly. With such statements cropping out here and there, it is not so strange that some think the Sunday reformers want to make others perform religious duties by law, whether they will or not.

Again: he says that in the help the churches are rendering in this line, they "are preparing the way of the churches, and making their paths strait." That is, the churches now make crooked paths, because they have no way to do otherwise. But they are preparing a way for themselves, by assisting to make laws that will "close out the Sabbath [Sunday] saloons, make it impossible to run the theaters, shut up the cigar stands, ice-cream saloons, and soda-water fountains, prevent base-ball playing, put an end to railroad and other excursions, and the masses will the more easily be turned to the house of God."

Here is indeed cool candor, but this is not all of the program. In another editorial, in the same paper, while deploring the non-attendance of the youth at Sunday church services, Mr. Ware says that among the reasons for this is, the "vast amount of unhallowed attractions with which the country is filled in captivating music, rare paintings, fascinating plays," etc. He then says:—

"Clearly, it is the interest of the churches to drive these illegal and licentious competitions for our youth out of the field."

He also adds quite naively that if the churches will only help to do this, it will be accomplished in a short time, and "then will our invaluable youth turn their steps to the churches, and they will overflow with the flower of the land."

But if it is deemed so sinful for the youth to hear captivating music, view rare paintings, and fascinating plays, why seek by law to place these things out of their way? why not rather do what the Saviour has enjoined; preach the gospel and thus win the youth to the paths of virtue? Is not such an attempt a tacit confession that they have lost the power of the gospel from their midst, and in its

place seek to put the power of the human law? Why not rather secure the heavenly unction, and then labor personally with these wayward youth, letting them see that there is some other motive in their behalf than simply to "fill the churches."

But why this frantic appeal to the churches to aid in securing Sunday laws?—Mr. Ware says it will be "a good investment for the churches." With this statement as a heading of another editorial, he tells the churches that he wants \$10,000 for his work this year from Michigan worshipers, and tells them that the money so advanced will likely give them Sunday laws to shut up all places of entertainment on Sunday except the churches, and there being no other place for well-meaning people to go, they will hie themselves to the churches, and "contribute to their support" the money before spent in other ways. This he thinks would be getting "fine rates of interest" for the money invested. He closes his appeal by saying that "the churches ought to sustain very liberally the Union out of self-defense." (Italics ours.)

Well, this is a fine commercial scheme. No doubt it will work, though, when the laws desired by the Union shall be in full operation. And yet Mr. Ware and others have the effrontery to say that the Adventists know better than to hint that the Union has so low a thought as to force people to go to church. Mr. Ware ought to be more careful in the future not to publish openly the secrets of his work, and so place before the Adventists evidences of the real aims of the Association. Then, perhaps the Adventists would not again be so naughty as to suggest such mean things. J. O. CORLISS.

THEY WANT A SUNDAY PROVISIO.

RECENTLY Congress has been urged from various quarters to loan some \$5,000,000 to aid in the World's Fair. On Dec. 16, 1891, several more petitions were presented. Some two or three came from Michigan, two from Massachusetts, and one from Maine. All were in the usual printed form, showing that they had the same source. The *Chicago Herald* of Dec. 17, says:—

"A noticeable feature was a provision making the loan conditional upon an agreement that the Fair shall close on Sunday. The appeal to Congress on behalf of the loan is very strong, but the included appeal favoring Sunday closing is also emphatic, the language of the condition imposed being: 'Provided the enactment shall contain an impregnable guarantee that the World's Columbian Exposition, shall be closed on the Lord's day.'"

As they ask for the money only on condition that Sunday be recognized in the loan, we pause to inquire, Do they simply ask the funds in order to afford our highest legislative body another opportunity to commit itself to religious legislation, or open the way for this by officially recognizing Sunday, which is solely a religious institution? While the power behind the throne in this piece of chicanery is not plainly revealed, we think the feet of the National Reformers are unmistakably seen to protrude. The tactics employed are characteristic of those zealots in their efforts to bolster up the so-called Lord's day, and reveal their hidden identity. What ruse will next be employed to get Sunday recognized religiously by our national legislators, we know not. Verily, the "American Sabbath" must feel highly honored by the methods employed to give it public honor.

GEO. B. THOMPSON.

—The *Northwestern Christian Advocate* gives a report of the recent meeting of the American Sabbath Union at Des Moines, Iowa, and seems to take much pleasure in noting the fact that many prominent Methodists are occupying leading positions in the Union. The report concludes by announcing that the next session will be held in Chicago in December, 1892. They evidently want to make as much impression on the World's Fair managers as possible, in order to secure their consent to close that Exposition on Sunday.

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.

LOST NAMES.

"Those women which labored with me in the gospel, . . . and with other my fellow-laborers, whose names are in the book of life."

They lived, and they were useful; this we know,
And naught beside;

No record of their names is left to show
How soon they died;

They did their work, and then they passed away,
An unknown band,

To take their places with the great at last,
In the higher land.

And were they young, or were they growing old,
Or ill, or well,

Or lived in poverty, or had much gold?
No one can tell.

One only thing is known of them: they were
Faithful and true

Disciples of the Lord, and strong through prayer
To save and do.

But what avails the gift of empty fame?
They lived to God.

They loved the sweetness of another name,
And gladly trod

The rugged ways of earth, that they might be
Helper or friend,

And in the joy of this their ministry,
Be spent and spend.

No glory clusters round their names on earth,
But in God's heaven

Is kept a book of names of greatest worth,
And there is given

A place for all who did the Master please,
Although unknown,

And their lost names shine forth in brightest rays
Before the throne.

O, take who will the boon of fading fame!
But give to me

A place among the workers, though my name
Forgotten be;

And if within the book of life is found
My lowly place,

Honor and glory unto God redound
For all his grace!

—Marianne Farningham, in *London Christian World*.

DENMARK.

SINCE my last report I have labored in Odense in connection with brother K. Brorsen for three months. Our labor there did not prove so successful as we could have wished for, but we know that good was done, and we believe that some of the precious truths which were spoken there will yet bear fruit to the salvation of souls. Two men and a man and his wife accepted the truth and began to keep the Sabbath while I was there.

