

The Advent REVIEW And Sabbath HERALD

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

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KNOWING FRIENDS.

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

"But then shall I know even as also I am known." 1 Cor. 13:12.

There is a thought that banishes my sadness,
When all the busy cares of day have fled,
That all the resurrected friends in gladness
Called from the silence of their dusty beds,
Shall be the same when I again behold them,
The same when I shall greet them by and by,
The same when once again my arms enfold them,
And with them journey to our home on high.

That in the wondrous change to the immortal
They are not lost to those that held them dear,
But after we have passed through heaven's portal,
We'll know them there as we have known them here.

The same fond eyes, though void of every sorrow,
The same true heart, though free from every pain;
My spirit thrills that on some glorious morrow
My loved ones I shall recognize again.

God will not take the ones who'll walk in glory,
And make them strangers in the world above.
'T would dim the sweetness of the wondrous story,
Did we not know the friends that here we love;
But when we're fashioned like unto the angels,
And worship at Jehovah's shining throne,
We'll raise a loud, a thrilling, sweet evangel,
To feel that there we know as we are known.

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.

SUNDAY-KEEPING; WILL IT ANSWER
THE PURPOSE?

BY ELDER W. H. LITTLEJOHN.
(Battle Creek, Mich.)

(Continued.)

Saul and Samuel. 1 Sam. 15:13-23. The God of Israel through Samuel instructed Saul to destroy the Amalekites utterly, not sparing man, woman, child, or even beast. In the main, Saul had performed the commandment of the Lord. He had only spared one king, and a few of the best of the sheep and oxen. These latter he had preserved also to be sacrificed unto the Lord. He pleaded therefore with great show of reason, that his motive was a good one. Nevertheless, the sturdy seer shivered all of his pretexts with one blow. Said he: "To obey is better than sacrifice." Obedience is prized by the Lord above everything else. Saul ventured to disobey in the name of religion, and lost his kingdom and his life, as well as his soul. Let us learn from his experience that the Majesty of heaven cannot be tampered with in the matter of exact compliance with his requirements.

The ark and the men of Beth-shemesh. 1 Sam. 6:15-20. Through the fortunes of war, the Philistines, an idolatrous people, had come into the possession of the ark of God. It had remained with them for seven months. Such were the judgments to which they were subjected on account of their detention of the ark, that they voluntarily decided to have it transported out of their territory. For this purpose two milch kine were attached to a cart, on which the ark was placed. The kine of their own accord went directly to Beth-shemesh, where they stopped. The people of that place who were Israelites, were greatly rejoiced at sight of the ark, and it was removed from the cart and placed upon a great stone where sacrifices were offered to the God of heaven. The men of Beth-shemesh, anxious to know whether the tables of the law still remained in the ark after its captivity, caused it to be opened, in order to gratify their curiosity. A superficial view of the subject might commend their course as springing from zeal for the law of God. Heaven, however, did not approve their action. God in his wrath at the indignity offered to him in this transaction, slew a multitude of the people. Fifty thousand men were sacrificed that day, to teach them that God meant what he said, when he gave directions that only the priests and the Levites should come near to the ark. Can it be possible, reader, that it would be a safe thing to deviate presumptuously from the requirements of one of those "ten words" that were thought worthy to be deposited in an ark, the bare touching of which by unconsecrated hands was followed by such terrible judgments?

Uzzah and the ark of God. 2 Sam. 6:6, 7. When King David with a vast multitude of people, conveyed the ark from the house of Abinadab, where it had been lodged for a time, to the city of Jerusalem, that sacred chest was placed upon a newly-constructed cart. The day was one of festivity and rejoicing. There was a solemn tragedy, however, that threw a gloom over the occasion. Uzzah and Ahio, the sons of Abinadab, as the record states, "drove the cart." The oxen in their progress shook the ark, and it was perhaps in danger of falling to the ground. To prevent this, Uzzah reached forth his hand and steadied the ark. In an instant that unfortunate man lay prone upon the ground, a corpse. "The anger of the Lord," says the inspired historian, "was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God."

The infidel professes to be greatly shocked by this transaction, and accuses the God of the Bible of brutality. But let us calmly consider the matter: The impulse of Uzzah was a natural one. His desire to save the ark from harm was laudable, but his mistake consisted in venturing to attempt, for a good end, to steady the ark, when God had commanded that none but the Levites should come near to it. His lack was that of reverence. He lost his life from a failure to reverence the majesty of God, and to appreciate the fact that God cannot be trifled with in matters concerning which he has spoken. He should have remembered that the same God who had commanded him to keep his hands off from the ark, was fully capable of preserving it from harm. Had Uzzah's case been passed over without a

visitation of the divine judgment, multitudes presuming upon his escape unharmed, would have ventured to even greater acts of irreverence. It was therefore necessary that God should make an example of Uzzah for the benefit of those who should hear of his tragic end. The moral is this: It is not safe even for what may seem to be a good purpose, to transgress any of God's commandments. Do what God requires, and he will take care of the result.

David and the numbering of the people of Israel. 2 Sam. 24:1-17. David, the king of Israel was very anxious on a certain occasion, to number his subjects. Had not the Lord commanded to the contrary, the numbering of Israel by David might have been considered a praiseworthy act. As it was, it became a grave offense. Satan well knew that such would be the case, and he brought the whole power of his influence to bear upon the king, until he induced him—contrary to the advice of Joab and others, to take the hazard. In due time the work was accomplished. Now for the result, here it is: "So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men." Verse 15. See King David, as he pleads in agony of soul with God to spare the unoffending sheep, and ask yourselves whether you think he would venture a second time to depart from the Lord's directions.

It is never safe to try to supplement the wisdom of God. He always has a reason for doing what he does, even though he may not see fit to assign that reason. In the fourth commandment of the decalogue are these words: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Should one venture to make the seventh day a day of labor contrary to this law, would God exonerate him? If so, upon what principle could he justify the slaying of the seventy thousand mentioned above? Is not the prohibition to work on the seventh day equally explicit with that which related to the numbering of the people?

The man that gathered sticks on the Sabbath. Num. 15:32-36. Lest any one should fancy that in the instances heretofore cited the offense was a greater one than Sabbath-breaking, we introduce the case of the man that gathered sticks on the Sabbath in the wilderness. Here the attention of the Lord was directed to the obligation imposed by the very commandment which is passing in review. The case evidently was not an accidental one. God took an offender whose crime would appear not of the most aggravated sort, and visited upon him the terrible punishment of death by stoning in the sight of the whole multitude, that they might be impressed with the sacredness of the Sabbath command. No doubt the culprit had some sort of excuse. No doubt he pleaded the necessity of fuel for the purposes of bodily comfort or the requirements of cooking, but it was all in vain; those things should have been looked after previously, and God took his case to illustrate the equal sanctity of all his ten words. We might pause to call attention to the fact of God's love for his Sabbath, as brought to view in his promise that Jerusalem should stand forever, provided they would keep

it (Jer. 17:21-23), but it is time to pass to the consideration of New Testament examples.

(To be continued.)

"BE YE TRANSFORMED."

BY ELDER F. D. STARR.
(Indianapolis, Ind.)

THE Christian life, as well as all other forms of life, is one of change. "Be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. 12:2. The idea of a fixed, changeless condition finds no place here. We are either becoming more and more like the world, or we are having our minds renewed, transformed continually into the likeness of Christ's mind.