After coming home Oct. 20, I have labored in this city, holding from four to six meetings a week, besides having started a Sunday-school. I have the same hall for meetings which I had the first year I labored here, and I have the joy to see a few interested ones. Our Sunday meetings are well attended, and the interest to hear is nearly as good as when I left here last spring. It would undoubtedly have been better had I remained here when the interest was so good; but I hope by God's help to gain an interest again this winter.

Copenhagen is the best mission field we have in Denmark, but it is hard for those of the poorer class to keep the Sabbath. We have several here that are fully convinced of the truth, but do not see their way clear to take hold of it and live it out.

Some canvassing has been done here, and several orders have been taken, mostly for "Life of Christ." Bible readings have been held mostly by brother Larsen, and they have also awakened an interest with some for whom we have hope. We have excellent meetings with the church every Sabbath, and the members feel very grateful for this help.

Pray for us that we may have success in bringing souls to Christ the Way, the Truth, and the Life, for which I labor. J. F. HANSEN.

Copenhagen, Dec. 4, 1891.

MARYLAND.

ROCK HALL.—We came to this town about two weeks ago, and began meetings Dec. 10. The meetings have been growing in interest and attendance ever since, until we are unable to seat the crowds who attend.

The Methodist minister preached against us, but he cannot hinder the work. The Lord is with us, and that means success. We expect to see a large company raised up here. Some have already begun the observance of the Sabbath, and we expect to see others do so soon. Pray for the work here.

Dec. 22.

R. D. HOTTEL.
E. E. FRANKE.

MINNESOTA.

GARDEN CITY.—I came to this place Nov. 2, and have held twenty-six discourses, both doctrinal and practical. Considerable prejudice which has been existing against our people, has been removed, and a friendly feeling established between them and the other churches. I believe we may do this without compromising ourselves, and remove undue prejudice, so that the precious truth may enter into honest hearts. An excellent district meeting was held Nov. 19-22, and the discourses upon "Practical Godliness" and "Justification by Faith" were not only a great help to our own brethren, but were well received by the outside attendance. Elder Breed was present at this meeting, and did the most of the preaching.

Sunday evening, Nov. 29, I concluded my work by addressing a union meeting of the four churches of the town, upon the subject of "Social Purity." The largest church of the place was well filled with an attentive and interested congregation. Sixty-seven signatures to the purity pledge were obtained, and donations to the amount of \$3.44 received. The church has been encouraged; and we thank God for his help and the indications we have that the work is his and will soon triumph.

Dec. 1.

J. W. COLLIE.

ARKANSAS.

ZION.—After our good camp-meeting we came to this place, and commenced meetings in a school-house five miles south of Charleston, the county-seat of Franklin county. Meetings had been held here for a short time previous to the camp-meeting. Five had begun the observance of the Sabbath, and quite an interest was awakened. On our arrival, we found that an Advent Christian minister had an appointment to speak against our work. He did all in his power to prejudice the people against the truth; but the Lord overruled to his glory and gave freely of his Spirit, as the truths for this generation were set forth.

While some were led astray by the no-law theory, the truth gained a decided victory. Eight more covenanted to keep God's holy law, making in all a company of thirteen who have signed the covenant, and a Sabbath-school of nineteen was organized. While the meetings were in progress, a company of our brethren canvassed the vicinity for "Bible Readings," and had splendid success. Most of those who embraced the truth have a copy of the book, and also take one of our good papers. We look on this place as one of the battle-grounds between truth and error, in which the truth has triumphed gloriously. Our hearts are grateful that the message is gaining a hold in the hills and cotton-fields of Arkansas.

GEO. W. PAGE.
W. F. MARTIN.

KANSAS.

FORT SCOTT, MOUND CITY, AND PALERMO.—My last report closed with the work at Iola. I wish here to recognize God's directing hand and preserving care, in keeping me from taking a train for Fort Scott on Nov. 9, which was badly wrecked on the way there. The Lord has blessed our brethren and sisters at Fort Scott. Their love for the truth was shown in twelve single subscriptions for the *Signs of the Times* and other efforts of devotion to the cause. I also held some meetings ten miles out, in brother Humphrey's neighborhood, where some of the Fort Scott members reside. We feel sure these meetings resulted in breaking down much prejudice there. May this church retain its freedom in Christ.

Nov. 23 brother Neal took me to the Mound City church. Here we labored about eight days, with great joy to our own souls and comfort to the brethren. We seldom witness a greater degree of love and union than prevailed here. May it ever continue. Brother Robert Bagby was ordained their local elder. The neighbors came into our meetings until the school-house was well filled. I left this company, feeling that the hearty support they had

given me would prepare me for labor in other places, which would not be so pleasant.

Dec. 1 brother Neal and I separated, but not from choice, as our labor together had been sweet. I then visited the Palermo church, while brother Neal visited other points. To the praise of God we record one of the greatest victories in my experience, and a glorious deliverance to the church from what threatened their very existence. It is marvelous in our eyes as we look back over the trouble from which the power of God rescued us. Praise his holy name! Strong hearts and wills bowed humbly before God and one another, and hearty confessions to those in the church and to others, vindicated the cause of God that had been reproached. I never saw clearer tokens of God's wisdom and power in a case of this kind. I remained with this church two weeks. Was grateful for the help of brother Hill a part of the time. The meetings closed with the communion service, which was deeply enjoyed by all. I must not neglect to say that on the last Sabbath of our meetings, sixteen came forward for prayers. Nine of these were new converts who were united more fully to Christ and his church by baptism. May these dear youth and children be faithful and true to duty! The communion was administered at all these places. I now turn my attention to the interests of the week of prayer. God is helping me to keep humble as I enjoy freedom in Christ. Brethren, pray for me.

W. W. STEBBINS.

Dec. 17.

THE WORK IN IDAHO.

ON Thursday, Dec. 3, the writer left Walla Walla in company with Elder H. W. Decker, to attend a general meeting at Boise City, the capital of the new State of Idaho. This State is a part of the Upper Columbia Conference. The population, as given in the late census reports, is 84,385. Boise City is the largest town in the State, and has a population of between four and five thousand. Elder D. T. Fero has spent a large share of his time in this field for the past two years. There are at the present time five organized churches and about one hundred Sabbath-keepers in the State. The meeting was not largely attended by those living at a distance, as the lateness of the season made it difficult to travel back and forth across the mountains, on account of the snow. Those who did attend, seemed to be as much in earnest and to love the truth as much as the brethren in any part of the country which it has been our privilege to visit. The instruction which we tried to impart, was well received, and all seemed to be of good courage.