It seems to me that all the force and beauty of the original language is not always preserved in the translation into our own vernacular; the close relationship between passages where the same word was used in the original is not discerned, because that word is rendered in a variety of ways in our version. If the reader will turn to Matt. 17:2 or Mark 9:2, he will read that Christ was transfigured before his disciples. The fact that the word here rendered "transfigured" (*metamorphōō*) is the same as the word rendered "transformed" at the head of this article, makes the matter one of intense interest. The very being thrills at the thought. The conception itself is enough to stir and change the soul.

With what delight the mind dwells upon the sublime scene of the transfiguration of Christ. Can it be that the Christian is to experience in mind what Christ experienced in outward appearance? Marvelous indeed is this metamorphosis in the converted man, by which he becomes a partaker of the divine nature. Luke says it was as he prayed, that the fashion of Jesus' countenance was altered. Luke 9:29. And is not this the attitude in which the saint of God is frequently found when the change of mind and nature is brought about in such a perceptible manner? "Changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Here again we have the same original term. The word translated "changed" is the same word as that before rendered "transformed" and "transfigured." How the sacred light beams afresh upon the subject, as we view it from this standpoint! Transformed by the renewing of the mind into the same image,—the glorious image of Christ even as he was transformed when the disciples were with him in the holy mount! "What shall we say to these things?" Pen and tongue are outdone by the thought. Luther translates 2 Cor. 3:18 thus: "But now is mirrored in us all, the glory of the Lord with unveiled face, and we are transfigured [or glorified] into the same image from one glory to another," etc. Shall we be transformed by the renewing of our minds, or shall we be conformed to this world (or this age, *aiōn*)?

The spirit of the age is that against which Christ so emphatically warns in Luke 21:34; hearts overcharged with surfeiting, drunkenness, and cares (riches and pleasures) of this life. It is said that in the time of the bloody French Revolution, when so many thousands of victims were mercilessly slaughtered by means of the guillotine, the taking of human life was such a familiar occurrence, that the spirit of the age led the fashionable women of France to wear as ornaments on their persons miniature guillotines. That same spirit to-day leads not only to the wearing of gold and pearls and costly array, but even the forests are being robbed of their beautiful warbling songsters, that the heads of the gentler sex may be decorated with the lifeless bodies of the innocent birds. In how many other ways are we in danger of conforming to the world! Beware of the spirit of the age.

To understand better the intent of the expression, "Be not conformed to this world," we notice that the word here rendered "conform" is the same as rendered "fashion" in 1 Pet. 1:14:

"Not fashioning yourselves according to the former lust in your ignorance." To be conformed to the world is to fashion ourselves according to the world, according to our former lusts. The same apostle says (Chap. 4:3, 4): "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot." Non-conformity to the customs of the age brings the hatred of the world; but it also brings the love and the blessing of God. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

We find from Eph. 5:26, 27 that it is "by the word" that the great change is accomplished, by which every spot and wrinkle is removed, and the transformation completed. To this our Lord refers in John 15:2, 3: "Every branch that beareth fruit, he purgeth it that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." Here also the close connection of the original seems to be somewhat obscured in the translation; for the word rendered "clean" is the same as that rendered "purged." Just as dead branches and superfluous foliage are removed by the pruning-knife, so all that is useless and obnoxious about us is cut away by the word which is sharper than any pruning-knife or sword. Heb. 4:12.

We are pruned by the word just as the vine is pruned by the husbandman's knife. "Now ye are clean," or pruned, the Saviour says, "by the word." Peter knew what it was to be pruned by the word, no doubt, when the Saviour administered the rebuke recorded in Matt. 16:23: "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." Undoubtedly the twelve did also when the Master told them (Matt. 18:3): "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This must have been somewhat cutting, after they had had several years' experience as representatives of Christ. Many would not endure such use of the word, and went away. (See John 6:60, 61, 66.)

In being transformed by the renewing of the mind, we "may prove what is that good, and acceptable, and perfect, will of God." From Eph. 5:1-10 we find that we prove what is acceptable unto the Lord by abstaining from filthiness, foolish talking, jesting, etc. Shall not the transforming power of the word of God, by which all things were made, and will be made new, make of us new creatures in Christ?

THE CHARACTER OF GOD'S REMNANT PEOPLE.

BY J. M. HOPKINS.
(Chatfield, Minn.)

WHILE we should look with suspicion upon every work that savors of fanaticism, and while we should avoid extreme views on any point, we should earnestly seek to know just what and how much our Lord requires of us. We believe that we are living in the solemn time of the judgment. We do not know how quickly our cases may come up before the heavenly tribunal for the last searching test, and how fearful is the thought that we may be tried and "found wanting."

As we turn to passages in the word of God which point out the remnant people, and define their characteristics, we have brought before us a holy people. Though few, and poor, and tried, they are represented as having a very high sense of morality. Indeed they appear to be without sin. We well know that many good people, and even Christians, repudiate the doctrine of Christian perfection. But did not Jesus say, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

Now we do not suppose that Jesus designed to teach that his people can ever attain unto that infinitely exalted state of perfection occupied by the great God. But we do think he requires us to live as holy and blamelessly in our sphere of action as God does in his.

God is infinite, eternal. We are finite, short-sighted, mortal. We do not believe the Lord ever laid a duty upon his people which they were not able, by his grace, to perform. We do not believe he has given one command which man cannot keep. And if he performs those duties and keeps those commands, will he not be holy, sinless? But mark, this can only be accomplished by divine help, and that God will freely give. In Rev. 12:17 is brought to view just such a people as this: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Notice, it does not say they are *trying* to keep the commandments of God, or that they *profess* to do so, and fail, but they "*keep*" them. And notice, too, this is the remnant of God's people. This same company is again brought to view in Rev. 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." They *do* his commandments. And again, in Isa. 26:2 we find them: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Here they are said to be "*righteous*" and to *keep the truth*. Once more: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Ps. 24:3, 4. The prophet Zephaniah very clearly describes the remnant church in Chap. 3:12, 13: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth."

In the face of such testimony who can excuse sin? Who will say that God's people cannot be holy?—And this is the character of the remnant,—those who live in the time of the judgment, and just before, and at, the time of the coming of our Lord. The beloved disciple in addressing this same company, says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3. And Paul in several instances bears pointed testimony on this point. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight." Col. 1:21, 22. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:3, 4. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. (See also Rom. 12:1; 2 Cor. 7:1; Titus 2:12-14.)

Nor need any be discouraged when this strait Scripture testimony is placed before them. God is not unjust in his requirements. He will certainly help every one who will sincerely seek his strength. Christ will come into our hearts and strengthen us for every emergency and against every propensity. Hear his blessed words: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that

fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:3-5. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24.

Viewing the remnant ones who had come out of fearful trials and conflicts, the seer of Patmos says: "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. And in verse 12 he says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Reader, these words apply to us, if we are indeed the remnant church. We believe we are. And we know that through the in-dwelling and strengthening influence of God's Holy Spirit we can live pure, holy, consecrated lives. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27.

THE SOURCE OF POWER.

BY W. S. RITCHIE.
(Parrsville, Ohio.)

God's ways are not like our ways. How seldom would we in our human judgment have chosen the ways and means that he has used in the past to accomplish his work. Even we who have heard the truth are inclined, it may be, to judge of God's power and the strength of his cause by the agencies or instruments he employs. When the learned, the great, and the noble, do not come into our ranks, but rather those who may have little of this world's treasure, we may fall into the great error that God's cause is as weak accordingly as these are in the eyes of the world.

How wonderfully wide of the truth this is! The same power that created the forces that are arrayed against us is pledged to give us a certain victory in the impending crisis. He asks us fully to trust him to do this; but if he used the means to carry on the work now that we and the world have regarded as powerful, then we might never learn to fully trust. God brought Israel between the sea and the Egyptian armies, that they might know no other way of escape but through him. He took them where there was no food for the same reason. If God cannot carry on his work in these last days with us, because we trust in our intellect, or wealth, or schools, he will take all these things from us, or work through those who do not have them, or having them, put no trust in them.

This is why the Lord's cause is apparently reduced to such feeble means for its accomplishment. It is to teach the world the real source of the power. But let no feeble heart think that these weak instruments through which God works, are any representation of the power working through them. If they were, then courage might well depart from us all; for we stand no comparison at all with the forces of the enemy. It is only as we think of our Elder Brother being the creator of even other worlds than this, and that he so loved us, his brethren, that he was willing to die on the cross for us, that we have courage. Whether we look to nature or to the Bible, we find evidences of a love that passes our knowledge. This is where our hope lies; and may we not expect that we will be brought more and more into positions that will from their nature help us to realize this?

—Responsibility is personal. Before God, face to face, each soul must stand to give account.—F. W. Robertson.

GETHSEMANE.

BY ELDER S. B. WHITNEY.
(Galla, S. Dak.)

COME, O my soul, to Olive's brow,
And of thy Saviour learn to bow
In meek submission to the will
Of Him who chides, yet loves thee still.

O, see the bloody sweat now roll
From off his brow, whose mighty soul
With unknown agony is rent,
And yet in prayer to heaven is sent.

O, hear thy Saviour meekly say,
"Let this cup pass, if thus it may,
My Father; but if not, thy will,
And not my own, I now fulfill."

Thrice told, this agonizing cry
Is raised to Him who sits on high;
And he is heard "in that he feared,"
And in his life the law revered.

Thus, too, may I be often heard
While yet the grace may seem deferred,
But faith will still the promise claim,
Ask of the Father in my name;

For if my words abide in thee,
And ye as well abide in me,
Ask what ye will, it shall be done
For sake of his "beloved Son."

Again my soul, astonished be!
That prostrate form was bowed for thee;
For thee was heard that plaintive moan;
For thee the bloody sweat ran down.

Canst thou, my soul, his suffering take,
With it baptized, for his dear sake?
Canst drink the cup he drank for thee,
That thou from sin might'st ransomed be?

If so, 't is well; for those who share
His suffering, and his cross who bear,
Shall with him in his glory reign,
When in the clouds he comes again.

Then shrink not from the toil and strife
That ends in everlasting life,
But welcome pain and loss and grief;
Thy Saviour's peace brings sweet relief.

All things together work for good
To those who humbly walk with God;
And naught of good does he withhold,
But burns the dross and saves the gold.

"THE GREAT AMERICAN SABBATH."

BY JOHN A. OPPY.
(Greeley, Colo.)

THE Rev. Edward Thompson, Secretary of the American Sabbath Union for the Pacific Coast, delivered a lecture in Greeley, in the M. E. church, Sunday, Dec. 18, on the subject, "Is this a Christian Nation?" In the evening of the same day he lectured on the subject, "The Day We all Should Keep." His discourse on the first subject reminded us of what took place at Ephesus, when "all with one voice, about the space of two hours cried out, Great is Diana of the Ephesians." But as the reverend divine is an American, the burden of his cry for about two hours was: "Great is the American Sabbath!" Let not National Reformers charge Seventh-day Adventists any more with *secularizing* the Sunday their great American idol, when they themselves lead the van by dropping the Sunday down to the political platform, and then appeal to the patriotism of the nation to rally in defense of it. "We are determined to make a *strong fight* for the American Sabbath—the Sabbath of Washington—the Sabbath of our fathers," said the reverend Doctor. Does not that sound sacred? Or does it rather sound sacrilegious? It would sound sacrilegious if the Sunday institution had any other origin than an earthly one. The Americans, Washington, and our national fathers, are deified by National Reformers, as regards the Sunday Sabbath. Not all the Sunday toil of the nations of the world, or the combined rumble of their wheels of commerce, is doing half as much to *secularize* the Sunday Sabbath as are National Reformers in appealing to the franchise of the people—the civil arm, to save the day from desecration!

He would prove that this is a Christian nation:—

(1) By the Declaration of Independence. His argument from this document was that, as our Creator has endowed us all with "certain unalienable rights," therefore we are a Christian nation. What brilliant logical acumen! Let us try it a little as applied to individuals. I, as an individual, am endowed with "certain unalienable rights," first of which is to repent of my sins and be converted, but I do not choose to exercise my rights in this way. Am I therefore a Christian man?

(2) From the testimonies of the men who helped to make the Constitution. First witness called up was Dr. Franklin, who said: "God rules in the nations of the earth, therefore I move you that a minister be sent for to invoke the blessing of God on this Constitution." The motion was carried, the minister was sent for, and God's blessing was sought. And this proved us to be a Christian nation. Let us reason in the same way with regard to the individual, and see how we will come out. God sends rain and sunshine (his blessings) upon the just and the unjust, but does this prove them to be Christians? If it does, then Jay Gould and the Vanderbilts must be very saints indeed; for they are abundantly blessed with this world's goods.

In one breath the speaker would affirm that our forefathers forever divorced Church and State. In the next, he would declare that religion is the child of the State. He said that religion is of the State, but the government says, "We will not draw from the treasury to support it." What can we think of that mother, who, when her child is born, refuses to give it that which will sustain its life! Is she not "without natural affection," let alone the principles of the Christian religion?

(3) From the example of Congress, in not transacting business on Sunday. Once upon a time, a Sunday session was called, but a minority faction left bodily and broke up a quorum. And once again upon a time, a session was prolonged till after midnight, till three o'clock in the morning, and lest some future session should call in question the validity of the business done, some shrewd person suggested that they turn the old clock in the halls of Congress back to midnight, so that the journal would show that no business was done on the Great American Sabbath. Does the reverend gentleman wish us to understand that that congressional lie shows that this is a Christian nation? Or does he wish us to understand that that august body of men were so pious that they had to tell a lie to save Sunday from being desecrated? Or does he want us to believe that because they told a lie by the clock, that Sunday was *not* desecrated? The Sunday institution being wholly of heathen origin, a child of paganism, we prefer to believe that it was *not* desecrated.

(4) From the fact that all our Presidents from Washington down, place their hand on the Bible in taking the oath of office. Well, suppose they did put their hand on the Bible, did that make all the people Christians? How does all this affect the multiplied thousands of saloon men in the nation? What about the vast army of men who fill drunkard's graves every year? What about the gaunt skeletons of vice, creeping through every department of the nation, from the Capitol to the humblest cot? What of the millions of money expended in bribery and ballot-box stuffing? All of which go to show that this is not a Christian nation.

(5) From chaplaincies. They are found in the army, the navy, and in all the legislatures. We have known the worst of atheists and infidels to do what are often called Christian acts, and yet no one would call them Christians for so doing. There are thousands of people who keep Sunday strictly, and yet their hearts are "deceitful above all things and desperately wicked." External acts that appear to be Christian, do not always decide the individual to be Christian. How much less can such acts decide a nation to be Christian.

(6) From Thanksgiving. It is certainly right

that we as a nation should be thankful for the blessings of almighty God. But pray what has a Thanksgiving proclamation to do with showing us to be a Christian nation? Revelation shows us that Cain brought a thanksgiving offering, and yet for all that, he was a murderer, and slew his brother Abel.