During the past summer the company at Boise City has built a very neat and respectable meeting-house, which is not yet quite completed, but was far enough along so that the meetings were held in it. They expect to complete it soon. This is the second Seventh-day Adventist meeting-house in the State. It was much needed, and will be a great help to the work in Boise City. The unconstrained manners and hospitality characteristic of society on the frontier makes one feel at home on short acquaintance, and also awakens a special interest in the spiritual welfare of the people who are as free from the shackles of creed as from the arbitrary laws of society.

After the close of the meeting at Boise City, the writer, in company with brother C. M. Martin, made a short visit to Highland Valley, a small settlement in a little valley in the mountains, fourteen miles from Boise City. There are but seven families in the valley, five of whom are Sabbath-keepers, one is a Roman Catholic, and the other is a family of Sunday-observing Christians, of what particular sect we did not learn. Outward circumstances seem to be most favorable here for union, harmony, love, and the development of all the spiritual graces, but strange to say the destroyer of all good has found his way into this little fold, and jealousies and re-eminations have done much toward breaking down that brotherly love, which when present, is an evidence to all men that we are the disciples of Christ. This small company has had but little ministerial labor for some time. Those who attended the meetings seemed to appreciate our efforts to help them, but some had made the mistake of deciding that they would not meet with the brethren and sisters at that place again except on certain conditions which we did not consider it proper to comply with, and they, consequently, were not out. The sooner those who are trying to be disciples of Christ learn that it is their own sins, and not the sins of their

neighbors, which cause God to withhold his blessings from them, and that the example of a consistent Christian life and a godly conversation will do much toward turning others into the same channel, the less we shall see of internal troubles in the churches.

From Highland Valley we went to Nampa, and from there five miles into the country to visit the Franklin church, where we spent Sabbath and Sunday, Dec. 12 and 13. This company has gone through severe trials in the past, but seems, through the help of God, to be coming out of them without losing their faith in God or their love for his truth. We had meetings each day and evening. The brethren seemed encouraged. The outside interest was also good, and we believe that if the proper labor could be bestowed there, the membership of the church might be largely increased. The missionary society took a club of the *Signs of the Times* with which to do missionary work.

We were glad of the opportunity to become acquainted with the people and the work in Idaho, and shall hope to see the work prosper and build up in that State.

DAN. T. JONES.

MINISTERIAL INSTITUTE IN DIST. NO. 1.

THIS institute was held at Lancaster, which is one mile from South Lancaster, Mass. It was held at the hotel Lancaster, which is a large house fitted up especially for summer boarders. It will comfortably accommodate 125 guests. There is a large hall connected with the house which is capable of seating 200. In it we held our meetings. It was well filled most of the time; and at times was literally packed.

The parlor of the hotel will seat several scores, and during the time between meetings presented a scene which will long be remembered, as scores in that room spent the time in reading, studying, writing, or quietly visiting, in relation to experiences in connection with past labors in the cause of God.

Mr. Scribner is the proprietor of the hotel. His wife is a thorough Seventh-day Adventist. Nearly all the workers who attended the institute, boarded at the hotel. Mr. and Mrs. Scribner did all they could to make our stay of nearly five weeks pleasant. The price of board was very reasonable, and the tables were supplied with a great variety of the best food the market could afford, which was cooked in fine style. In fact, it was so abundant and the accommodations so elegant, that all were astonished that it could be afforded for the price charged.

There were fully 100 ministers and Bible workers present. These, and many who attended from the South Lancaster church and school and the New England Conference, constituted a large congregation.

The instructors were Elders Olsen, Jones, Waggoner, and Prof. Prescott. Several subjects were introduced and dwelt on, principal among which were justification by faith, the promise to Abraham, the establishment of the everlasting kingdom, the resurrection, the two covenants, the gifts, and the second coming of Christ. Elder Jones gave several very interesting lessons from his new book, "The Two Republics."

The instruction brought to light, through the blessing of the Lord, many new and precious thoughts which shed abroad in our hearts light and joy. Elder Olsen imparted much information in relation to the progress of the work in all parts of the great harvest field, especially in foreign lands. He plainly stated the financial condition of our missions, and how their finances are managed, and when all understood the plan, confidence was engendered in each person present. His discourse upon this subject was given on the first day of the week, and first-day offerings were referred to, and it was suggested that an opportunity be given to all to make a first-day offering. This was done, and nearly forty dollars were donated.

A Sabbath-school was held each Sabbath in the hotel hall. Elder Place of New York was superintendent. Sister F. S. Porter of Vermont was secretary. The Sabbath-school donations were contributed to foreign missions and amounted to some thirty-five dollars.

The social meetings held each day were especially good. At times from two to five were standing at once for an opportunity to testify. On several occasions, in the midst of a discourse, when some precious thought would be introduced, the spirit of praise to God would take possession of some heart, and that person would bear a stirring testimony, and then would follow a good social meeting. This caused no confusion, as the subject would be resumed

at the next appointment. The good Spirit came in; but there was no excitement or anything of like nature but the deep movings of the Spirit of God.

Each Sabbath forenoon, after the Sabbath-school, all attended the meeting held in the church at South Lancaster. These were seasons long to be remembered on account of the good sermons delivered.

The school at South Lancaster is well attended this year so far. The increase that is expected at the opening of the winter term will fill the boarding-houses. A new boarding-house should be erected immediately, but on account of the embarrassed condition of the institution financially, it was decided not to build at present. It was decided by representative men from the district, to raise, through the district, the sum of \$10,000 to apply on the indebtedness of the school, the sum to be raised by Jan. 1, 1894.

The work in the district is surely rising. The canvassing work is well established and is in a prosperous condition. Our ministers have more calls than they can fill, and are greeted with large congregations. Our tract societies are all the time spreading the truth. All are working together in harmony and the love of the truth, and souls are embracing the truth more rapidly than they did a few years since.

The institute was a success. The laborers in the district are better acquainted, which has increased our confidence in each other, and we shall on this account have a greater interest in each other's labors in the cause.