(7) From the *moral code*. By this he meant the ten commandments. But does the nation keep the ten commandments? If such a thing were possible, I would to God the nation did keep them. Who can point to a single one of the ten that is kept by the nation? "The whole head is sick, and the whole heart faint." It is full of "wounds, and bruises, and putrefying sores: they have not been bound up neither mollified with ointment." Let us specify a little. How about the fourth commandment of the moral code? Does the nation keep it?—"Nay, verily." It favors and fosters "*the wild solar holiday of all pagan times*,"—the festival Sunday, for the Sabbath of the fourth commandment, which reads in plain English, yes, plain *American*, "The seventh day is the Sabbath of the Lord thy God." The Doctor talks so eloquently of the great American Sabbath. Does he not know that the great *American Bible*, the Bible of the world says, "The seventh day is the Sabbath"? O consistency, thou art a jewel, but rarely found among National Reformers!

(8) From the motto on our coins: "In God we trust." Any hypocrite could say that. We say so nationally, but nationally there is no truth in what we say. No nation can be a Christian nation without complying with the same truths that an individual has to comply with to become a Christian. The steps leading to a Christian life are: (a) Conviction of sin; (b) Repentance of sin; (c) Confession of sin; (d) Reformation from sin; (e) Baptism to put on Christ; (f) Observation of the means of grace appointed of God, whereby we may grow in grace and perfect a Christian character, such as the Lord's Supper, the ordinance of humility, etc. Has the nation taken these steps, and does it observe these rites? To state the question is to answer in the negative. Is it then a Christian nation? Could it be such if it would? Was there ever a Christian nation on earth? Have we any assurance either in reason or revelation that there ever will be during the gospel age?

(9) From "Sundays excepted," spoken of in the Constitution. His argument went to show that if this were not a Christian nation, the poor Presidents would never have had any rest day. Poor Presidents! If they were compelled to work seven days in a week, 365½ days in a year, no doubt they would be glad to rest the first day after, though that day might chance to be the seventh day.

Further arguments by the Doctor were as follows: "Sunday rest ought to be maintained on the principle of equality of rights." "To illustrate," said he, "a certain man in the city or town will not close his store or place of business on Sunday, and thereby gets a big run of trade on Sunday, which those who close on Sunday do not get. This is an injustice to them."

To all of which we may reply, All men have a perfect right morally to engage in any legitimate business on Sunday they may see fit. Where, then, is the inequality of rights, as against those who close? If there is inequality, is it not of their own choosing? "We claim that Sunday is an *American day*," said the learned Doctor. Partly right and partly wrong, Doctor! Right as to the observance of the day, but wrong as to its origin. Roman Catholicism has the start of the Americans! And pagan Rome has the start of Catholicism! And pagan Africa has the start of pagan Rome. The ancient Egyptians had a city called On, which properly translated means "*sun*." And sun worship was systematized in this city. So you see that *Americans* must go back up the stream of time nearly 4,000 years, and credit the old *Egyptians* with the origin of Sunday worship, in preference to Americans! If

America is indeed a Christian nation, is it not a little strange that it should have more respect for a heathen man-made institution as is the Sunday Sabbath, than it has for that divine command placed in the bosom of the decalogue and promulgated among the people from the midst of Sinai, out of the darkness and tempest, smoke and fire, and the earthquake that shook the mountain from center to circumference?

"All over China the ports are closed on Sunday," said the Doctor. He would like to see it so "all over America." "Santa Anna railroad system does not run trains on Sunday," said the Doctor, "and the President is a member of the American Sabbath Union." "Seventy-five thousand railroad men who one year ago had no Sunday rest, now have one." "So you see we are not idle," said the Doctor.

Yes, brethren, "Straws show which way the wind blows." "The wise shall understand" these things. The Doctor would have us all believe that the unparalleled number of lunatics in California is owing to the fact of "no Sunday." Those who know the real cause of lunatics out there, know that there is a *river of death*, running all through that beautiful country, and that it has its feeding fountains in the thousands of acres of grapes, which are made into wine, and drunk by the high and low, the rich and poor. "Look not upon the wine when it is red . . . at the last it biteth like a serpent and stingeth like an adder." Not "*no Sunday*," Doctor, but *much wine*, makes many lunatics!

"Shall we not," said he, "send up a cry for Sunday rest?" No, Doctor, we think not. Better send up a cry for *Sabbath rest*. People are much more demoralized by Sunday rests than by Sunday work. Sunday rests give the people chance to attend all the demoralizing sinks of iniquity in the whole land. The beer-halls, beer-gardens, and in fact, every den of infamy and shame will be sure to be in full blast that day. So we cannot join the cry for Sunday rest. The great mass of the people do not want Sunday rest, but Sunday recreation—a Sunday holiday.

There are millions of those who will cry for a Sunday rest who will take their rest at the beer-gardens, the saloons, and the houses of ill-fame. We do not know of any law now to prevent the godly and sincere from taking a day of rest whenever they choose to do so. But a Sabbath rest is of a different character. It is to "turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him [God], not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." So we see a Sabbath rest is something in harmony with the mind and will of God. But a Sunday rest is something in harmony with the mind and will of man. But we do not propose to send up a civil cry for Sabbath rest. Our cry is a *persuasive* cry: "Knowing therefore the terror of the Lord, we persuade men."

SELECTED ITEMS FOR WORKERS.

BY H. E. SAWYER.
(Battle Creek, Mich.)

SAYS John Foster: "I can pray, and that is a glorious thing."

Here is a beautiful thought from Scott Henry: "What was sown a tear will come up a pearl."

"There is nothing which is right for us to do, but it is also right to ask that God would bless it."

"The Spirit of God co-operates with the humble worker that abides in Christ and communes with him."

"If we have success in the missionary work, it cannot be done without thought and study. We need a Christian experience ourselves. A responsibility rests upon us to bring our fellow-men to the light of the truth. We can train ourselves to do it by exercising faith that God will bless our work. We should have the Spirit of God to work if we would see any results."

"Whatever our employment, our hearts should be lifted to God in prayer. When Nehemiah stood before the king, he uttered not a word until he raised his heart in prayer to the God of heaven. The result was, he obtained all he had asked."

"The Lord desires to give us his rich blessing. It is not his will that any should labor in his cause without his help and favor. He does not require his children to go on in feebleness of heart to win souls for eternal life. There is fullness in him, and it is our privilege to come and obtain that fullness, to receive richly of his Spirit."

"We should seek to preserve the full vigor of all our powers for the accomplishment of the work before us. Whatever detracts from physical vigor weakens mental effort. Hence every practice unfavorable to the health of the body should be resolutely shunned."

"We need now as never before that calm, steady faith, that undaunted moral courage, which none but Christ can give, to brace us for trial and strengthen us for duty."

May our heavenly Father enable us ever to realize that it is our privilege to "come boldly unto the throne of grace" to obtain his help in our efforts to disseminate the light of truth. He who created the world out of nothing is abundantly able to perform all that he has promised.

THE PORTION OF THE POOR.

BY SALVATORIA MARCHISIO.
(Oakland, Cal.)

SOME poor people seeing their neighbors more wealthy than themselves, ask: "Why did not God make us more equal?" The Scriptures say: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for his soul."

From this scripture we see that the richest man of this world cannot save himself by trusting in his riches. By the same prophet God has said: "For the needy shall not always be forgotten; the expectation of the poor shall not perish forever." Ps. 9:18. Moreover God says: "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

Christ himself said: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. My dear friends, with such good and everlasting promises, let us cease to complain, but instead, thank God that our condition is as good as it is; for the time will come that the poor, who are meek, will possess the earth, not in its present condition, but in far greater prosperity.

"The prophet Isaiah by inspiration says: 'For, behold, I create a new heavens and a new earth: and the former shall not be remembered nor come into mind.' Isa. 65:17. The apostle Peter makes the promise still more sure. By inspiration he says: 'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'"

Even if we should possess land, palaces, and money in abundance, to satisfy our carnal desires, what is the outcome?—All these things shall pass away. To one a little more quickly than to another, but to all eventually; for the Bible says: "For all that is in this world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2:16, 17.

From this scripture we understand that all that we see with our eyes will pass away; but those who do the will of God shall abide forever. In view of these precious promises, let us not complain even though we do not have everything just as we could wish we might have. Then we shall be content.

—A good man is kinder to his enemy than bad men are to their friends.—*Bishop Hall*.

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."—Pa. 144:12.

WATCH YOUR WORDS.

KEEP watch on your words, my darlings;
For words are wonderful things;
They are sweet, like bees' fresh honey,
Like bees, they have terrible stings.
They can bless, like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the bitter contest,
Like an open, two-edged knife.

Let them pass through the lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind.
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—Lizzie Sefton.

SHE DID WHAT SHE COULD.

A True Story.

HER name was Louisa Osborne, and she lived in Salem, Mass. She was colored, and served as cook in the family of a lady named Maria Peabody. Louisa was a Christian and a member of the church. She was greatly interested in the progress of the cause of Christ in the earth, and although she received at the time but a dollar or a dollar and a half a week, she always gave fifty cents when the collection was taken up at the monthly missionary concert. One day she came to her mistress, and said:—

I have just heard that if anybody could give twenty dollars a year, they could support and educate a child in Ceylon. They said that along with the money, I can send a name for a real baby, and I have come, mistress, to ask you if you would object to my sending yours.

There were those who thought that she was giving too much already, but when they remonstrated, she meekly replied:—

I have thought it all over, and concluded that I would rather give while I am earning, and then if I lose my health and cannot work, why, there is the poor-house, and I can go there. You see there is no poor-house in heathen lands; for it is only Christians who care for the poor.

Mrs. Peabody gave her consent to have her name sent with her servant's contribution. Years passed on, and the twenty dollars were regularly paid by the colored servant to support the child in heathen lands, who bore her mistress's name.

For a long time the native Christians of Ceylon had worshiped in bungalows and old Dutch chapels. They at length decided that they must have a church of their own. Many came forward to aid in the enterprise, but to the astonishment of all, Maria Peabody, a lone orphan girl, who had been a beneficiary of the girl's school at Oodooville, offered to give the land upon which to build, and the lot offered was considered the best in the village. This girl was the very one for whose support and education the humble colored servant in Salem, Mass., had contributed her money.

This land was the marriage portion of the girl, and by giving it, she renounced all hopes of getting married. Her friends tried to persuade her to give up the idea, but she bravely answered:—

No; I have given it to Jesus, and as he has accepted it, you must.

And upon that piece of land the first Christian church built by the natives of Ceylon, was erected. The noble deed was told a young theological student, who was also a beneficiary of the mission. He sought her out, and won her for his wife, and together they labored earnestly in the Master's service.

A missionary from Ceylon, supposing that the contributor of the money for the support of the noble girl, bore the same name as that given the child, determined to seek her out. He found Mrs. Peabody, who directed him to her servant. When Louisa was asked why she had given to support this girl, she meekly replied:—

Well, I do not know, but I guess it was my Lord Jesus.

It is a simple story that I have told, but it shows how one soul in the humble walk of life "did what she could." May we also do what we can to assist in spreading the glorious news of salvation.

J. F. PACKARD.

Walnut Hill, Mass.

OLD-FASHIONED MOTHERS.

THANK God, says a correspondent, some of us have an old-fashioned mother. Not a woman of the period, enameled and painted, with her great chignon, her curls, and bustle, whose white, jeweled hands never felt the clasp of baby fingers; but a dear, old-fashioned, sweet-voiced mother, with eyes in whose clear depth the love-light shone, and brown hair just threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our tottering steps in childhood, and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother. It floats to us now, like the beautiful perfume of some wooded blossoms. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Other faces may fade away and be forgotten, but hers will shine on. When in the fitful pauses of busy life our feet wander back to the old homestead, and, crossing the well-worn threshold, stand once more in the room so hallowed by her presence, how the feeling of childhood, innocence, and dependence comes over us, and we kneel down in the molten sunshine streaming through the open windows—just where long years ago we knelt by our mother's knee, lisping "Our Father." How many times, when the tempter lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.—Sel.

HOME MISSIONARY WORK.

WHAT is home missionary work? The idea usually conveyed to our minds by the use of the term is that of wrapping and mailing a few papers, writing a letter occasionally, and sometimes calling on some of our neighbors and leaving a paper or tract with them. But is this all there is to it? It seems to me that the term has a much broader meaning, and covers much more ground. Let us look at it a moment.

In the first place, what is a missionary?—One who has a mission to fulfill. And let me ask you if there is any one in this busy world who has not? To be sure, many act as though it was their chief object to kill time, but we read in the parable of the talents that there was given "to every man his work," and that includes every individual who has reached the years of understanding on the earth to-day.

The primary meaning of the term above mentioned must be missionary work *in the home*; but it sometimes happens that in our anxiety to do some great work in the way of bringing others into the church, we are apt to forget the duties nearest us, and that there are those even among the members of our own households who need our help as much as any one could. Possibly they may belong to the church, but what of that? The fact that a person has his name enrolled upon the church records does not insure him against defeat in some of the enemy's attacks.

I remember some time ago, of a lady saying to

me, "I think our people make a mistake on this point. Before I joined the church, it seemed as if every one was standing by me, ready to offer a helping hand and a word of encouragement or sympathy, but as soon as I was fairly established within the pale of church organization, they seemed to think I was in no further need of help, when, in truth, I had never felt the need of it so much in my life;" and her experience but corroborates that of many others.

Doubtless our brethren and sisters think that with a world-wide message to give, and so short a time in which to give it, they cannot stop to look after each other; but how much time would it take to give a few cheering, encouraging words, or a little help in some of the thousand ways in which it can be rendered, and who can estimate the good that might be accomplished in this way? The wise man says, "A word spoken in due season, how good is it."

The work of sending tracts and periodicals to those at a distance is certainly a commendable one, but while laboring earnestly in this way, let us not forget those nearest us. And when we are trying to help them in spiritual things, why would it not be well to brighten their lives in other respects, by remembering to do for them many little acts of courtesy and kindness which cost so little, yet go so far toward smoothing the rough places in life.

If we are on the lookout, we will find many opportunities for doing good which we never thought of before, and there is no one who has not some talent that could be utilized in this way.

MRS. ADELLE FREDERICKSON.

"MEN AND BOOKS."

THE following editorial in the *Atlanta Constitution* of Jan. 4, on the subject of men and books, is worthy of consideration:—

Some time ago a western newspaper instructed its Washington correspondent to put a number of questions to certain congressmen, and report their off-hand answers. Some of the replies apparently indicated an astonishing degree of ignorance and misinformation, and the enterprising newspaper made a list with its special article on the subject.

The matter was thought worthy of editorial comment by the *New York World*, and some of its points deserve to be summarized.