Elder A. T. Robinson left immediately after the close of the institute for his field of labor in South Africa. His parting testimony was given with a heart full of love for all his fellow-laborers present, with whom he has labored many years. Tender feelings were awakened, and tears flowed freely. All will pray for his success in the good work, and though he and his faithful wife shall be removed many miles from their brethren and sisters in Dist. No. 1, they will not be forgotten at the throne of divine grace. Surely the Lord blessed in the first district institute held in Dist. No. 1.

S. H. LANE.

CANVASSERS' INSTITUTE IN TENNESSEE.

THE Lord willing, this institute will be held at Nashville, Tenn., beginning Feb. 2, 1892. By holding the institute at this time, we are able to secure the services of the best of help as teachers. Brother Harrison, agent for Dist. No. 2, and brother Mead, General Canvassing Agent, will be present. House room, with kitchen, cook-stove, etc., will be furnished free to all who will notify me by the middle of January, so that proper arrangements can be made for their convenience.

Who should attend?—All who are interested in this branch of the work. Even if you do not intend to devote your time wholly to canvassing, you are invited to attend this institute. We trust it will be a time of spiritual refreshing and of great profit to all. All should bring such bedding as they will need. A portion of the time will be devoted to canvassing in the city, and we expect that the class can meet their expenses in this way. Nashville will be a good field for this work. I expect that the new book, "The Two Republics," will meet with the largest sale of any book which we have ever offered to the people of this Conference. It is just the book for the people here. I hope that there will be a general attendance, and that all will be present the first day of the institute, Feb. 2.

CHAS. L. BOYD.

THE SCANDINAVIAN SCHOOL IN UNION COLLEGE.

A GENERAL report of the opening of this school has already appeared in the REVIEW; but there are a few items of interest I wish to add to that already given.

The teachers will try above everything else to impart a true knowledge of God and his works, in harmony with the teaching of the holy Scriptures, and to give thorough instruction in the Danish and Swedish languages. Living faith in God and daily union with him is the best knowledge. "The fear of the Lord is the beginning of wisdom." By it all other useful knowledge is sanctified; but in order to impart this knowledge to others, and make it a blessing to them, it is necessary to speak and read distinctly and sufficiently loud to be heard. Every student ought to learn to read and speak his own language so well that it will make a good im-

pression on others. We find not a few persons, who have attended school several years, and yet read so poorly that only half of the congregation can understand them. Why should not reading be made one of the most prominent branches of study? Without good reading all other useful knowledge is of less value.

The Home built for the foreign department being not quite ready, the Scandinavians stayed in the Americans' Home. I remained with them till Dec. 1. The board was excellent. There was an abundance of wholesome food well prepared. There was greater danger that a person would eat too much than too little. Wine and beer of course there was none, but the feelings and conversation was just as lively as in places where these stimulants are used, and it was certainly much more pleasant and sensible.

A Scandinavian Sabbath-school was organized, and we had several good meetings. The classes were fully organized in their work, and all were of good courage.

The brethren ordered so many papers that each can read both papers in his own language. Some of the Conferences will send them as many papers as they can use for missionary work. Thus they will begin at once to work for the salvation of precious souls.
J. G. MATTESON.

THE CANVASSING WORK IN PRINCE EDWARD'S ISLAND.

This island, situated in the Gulf of St. Lawrence, north of Nova Scotia, is in many respects the most promising of the Maritime Provinces, and as our canvassing work here is about closed for the present, perhaps a few items of our experience may be of interest to others.

Last April a company of three came here from Battle Creek, to canvass for "Bible Readings." We were joined by others, so that eight in all have spent more or less time in this work on the island. About one third of the people are Catholics, and most of the towns being very small, the greater part are farmers. A pleasanter place in summer, or a more hospitable, warm-hearted people could hardly be found. The average standard of virtue and morality is much higher than will be found with an equal number in the States.

Novels and other forms of pernicious literature are almost unknown. The papers do not publish sensational details of crime, but there is a nearly universal belief in the word of God and respect for its teaching as understood by them; yet there is little real Bible study; for the ministers of the various Protestant churches have nearly absolute control of their members, and dictate their opinions and belief almost as fully as does the Catholic priest to his flock.

We soon found that we should be obliged to meet the prejudice aroused by these blind leaders. Notices were published in the papers, warning the people to beware of the dangerous book, and to shun it as they would the Devil. Then one of the most prominent of the California Sunday-law advocates came here on a visit, and did not fail to warn the ministers of the great danger of allowing such a book to be sold and read, as it would soon be followed by the tent and the living preacher, as had been the case elsewhere.

The determined opposition became more and more bitter, and just before the time for delivery, several ministers and deacons began a systematic visitation from house to house, to prevent the delivery of the books. In other places special meetings were held, to consider the matter in public and take united action in view of the threatening danger. The people were positively forbidden under any consideration to accept the book or have anything whatever to do with it, even to examine it for themselves or to furnish meals or lodging for the agent.

At one place I was threatened with arrest for selling a book which taught the violation of the Sunday law, which is very rigidly enforced, and is strongly upheld by public sentiment. All the canvassers but one began delivering the latter part of October. The greatest opposition was met in and near the capital. Many refused the book, giving as a reason that their minister had forbidden them to have anything to do with it; but in several cases they said they had examined one, and found it agreed with the Bible, and was very interesting. Many were induced by much persuasion to consent to run the risk of allowing it left with them for ex-

amination, saying they did not really think it would hurt them, but they would be very careful that no one else should get hold of it.

In one case brother Parker and myself were followed for over a mile by a crowd of men and boys, as we drove, late at night, to the house of the local magistrate, who had ordered a copy. He refused the book with great anger, and to our request to stay over night, replied, "No; you can't, and nobody else will keep you. The best thing you can do is to get back to town just as soon as possible, and if you get there alive, you will do well." He consented, however, to examine the book, and finally allowed us to stay over night. We retired to rest about midnight, leaving him deeply interested in the book. The next morning, when asked if he had found that bad part, he replied, "You tell everybody I said the book was all right." I wrote a recommendation as strong as I could make it, which he signed, then offered to leave his work and go with us for protection. We thanked him, but declined his kind offer, knowing that a greater than he was our helper.

At another place the dogs were set on us, but they only barked. Others with tears in their eyes, and choking voice, have begged and plead with us not to put such pernicious books in the hands of their children and neighbors; yet with few exceptions the only objection—which to them seems very serious—is that the book does not teach everlasting torment, and they conscientiously object.