A memory loaded with facts and figures does not necessarily make its possessor intellectually bright and capable. Some men might as well have their information locked up in their libraries. They have it in their heads in a congested muddle. They memorize a mass of details, and draw from them no general rules or principles. Most men with heads for statistics have heads for nothing else. On the other hand, many of the most successful workers in intellectual fields are singularly indifferent to details, but their general grasp of the matters likely to engage their attention is so comprehensive that they know just where to find the precise information needed when the occasion arises. It has long been a common saying that the best lawyer is not the one who knows the law, but the one who knows where to find the law. So it is with our statesmen. The ablest men among them, from a practical point of view, are not the book-worms ready with an answer for every text-book question, but the keen-witted, quick men of affairs who know exactly where to look for the facts and figures relating to the business that comes before them.

This view is, of course, equivalent to saying that our civil service examinations do not amount to a row of pins. Such is the fact, and there is no use in concealing it. Many a young man who is unable to give the height of the pyramids, and who does not remember the year of Jacob Cade's death, would make a better government clerk than a spectacled student who answered every question in a civil service examination.

The fact is, the occupations requiring intellect and knowledge are best served when their workers know how to use books, as skillful workmen know how to select and use their tools. But when men give themselves up to book worship, and are dominated by it, they fall into the ruts of culture, or become walking encyclopedias, or anything else except wide-awake fellows with the ability to adapt themselves to the varying conditions of every-day life and progress.

In this rushing age the successful man must be something more than a book on two sticks. He must be the master, and not the slave of his book.

A. O. T.

—If you want a revival at home, send the gospel to those abroad. Light is not made luminous by trying to confine the rays to the moon.

The Mission Field.

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

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

NOTES OF TRAVEL.

Constantinople.

THE Bosphorus is the outlet discharging the waters of the Black Sea into the Sea of Marmora. It is fifteen miles long, one-half mile wide, and from 100 to 300 feet deep. Just before it enters the Sea of Marmora, an arm some three miles long, called the Golden Horn, extends into the European shore, forming a fine harbor. Modern Constantinople is situated on both sides the Golden Horn, and is connected by two pontoon bridges, about half a mile in length.

Ancient Constantinople, Byzantium, founded 667 B. C., was situated on the promontory between the Golden Horn and the Sea of Marmora. On the point of this promontory was located the imperial palace of Constantinople and others, and just back of the palace stands St. Sophia.

Having noticed this general outline, let us return to the Black Sea. We arrived at the Bosphorus about sunset, just too late to enter. All ships arriving at this hour or later must wait till next morning before entering. As the sea was quite rough and too deep to anchor without, the boats ventured in a short distance. In each case, a cannon fired from the forts on either shore served as a warning to halt. Had this signal not been heeded, they would have been fired on in earnest. Every boat passing the Bosphorus is required to pay toll; our ship, medium-sized, paid \$12.50.

Since the treaty at the close of the Crimean War, 1854, no men-of-war of any nation are allowed to pass the Bosphorus. However, this year the Russians obtained permission to pass one of their gun-boats, on the plea that they wished to exercise in larger waters. They were given this privilege on the condition that no more than 100 men be aboard. But it is said that many more were on board, and that since, Russian men-of-war have passed to and fro quite freely. This well illustrates the persistency and success of the Russian government in pressing steadily toward the accomplishment of its long-cherished purpose.

Both shores of the Bosphorus are lined with villages, villas, summer residences of the various foreign ministers, and several palaces of the sultan. Back of these, the bluffs are quite high, and are here and there surmounted by ruins of castles, dating from the Genoese supremacy. Half-way down, the Bosphorus is the narrowest; here is where Darius crossed with 700,000 men. At the same point on the European bank stands a castle with three huge round towers, the tops of which are in the form of the Arabian M, the initial of Mohammed. In 1452, just before the capture of Constantinople, this citadel was built by Mohammed II; the work was accomplished in three months by 1,000 masons.

On the summit of the heights above the castle, stands Robert College, a fine five-story building, founded in 1863 by C. R. Robert of New York. "The object of the college is to give to its students, without distinction of race or religion, a thorough education, equal in all respects to that obtainable at a first-class American college. . . . The institution occupies . . . a site which is acknowledged to be the most beautiful and most healthy on the shores of the Bosphorus." There are at present 171 students in attendance, chiefly Armenians, Bulgarians, and Greeks. The government subjects all text-books used to a rigorous censorship, believing that the school is an instrument of the United States government, maintained for the purpose of weakening the Ottoman government.

Besides the two portions of the city of Constantinople, already mentioned, on the European side, a third division is on the Asiatic shore, called Scutari, here live the most fanatical Moslems, who wish to be entirely separated from the "infidels" (Europeans). As is generally well known,

Constantinople was made the capital of the eastern division of the Roman empire by Constantine in A. D. 330. During his lifetime, the city was called New Rome; afterwards by the present name. The portion which formed the ancient city is now called Stamboul by the Turks, being an abbreviation of Islamboul, which means *Moslems many*.

Viewed from the harbor, the city presents a beautiful sight. The only buildings attracting particular attention are the sultan's palaces and the mosques. The latter are more numerous than churches in a Christian city, and are all quite similar to one another in style of architecture, the chief features being a large dome in the center, and one or more high, slender minarets. Above the center of the minarets are one or more balconies, from which the priest (muezzin) calls the Moslems to prayer five times a day.

The first call is before daylight in the morning, and the last is about nine o'clock in the evening. The voice is usually high-pitched and squeaky, which qualities combined with tremor, make a rather unnatural, barbarous sound. Such a voice falling upon the ear in the stillness of night is strange and startling. Before prayer, the hands, face, and top of the head are washed, for which purpose numerous fountains surround the mosque. On entering the mosque, the shoes, or sandals, are removed, the Moslem falls on his knees, face toward Mecca, places his thumbs at the lobes of his ears, fingers extended, and then prays, frequently bowing till the forehead touches the earth.

Do all Moslems pray at the appointed times?—No. Perhaps no larger per cent of them as a nation than in so-called Christian nations. But the faithful are very rigid in the performance of this duty. On board the ship's deck, cold and wet, and sailors trying to prevent them, some performed their prayers.

On landing in the city, we did not find it as beautiful as it appeared from the harbor. The streets are narrow, dark, crooked, and dirty. The buildings not being in a line, occasion many turns in the narrow sidewalk, and make the center of the street preferable. The whole street is usually no wider than a liberal sidewalk, and is usually full of people. Fortunately for the pedestrian, about the only vehicle is an occasional hack.

Nearly all cartage is done by carriers and donkeys. Men have a wooden saddle on the back, on which they carry enormous loads. Burdens too heavy for one are suspended on poles carried on the shoulder. Six men carry a large cask of liquor. A small donkey carries forty bricks. Some of the better class travel about the city on horseback, the keeper of the horse running behind, regulating the speed of the animal with a rod. There is no end to the odd sights seen on the streets, the strangest of which are the various styles of dress worn by the men. Imagine a man with a pull-back dress on, extremely full behind, tied tight about the limbs from the ankles to the knees, and you will have some idea of the trousers of the average Turk. It would be difficult to devise a combination more unsightly. Excepting a few that wear turbans, the men wear red caps, in the form of the lower section of a cone. They are made of felt, and are perfectly plain, excepting a black tassel suspended from the center of the top. The caps of rich and poor are alike. As one looks up a crowded street, he sees a sea of red caps.

A most prominent nuisance in the street is the dog. Like birds of the air, they are free from masters. They are moderate in size, of a yellow brindle, and have fox-like tails. As a rule, they are poor, miserable-looking, and lying everywhere on the sidewalk and in the street, and are too lazy to get out of the way when kicked. A Frenchman offered quite a large sum of money for these dogs, intending to kill them for their hides, but the city would not sell them. They regard them as God's creatures, and subjects of mercy. When a Turk transgresses, he atones by

giving food to some of these dogs. (As there is no system of atonement in their religion, the Turks must resort to such means.) They are also quite necessary as a city sanitary corps. Being half famished, they speedily devour the offal of the kitchen, etc., thrown into the street.

Many things here are quite the reverse of what they are in Europe generally. For example, in restaurants the kitchen is in the front part, so that in entering, one passes by the food cooking. In business places time seems to be of little value. A supreme indifference is manifested, as though they would rather not do any business with you. Prices are not fixed, often twice the value being asked. Beggars are plenty and most persistent.

Time is always reckoned from sunset. Six o'clock is midnight, and one o'clock is the first hour of morning. It seems quite strange to have a business man appoint to meet you at two o'clock in the morning. But while it is two by his watch at this time of year, it is about 8:30 by Roman time.

The people are of dark complexion, with dark hair and eyes, and a large majority wear only a mustache. Very few women are seen on the streets; they are rather short in stature; their dress is quite uniform, and loose; the face, excepting the eyes and nose, is concealed by a scarf, which serves as a head-dress.

While in the city, we visited quite a number of missionary workers. In our next we will speak of these, the mission work in general, and our own work in particular. H. P. HOLSER.

On ship, off Smyrna.

HONOLULU, SANDWICH ISLANDS.

[As was stated in brother White's letter, which we printed last week, the friends going to Australia spent a few hours on shore at Honolulu, while the ship was waiting in the harbor. We are permitted to take the following extract descriptive of the brief glance at the island, from a letter which brother White wrote to his little daughter:—]

"The business part of Honolulu is very modest. The streets are narrow, and few of the houses are more than two stories high. But when these are passed, and we get into the residence part of the city, it is more beautiful than I can describe. The houses are surrounded by large yards, and these are filled with many varieties of lovely trees and brilliant vines and flowers. The royal palms are the most beautiful, and the cocoanut palm, with its tall straight body and its bushy top and bunches of nuts, is also very nice. It seemed strange to see the cocoanut palm and the electric light side by side.

"At the home of brother Clench we were given some nice fruits and cooling drinks, and after resting, we were taken out to see some of the beauties of the island. We wound our way through the town and out past the suburbs, where we saw fields of pine-apples, and then as we went higher up, we got beyond the cultivated ground and the pasture lands, where there were large tracts of land with only the natural growth of brush and trees. Here we tied our horses, and gathered guavas until our pockets were full. The outside of the guava looks like a small smooth lemon or a large mandrake, and the inside is something like the inside of a pomegranate.

"Six miles from town we reached the top of a hill, about 1,200 feet above the level of the sea, and found laid out before us a strange and lovely landscape. We were on the edge of a sharp precipice, and could look almost straight down 1,000 feet. A pretty valley of rich green was traversed by the road that wound around among its green hillocks, after taking a steep cut down the side of the precipice. Straight ahead lay the broad blue ocean, while off to the left were broad fields of sugar-cane and small patches of rice.

"This place is called the 'Pali,' which means precipice. It is said that many years ago the king of another island came with his army,

and drove the people of this island up the mountain side and over the precipice, so that many were slain by falling over the cliff. We ate our dinner upon this hill, and after our return, drove about the town and saw many beautiful homes."

THE ANNUAL OFFERINGS IN LONDON AND HAMBURG.

[LETTERS received from the churches in London and Hamburg speak of the exercises in connection with the annual offerings for the foreign missionary work. The canvassers in Great Britain were present in London, attending an institute, as the holiday season is the most convenient time in this field for them to get together for counsel and instruction. Brother Robinson writes:—]

"I thought you would be interested to learn about our week of prayer exercises and the canvassers' institute. In view of the fact that we had planned to hold the latter during the holidays, we all thought it would be better to have the week of prayer at the same time. The canvassers were all present except two, and a few others desiring to enter the work, which brings the number up now to forty who have gone out since the convention. Brother Morrison held two classes each day with the canvassers in the composing-room at the office. These exercises were invaluable to the canvassers, and I think none of them view them in any other light. He began with the first principles underlying the canvassing work, outlining it in a general way, and then taking up the work in detail so thoroughly and fully that any one who would give attention to it and would devote himself faithfully to the work, might succeed. The principles under consideration for each day's study were outlined on paper, and each canvasser had a printed copy in his hand.

"Each evening we had a meeting at the Chalons, when the readings were read and such remarks interspersed as were fitting to the occasion. Several times a social meeting followed the readings, and the Spirit of the Lord was near to impress the hearts of our brethren with a sense of the demands of the hour. During the week, the weather was extremely cold and foggy, but on Friday night, Dec. 25, the weather moderated, and Sabbath and Sunday were beautiful days, and were good days to those present. On Sunday night our meeting was held at the hall. We had an excellent attendance, and the exercises passed off nicely. Remarks were made by different ones who had been appointed beforehand upon the various mission fields, the canvassing work, the publishing interest, and the demands upon us as a people. These short talks were interspersed with missionary songs, and at the close donations were taken up, amounting in all to £52 13s. 9d. [\$257.] Of course a few pounds of this sum were paid in by members of other churches in the kingdom, who were present. The work of the institute continued over the next Sabbath and Sunday, and we had some very profitable seasons together. The canvassers have now gone out with renewed courage and faith in God, and we expect to see greater things wrought the coming year than anything we have seen here before. God has wrought wonderfully for some during the past six months, and we expect to see many others gaining a similar experience. There are forty canvassers to go out now as against twenty of a year ago. The report for the past six months, which has just been completed, gives 5,029 books delivered, for which the total cash taken was £2,341 6s. 6d. [\$11,378.80] This we think is creeping up toward your best work in America, and we believe, yes, we expect, to see the mighty power of God here in old England before many months shall roll around.

"On the Continent, the week of prayer was generally, we believe, held a week later than in this country. But in Hamburg the annual contribution was taken up on Christmas. Brother Conradi writes of the exercises as follows:—

In Hamburg we had our exercises this year in a spe-

cial hall, as our mission rooms were not sufficiently large to accommodate all. There were over seventy grown persons and over fifty children present. The exercises consisted of singing, recitations by the children, then a description of our foreign missions, illustrated by a map showing also the cruise of the "Pitcairn," and some remarks as to the true nature of Christmas. The amount contributed is ninety dollars, including eight dollars from a sister in Austria. The impression on the outsiders seemed a very good one. Several have since signed the covenant. Besides this, nearly ten dollars have been reported from the Vohwinkel church. Some five dollars have also been received from friends in Russia, not members of our church as yet. On account of the great extent of the field, and from the fact that Christmas in Russia is twelve days behind, we cannot give complete reports for the present.

Special Mention.

IS IT A SIGN OF THE MILLENNIUM?

THE following is a portion of a recent editorial in the St. Louis *Globe-Democrat*:—

The latest news from Washington shows that the Chilean difficulty is about to enter a graver phase than it has hitherto assumed. The President has grown tired of the delay and evasions of the Chilean authorities, and is about to send the correspondence between our government and Chili on the question, with the findings of the American court of inquiry into the Valparaiso outrage, to Congress. With these documents will go the special message which he promised, and in which he will appeal to Congress for the authority to resort to extreme measures against the offending nation. The permission sought will undoubtedly be granted. In a crisis like this, when the national dignity and honor are threatened, partisanship vanishes. In this emergency, to slightly alter the Jeffersonian phrase, we are all Republicans and all Democrats. There will hardly be much opposition to the proposition for a declaration of war, and in this opposition there is likely to be political friends as well as political foes of the Administration. Preparations for war are going on just now with greater vigor and activity than have been noted at any previous time since the difficulty began, which indicates that our authorities are confident that Congress will do its duty in this crisis.