As the result of our summer's work, there are now about 1,400 copies of "Bible Readings" in the homes of the people on this island. Some have been burned; many are now under lock and key, the husband or wife, as the case may be, fearing to permit the other to read the book, lest sentiments of infidelity be imbibed; and in many cases these are being read with fear and caution. Some have told us that they found after reading a little, that it took so strong a hold on their minds that they did not dare to read more. Hundreds of other copies are being studied with care and interest, and even now the results are beginning to appear.

A very general interest has been awakened; the preachers are greatly troubled with questions they cannot answer from the Bible, and it is safe to say that never before was so much Scripture reading done as in the last two months. Some have already acknowledged the Bible teaching on various subjects. Others are reading with a sincere desire to know the truth. A prominent man of considerable influence, who had before read many of our publications, makes a strong call for the living preacher. And indeed, some of our ministering brethren who are prepared to teach all points of present truth,—including health reform,—and who can readily adapt themselves to the customs and habits of the country, coming close to the hearts of a kind, conscientious, simple-minded people, would find here an exceptionally favorable opening for labor the coming summer.

We all feel that our work here has been a decided success, not financially, but as a part of the closing message. We are in no way discouraged, but thankful for the experience we have had and for the many evidences that nothing can be done "against the truth, but for the truth." We feel to thank God and take courage, trusting that in his own good time others will water the seed we have sown here, while we go to take up the work in the city of Halifax, Nova Scotia, the great center of British military and naval power in the Western Hemisphere.
L. T. AYRES.

Special Notices.

NOTICE!

If brother Frank Colver, who wrote me from Pasadena, Cal., under date of Oct. 22, directing the letter to Nuevo Laredo, Mex., will write to F. L. Mead, 303 West Main St., Battle Creek, Mich., giving him his address, he will receive the information he asks for. The letter was not received by me till Nov. 30 at Ruatan, too late to reply at the address given, and as it pertained to the canvassing work, contained questions which I could not answer.
L. C. CHADWICK.

NOTICE FOR DIST. NO. 2.

A GENERAL invitation is given to attend the meeting at Jefferson, Jan. 17-19. Teams will meet all who wish to come, at Pittsford, Jan. 14.
G. B. CASTLE.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON III.—OVERCOME WITH WINE. ISA. 28:1-8. (Commit Verses 5-7.)

(Sabbath, Jan. 16.)

TEXT: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20:1.

1. What denunciation does the Lord utter against the kingdom of Israel, as represented by the tribe of Ephraim, in whose midst was the capital city, Samaria? Isa. 28:1.

2. What power would he bring against them, and what would be the result? Verse 2. Evidently fulfilled three or four years after by the king of Assyria. (See 2 Kings 17:6.)

3. What well typified Samaria, and her soon-coming destruction? Verse 4. *Ans.*—A fading flower, the first fruit greedily plucked and hastily devoured.

4. What was the direct cause of Israel's destruction? 2 Kings 17:14-18.

5. What prohibition did the Lord lay upon those who ministered in sacred things and taught the people? Lev. 10:8,9.

6. What effect does wine have upon the senses? (See text.)

7. For what reason, then, did the Lord prohibit the priests from drinking wine? Lev. 10:10, 11.

8. What, then, was one of the prime causes why Israel went into idolatry? Isa. 28:1, 3.

9. What does the Lord say of the residue of his people (evidently Judah) at that time? Isa. 28:7, 8.

10. How would such ones be likely to understand the warnings and reproofs of God? Isa. 56:10-12.

11. To what did this blindness lead on the part of Judah? (See 2 Chron. 24:16; 2 Kings 16:10, 11.)

12. What other forms of intemperance are classed with drunkenness? Prov. 23:20, 21.

13. What was the beginning of Sodom's sins? Eze. 16:49, 50.

14. With what does the Lord connect gluttony and drunkenness? *Ans.*—With licentiousness and adultery. (See Rom. 13:13; Prov. 23:31-33.)

15. How did this gluttony result in the case of Eli's sons? 1 Sam. 2:12-17. *Ans.*—God's directions were to burn the fat first (Lev. 3:3-5, 16), but their gluttony would not allow it. This led to adultery (1 Sam. 2:22), and this to their destruction, even as wine drinking did to the destruction of the sons of Aaron. Lev. 10:1-10.

16. How great, then, is the sin of intemperance or gluttony? *Ans.*—Just as great as its consequences; misery, degradation, and death eternal.

17. What would God have us to be in this respect? 1 Cor. 9:25-27.

18. By what power may this be wrought in us? *Ans.*—By the Spirit and promises of God. Gal. 5:22, 23; 2 Pet. 1:4-6.

19. How far ought we to go in the matter of abstinence? Rom. 13:14; 14:21.

20. What is the rule of the Christian with regard to eating and drinking? 1 Cor. 10:31.

21. How many selfish indulgences and foolish, hurtful habits are permitted by this rule?

REVIEW NOTES.

ABOUT the year 725 B. C. the denunciation of Isa. 28:1 was uttered against Israel, and two years later (723 B. C.), Shalmaneser, King of Assyria, invaded Palestine and laid siege to Samaria. In B. C. 720 the city was taken, and the inhabitants were carried away to the land of the Medes and the Persians.

The name "Shalmaneser" indicates a religious custom of the Assyrians at that time, which being defined, means fire-worship. "Under varying conceptions, as the symbol of purity, or of the divine presence and power, or as one of the constituent elements, or as typifying the destructive principle in nature, fire was early and among many nations an object of religious worship."

For a brief answer to the fourth question of our lesson, verse 7 of 2 Kings 17 says, "For so it was, that the children of Israel had sinned against the Lord their God, . . . and had feared other gods." Their punishment, however, was just, and they were without excuse; for did not the Lord testify "against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets?" Verse 13.

The steps taken in reaching a point meriting destruction, as given in verses 14-18 of 2 Kings 17, is worthy of note as being applicable in our day.

"They would not hear, but hardened their necks." On this point Prov. 29:1 says: "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

"They rejected his statutes."

"They rejected 'his covenant.'"

"They rejected 'his testimonies.'"

"They followed vanity and became vain."

"They went after the heathen that were round about them,"

and followed in their rites and customs, and caused their sons and daughters so to do.

When one shutteth his ears to instruction, his pathway tends down toward destruction. This first step taken, the remaining steps follow as a natural consequence. May all beware of the first step.

Ezekiel says of Sodom that "pride, . . . fullness of bread, and abundance of idleness," was the beginning of her sins. Solomon says, "Pride goeth before destruction," "The drunkard and glutton shall come to poverty," "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."

The principle set forth in Rom. 14 : 21 is one of the most important of this lesson. When lived out, it is a long step in the fulfillment of the second great commandment, "Thou shalt love thy neighbor as thyself." To indulge in liberties regardless of its effect upon our brother, is serving self; but in all things to consider the good of our neighbor is in keeping with the command of God.

News of the Week.

FOR WEEK ENDING JAN. 5. DOMESTIC.

Diphtheria was epidemic near Cass City, Mich., the latter part of December, 1891.

During the year ended Dec. 1, the big bridge between New York and Brooklyn earned \$1,176,447.95 in tolls.

Chattanooga, Tenn., was visited by a disastrous fire last Saturday. The principal retail business houses are in ruins. The total loss will reach \$650,000, with \$500,000 insurance.

The first yard of cloth ever made in the Rocky Mountain country was turned out of loom 369, in the new cotton mill in Denver, on Thursday, Nov. 12. It was made from cotton grown in Texas.

The annual cloth statement, published at Fall River, Mass., Monday, shows a production of 9,985,000 pieces last year against 9,937,000 pieces the preceding year. Print cloths never sold so low as in 1891, the average being 2.95 cents.

FOREIGN.

Admiral Jorge Montt has been formally installed as President of Chili.

A large number of persons said to have been concerned in a plot to assassinate the czar, have been arrested in Russian Poland recently.

It has transpired that 12,000 persons are starving in the north of Finland, which country has hitherto been supposed to be free from famine.

Advices have been received from South Africa to the effect that while the Coutinhos expedition was en route from Guillimane to Maghamba, an explosion of gunpowder occurred, by which 60 persons were killed and 170 wounded. Coutinhos himself is among the wounded.

RELIGIOUS.

A medical missionary in China recently treated fourteen men in one day, who represented eleven of the eighteen provinces of the empire.

The four Gospels have been translated into Uzbek, the language of 2,250,000 people in Central Asia, and published by the British and Foreign Bible Society.

A severe encounter occurred in Puebla, Mex., recently, as a result of the closing of four monasteries by the government. Twenty-six priests were arrested.

The London Missionary Society has thirty missionaries in Madagascar, and these report 828 ordained native ministers, 4,395 native preachers, 61,000 church members, and 280,000 adherents.

The French ambassador at Rome has been trying to smooth over the recent anti-Catholic outbreak in Paris by assuring the pope that it did not accurately represent the feeling of the French people toward him.

The pope recently announced to a correspondent of the London Daily Telegraph that he has bestowed his blessing upon all mankind, and will pray for continued peace and good-will among men. Verily, the present outlook is a dubious one.

Since the opening of the year fifty Scandinavians from the United States, twenty-seven of them women, have arrived in Shanghai to serve as "evangelists," in response to Hudson Taylor's call for a thousand to join the China Inland Mission.

The necessity of church disestablishment in Wales is in some degree indicated by the fact that there are in that country 284 "national" schools where no non-conformist has the slightest chance of an appointment, except by a sacrifice of his religious convictions.

The Fiji Islands when visited in 1875 by a missionary, were found to be inhabited by a fierce and blood-thirsty race of cannibals. Now where once their horrid rites were performed, 90,000 happy Christians meet in decent churches to worship God in the name of Jesus Christ.

Along the West African Coast there are now 200 churches, 35,000 converts, 100,000 adherents, 275 schools, 30,000 pupils. Thirty-five dialects or languages have been mastered, into which portions of the Scripture and religious books and tracts have been translated and printed, and some knowledge of the gospel has reached about 8,000,000 benighted Africans.

The general Lutheran superintendent of Courland, one of the Baltic provinces of Russia, has refused to allow the circulation among the Lutherans in that province of a translation of some of Mr. Spurgeon's sermons. One would think that their own experience with Russian religious intolerance would give them some degree of appreciation of the beauty religious equality, but it seems not to be so.

According to a recent estimate, which seems to be moderate, the forty-nine societies organized for Christian effort in behalf of the Jews, expend annually \$490,000. Almost all of the leading churches in Great Britain and upon the continent are engaged in this form of evangelization; and of the sums expended, these are specimens: the London Society, \$189,220; the British Society, \$44,625; the Free Church, \$44,945; the Church of Scotland, \$28,760; the Irish Presbyterian Church, \$18,435.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

APPOINTMENTS BY THE BATTLE CREEK CHURCH.

BROTHER C. B. HUGHES will meet with the church at Vermontville, Mich., Sabbath, Jan. 9. He will hold two meetings, besides the Sabbath-school, probably at 10:30 A. M. and 2 P. M. He will probably arrange for meetings three Sabbaths in succession.

BROTHER VOLNEY H. LUCAS will meet with the church at Maple Grove, Mich., next Sabbath, Jan. 9, and will hold meetings on the day as the brethren may arrange.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

ANY Seventh-day Adventist lumberman, desiring to move his mill to a better location for timber, located on the Chicago and West Michigan R. R. north of Traverse City, may address P. S. Smalley, Spencer Creek, Mich.

WANTED.—A good man to work on farm by the year. A married man and wife preferred, and also Sabbath-keepers. Will pay good wages. Address William H. Cullen, New Castle, Dixon Co., Nebr.

FOR SALE.—My home at Mankato, Minn. First-class school privileges, a good Seventh-day Adventist church near, five lots, or an entire square, all planted in small fruits, plum and apple trees. Buildings in good repair. Address F. W. Morse, care Mrs. F. W. Morse, Sanitarium, Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A healthy Sabbath-keeping boy between the ages of eight and ten years. Will give a good home on my farm to the right kind of boy. J. Strom, Republic, Republic Co., Kans.

WANTED.—A good steady young man, Seventh-day Adventist, to work on farm. Will pay good wages to right man. Address M. S. Baldwin, Hopkins Station, Mich.

ADDRESSES.

The post-office address of Elder J. S. Washburn is 2 Fairfield Park, Bath, England. Postage 5 cts.

The home address of Elder J. G. Wood is corner of Hopkins and Broadway, Washington C. H., Ohio.

My permanent address is 837 South Elm St., Greensborough, Guilford Co., N. C. C. D. WOLF, State Ag't.

UNTIL further notice my address will be Stanleyton, Page Co., Va. G. A. STILLWELL.

As I have been transferred to the Atlantic Conference, my address for some time to come will be Rock Hall, Kent Co., Md. E. E. FRANKE.

DISCONTINUE PAPERS.

THOSE who have been sending papers to H. W. Oliver, Spokane, Wash., will please discontinue them, as he has sufficient for the present.

MODERN SPIRITUALISM.

ITS NATURE, TENDENCY, DEVELOPMENT, AND DESTINY.

In this work, this remarkable and growing system of belief is logically treated in the light of Scripture, showing what may be expected of its influence upon the theological world.

THE WONDERFUL GROWTH OF SPIRITUALISM

At the present time renders this pamphlet of great interest and value. 184 pp., 12mo., paper covers. Price 20 cts. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

THE TITHING SYSTEM,

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo., 10 cents.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Eve's Express, and Kal. Accom'n. It lists routes and times for various stations including Chicago, Detroit, and Buffalo.

Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 A. M., arriving at Niles at 10.05 A. M., daily except Sunday.

Trains on Battle Creek Division depart at 8.08 A. M. and 4.35 P. M., and arrive at 12.40 P. M. and 7.00 P. M., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 6, 1891.

Table with columns for GOING WEST, STATIONS, and GOING EAST. It lists train times for stations from Chicago to Detroit and beyond.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

TO CALIFORNIA, OREGON, WASHINGTON, AND OTHER WESTERN POINTS.

THE constant demand of the traveling public to the far West, for a comfortable and at the same time an economical mode of traveling, has led to the establishment of what is known as Pullman Colonist Sleepers.

Each car is in charge of an experienced uniformed Pullman Porter, who is required to keep the car in good order, and to look after the wants and comfort of passengers.

These Pullman Colonist Sleepers are attached to the daily fast express trains, thus enabling passengers occupying these cars, to make the same time as occupants of first-class Pullman Sleepers.

Passengers holding both first and second class tickets are allowed to ride in these cars.

A charge of \$3.00 for a lower or upper double berth is made between Council Bluffs, Omaha, or Kansas City and San Francisco or Portland.

The Pullman Colonist Sleeper is especially commended for the use of the home-seeker who is moving to the West with his family, and who desires comfortable sleeping accommodations en route, but cannot afford to pay the first-class Pullman Sleeping Car fare.

For matter descriptive of any State or Territory through which the Union Pacific runs, or for rates, time of trains, etc., apply to E. L. Lomax, Gen'l Pass. and Ticket Agt. U. P. System, Omaha, Nebr.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 5, 1892.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in Italics.]

<i>Poetry.</i> —Kindness—The Sunny Land of Home—If Mother Would Listen—Lost Names.....	1, 3, 5, 12
<i>The Sermon.</i> —The Lord's Portion Is His People.....	1
<i>Our Contributors.</i> —A Year Passed—Where Is the Obscurity?—Christ's Lesson on Humility—Faith, Living and Practical—Brevities—Looking to Jesus—The Law Before Sinai—Trust in God—Hope—Letting Her Light Shine....	1-4
<i>The Home.</i> —A Few Words to Mothers—Counting Her Mercies—Patience—Thank the Children—Reverence for God's Word.....	5
<i>The Mission Field.</i> —The Bay Islands—Notes of Travel—The German Work in South America.....	7
<i>Special Mention.</i> —A New Constitutional Amendment Proposed—Providence and Population—Transportation of Travelers in Pneumatic Tubes—Epoch of Municipal Development—Divorce in France and the United States—The Sunday Newspaper.....	8
<i>Editorial.</i> —A Good Resolution—In the Question Chair—Unity—From Australia.....	8, 9
<i>Religious Liberty.</i> —Third Annual Meeting of the American Sabbath Union—Those Naughty Adventists—They Want a Sunday Proviso.....	10-12
<i>Progress.</i> —Reports from Denmark—Maryland—Minnesota—Arkansas—Kansas—The Work in Idaho—Ministerial Institute in Dist. No. 1—Canyassers' Institute in Tennessee—The Scandinavian School in Union College—The Canvassing Work in Prince Edward's Island.....	12-14
<i>Special Notices.</i> —Notice—Notice for Dist. No. 2.....	14
<i>Sabbath-school.</i>	14
<i>News.</i>	15
<i>Appointments.</i>	15
<i>Editorial Notes.</i>	16

The offerings for foreign missions presented by the Battle Creek church at the meeting, Dec. 27, amounted to nearly two thousand dollars.

The *Interior* of Dec. 24, laments that dancing and theater going are on the increase in the Presbyterian Church, and that no discipline for these offenses has been known for a number of years.

A writer in the *New York Sun* is rather severe—perhaps none too much so—on the fashionable styles of ladies' dresses. He represents them as originating with those who are "ridden by nightmares, and then fashion women's garments after the vision."

Oscar L. Strauss, who succeeded S. S. Cox as United States minister to Turkey, was a close student of European politics while in Constantinople, and expresses his conviction that Russia will soon be forced to open the war which will involve all the nations of Europe.

Renewals are coming in very encouragingly on the REVIEW thus far, for the present volume. We trust for a continuance of all old subscriptions, and the addition of many new ones. We can assure our friends that any aid rendered in the line of increasing the circulation of the REVIEW will be specially appreciated.

We are happy to learn that sister White and party reached Auckland, New Zealand, in safety, Dec. 3. They held a meeting with the church there while the ship was waiting in the harbor. Brother White remained a few days to await the return of the "Pitcairn" from Norfolk, while the rest of the party went on to Sydney, Australia. The Conference in Melbourne was appointed for Dec. 24.

The *Christian Nation* of Dec. 16, 1891, says: "We hold that it is wrong to obey an unjust law, no matter how good and righteous the government may be from which it emanates." And yet the *Nation* is joining with other parties to secure the enactment of a Sunday law, which would be about as unjust a law as could be devised, and then seek its enforcement by the severest penalties.

We introduce a new feature in the Sabbath-school lesson department this week, in the form of additional notes, designed to aid in a more full un-

derstanding of the lesson, and be a help to the student both from a critical and practical point of view. It is believed that the REVIEW can thus be made more useful to all our Sabbath-schools. These notes will be prepared by some one interested in Sabbath-school work. Brother N. W. Lawrence furnishes the notes for this number, and will for the present have charge of their preparation.

The *Interior* (Dec. 10, 1891) utters a cry of alarm over the fact that the churches are not able to reach the people. That is, population grows faster than the churches. It is said that in New York City the Methodist church whose glory has been its power over the people, has in two decades lost sixty-six per cent; the Reformed and Presbyterian bodies respectively eight and ten per cent. "How long," it asks, "with this steady decline, will it take to evangelize our cities? And without such evangelization, what will become of them?" In addition to this, foreign immigration is not decreasing in numbers, but is alarmingly declining in quality, vastly fewer coming from Protestant countries, and vastly more from Roman Catholic Europe, which turns out the very lowest and most degraded classes. With the liberty and license which America gives all this scum, how long, at the rate these causes are operating, before the body politic will become so vitiated that this country will be ripe for the darkest deeds of evil? Well may the thoughtful and discerning begin to take alarm.

WAR PREPARATIONS.

THOUGH they are not conscious of it, the nations of Europe are more fully responding, year by year, to the prophetic call to wake up the mighty men and prepare war, preparatory to the final gathering when "the day of the Lord is near in the valley of decision," or, margin, "concision," or cutting off. Joel 3: 9-14. Though already taxed, it would seem, to the last possible farthing, yet during the month of December just past, the Austrian military budget was to be increased by \$1,750,000 a year, the German by \$4,250,000 a year, with a loan in addition of \$37,500,000 for military purposes.

England is also moving in a way to indicate fears of a conflict in the near future. Unusual activity is reported in her naval victualing yards. Vast stores of beef, pork, canned goods, and other provisions are being gathered and forwarded to the Mediterranean. In the list of provisions for which the Admiralty have asked tenders, there are 5,744 barrels of pork, which must largely be furnished by the United States. The torpedo gun works at Woolwich are working full time, ships of the reserve are being put in commission, and artillery officers are overhauling all sea-coast defenses. All of which does not seem very consistent with the present cry of "Peace and Safety."

ANOTHER ACKNOWLEDGMENT.

THE Catholic Church is good on acknowledgments. It acknowledges that it has attempted a change in the law of God, thereby identifying itself as the character brought to view in Dan. 7: 25. It also acknowledges that it is the "mother" of some of the modern sects, thereby identifying itself with the character mentioned in Rev. 17: 5. Thus Donahoe's Magazine (Catholic, Boston) in its December number, speaking of the late Methodist Ecumenical Conference, has this paragraph:—

"It must be admitted that the strong desire for union which exists among all Protestant denominations is a hopeful sign; but it is not that there is any good ground of belief that organic unity among themselves is any nearer than it was forty years ago, or that the hope will ever be blessed with fruition in this world, but that they will, in time, come to see that the hope can only be realized in that very old Roman Catholic Church which they now so much dread, but which is really their loving, holy mother, who awaits their return to her bosom with intense desire, and loving, hopeful confidence."

MORE WORLD'S FAIR WISDOM.

NOTHING could show a greater narrowness of vision than the comments of the religious press on the question of opening the World's Fair on Sunday. Thus a writer in the *Arena* having advocated the closing of the Fair on Monday instead of Sunday, the *Herald and Presbyterian* takes it up as follows:—

"A writer in the *Arena*, after advocating the opening of the World's Fair on Sabbath, urged that it be closed on Monday as the French Fair was. . . . Why? Because the receipts would be light on Monday anyhow, and then it would give the opportunity for scrubbing the buildings and cleaning the grounds. There you are. Another day's work for employees. Work them hard on Sunday, make all the money possible from Sabbath desecration, and then set the employees to scrubbing on Monday. Great friendship this to workingmen."

Isn't such reasoning profound! The *Presbyter* can see no possibility that any other persons could be employed to do the work on Monday than those who attended to the Exposition on Sunday. Whereas it seems to be at least barely supposable that the regular employees of the Exposition might take their day off when it is closed to the public, and let the managers employ an entirely different force, who would be very glad of the job, to do whatever scrubbing and cleaning was necessary to be done on Monday. This would give work to a still greater number of working men.

But if the Fair was closed on Sunday, we wonder if the same amount of scrubbing and cleaning would not be required on that day that would be done on Monday, on the plan above proposed. And then where would the benefit of Sunday closing come in for the working men? The "great friendship" avowed by the religious press for the workingmen is too gauzy to furnish a covering under which to hide their plea for Sunday closing.

IMPORTANT APPOINTMENTS.

In making arrangements for the remaining ministerial institutes, and also for the meetings of the General Conference Committee, General Conference Association, and Foreign Mission Board, we have, after carefully considering the matter, decided to make the following suggestions as to the time for these meetings and ministers' institutes, and unless there would be some special reason for a change, we shall arrange accordingly: Dist. No. 5, Moline, Kans., Jan. 13 to Feb. 7; Dist. No. 6, Healdsburg, Cal., Feb. 11 to March 7; Dist. No. 4, Des Moines, Iowa, March 20 to April 14; Meetings of the General Conference Committee, General Conference Association, and Foreign Mission Board, March 11-18, and longer if necessary.

It will be noticed that we have shortened each institute a few days. For two reasons we found it necessary to do this; first, to give the instructors time to go from one institute to the other; and second, to find time for meetings of the General Conference Committee, General Conference Association, and Foreign Mission Board. These meetings could not well be held at the same time as a ministerial institute, neither could we put them after the close of the last institute; for it would deprive members on the Pacific Coast from attending, as some important meetings will be held there at this time. These being the circumstances, we hope all concerned will appreciate the situation; and now that announcement is given at this early date, all can make their arrangements accordingly. The most important change is for Dist. No. 4. The institute there will open March 20, instead of the 13th, and will close April 14, instead of the 13th. Members of the General Conference Association will also bear in mind this appointment, and make arrangements for the regular semi-annual meeting, March 11-18, the same time the General Conference Committee meets.

We also suggest that Presidents of Conferences in the above mentioned districts take note of the time for the institute in each district, and so arrange the work in the Conferences that there may be as full an attendance of the workers as possible.

O. A. OLSEN, Pres. Gen. Conf.