When we consider that the population of Chili is only about the same as that of the State of Illinois, it would seem from that alone that it is hardly worth while for "Uncle Sam" to make so much fuss about bringing that little country to terms. But viewed from the standpoint that war is a thing of the past, it is a whole sermon in itself. We have been gravely told that we are just entering the millennial reign of peace, and that the nations would no more be embroiled in war. But what a sad commentary on such an idea is the present attitude of the United States toward Chili!

That little country, according to the ideas of our leading statesman, has insulted our national dignity, and so it must be brought to time. The Bible informs us that wars and rumors of wars will exist till the end, and the facts around us are a standing monument to the truth of that word.

The President of the United States is a member of one of the leading Christian churches, and if he is so warlike, what is to be expected from those who make no profession? Let us not be deluded by the cry of peace, when there is no peace.

A. O. T.

COMPULSION IN RELIGION.

RELIGIOUS freedom is not yet dead; and we are glad to note that still another voice is firm in exposing that growing movement which advocates the compulsory observance of religious forms. A few items from the pen of Rev. F. D. Huntington, writing in the *Daily News* of Denver, Colo., Dec. 27, 1891, under the heading, "Limits of Religious Freedom," read as follows:—

'Regarded scientifically, there is nothing much more irrational than a proposal to control the course of opinion by an application of any kind of physical force, or to protect the truth by external pains and penalties. The incongruity is so grotesque that we never cease to wonder how it has happened that among the clever persecutors and acute inquisitors none should have been dismayed by the absurdity. It is so impossible to bring

the two things into relation—orthodoxy and a penitentiary—that philosophy and logic have to be put as completely out of the way as mercy and pity. Where a hierarchy or synod or conclave goes about choking a heresy by coercion, it virtually abandons the whole ground, whether of revelation or pure reason, on which a spiritual kingdom rests, surrendering the faith to materialism, the church to the world. Yet the idiotic tragedy goes on, because the patrons of Christianity do not believe in Christ, and a grim or angry pride is too much for common sense.

The real *animus* of religious persecution is not in the religion, whatever that may be, but in an instinct of self-interest which connects personal and partisan interests with the creed or cause that is embraced, and fancies that it is defending the faith, when it is only serving pride, or position, or perquisites, or social satisfactions, or ancestral reputation. The old paganism of the Roman empire tolerated everything except Christianity and the gospel, which its selfishness and sensuality could not else but hate and fear. The religion of Christ has nothing to do with "interests," except to bless them when they are lawful and right, but only with convictions rooted in an unseen world—in God. Neutrality, therefore, in religion is atheism. But if in taking sides, we resort to sheer force, put violence—violence of any sort—in place of the testimony of life and love, we are not atheists, perhaps, but neither are we soldiers of Christ nor citizens of his kingdom. No sooner was the emperor the head of the church, than the Arian heresy began to be assailed, not by Scripture or argument or the pen, but by the sword. The pious watchword, "God wills it," which has made strong kings and armies and parliaments stronger, is not without its ever-present danger—the danger of construing "God wills it," into "God wills our way of doing his will."

How much the spirit of persecution is based upon personal and party interests, the judgment only can reveal. But it needs no specially educated eye to see that something other than the Spirit of Christ actuates much of the present effort to legalize the observance of Sunday.

It is indeed an admirable thing to work out the will of God; but he who mistakes his own will for God's will, and undertakes to *enforce it upon his neighbor*, will be obliged to answer for a double evil—his own mistake and the resulting injury to his neighbor.

N. W. L.

SUNDAY MOVEMENT IN NORWAY.

THAT Sunday is also coming to the front in Norway, the following translation from a clipping of the *Verdens Gang*, a Norwegian paper shows:—

STAVANGER, Dec. 19, 1891.—After the question of Sunday rest had been discussed in three previous mass-meetings in which 1,200 or more participated; it was decided by a unanimous vote in a fourth meeting, held last night, to send the following resolution to the government:—

We, the undersigned, hereby respectfully petition the government to promote such Sunday legislation as is suited to the times, and by which government officials, employed in the railroad, mail, and telegraph service, clerks, tradespeople, sailors, servants, laborers of both sexes—so far as the claims of the civilization of our time will permit—may get the Sunday rest, which both soul and body need, guaranteed by law.

The petition is signed by Petersen and Dahle, pastors; Berentsen, consul; Öjen, postmaster; Jakobsen, inspector of telegraphs; Hejberg, collector of customs; C. Henriksen, agent. Wilhelm Olsen, representative to the *Storting* from this district, has taken a lively part in the proceedings, and assisted in wording the resolution.

It is worthy of note, that the head leaders in this, as well as in all similar movements in other countries, are the ministers. One would think that a country with a liberal constitution like Norway, would be the last to enforce Sunday laws; but the world is hastening to fulfill the prophecies. To us it is another significant way-mark. Surely we are standing on the very verge of eternity; but in the distance we see the beacon light of heaven. The Lord will cut short his work in righteousness. May we be found doing our duty—warning the world.

C. CASTBERG.

Battle Creek, Mich.

—The Census Office announces that there are in the United States 4,510 nurseries, valued at \$41,978,835.80, and occupying 172,806 acres of land, with an invested capital of \$52,425,669.51, and giving employment to 45,657 men, 2,279 women, and 14,210 animals.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 26, 1892.

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EPHESIANS 2.

FROM verse 11 in this chapter the apostle sets forth in the clearest manner the relation of the Gentiles to Israel, and the effect of the work of Christ upon their relation to each other and to Christ, when they accept of its proffered blessings.

"Wherefore remember," he says, "that ye [Ephesians] being in time past Gentiles in the flesh," etc. In verse 12 he describes their condition as "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise [plural, both the old and the new, both of which were made with the commonwealth of Israel], having no hope and without God in the world." Verse 13: "But now in Christ Jesus ye [Gentiles] who sometime were far off, are made nigh by the blood of Christ." Nigh to whom or to what?—Nigh to the commonwealth of Israel, from which they before were aliens, and so nigh also to Christ and to God. And on this point the apostle particularly specifies in verse 19: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

How this has been brought about, he tells us in verses 14, 15: "For he [Christ] is our peace, who hath made both [Jews and Gentiles] one, and hath broken down the middle wall of partition between us." Were the Jews, it will be asked, in the time of Christ, the commonwealth of Israel?—The Jews, during the continuance of the old covenant from Moses to Christ, were the recognized people of God. They were the outward and visible embodiment of his work in the earth. When Christ came, he came to that people who were called "his own," and they received him not. The new covenant was made with the house of Israel and with the house of Judah, and confirmed with them for one prophetic week. Dan. 9:27. And Christ said, "I am not sent but unto the lost sheep of the house of Israel." They were the natural branches of the tame olive tree. By rejecting Christ, they were broken off; but by faith they may be grafted in again, a privilege which through Christ is extended to the Gentiles also, according to the teaching of this chapter. Rom. 11:17-23. While the Jews had come to depend on a false hope, looking to their ceremonial law for righteousness, or as a way of escape from the condemnation of the moral law, and fell grievously short of their duty and privileges, the facts and distinctions above indicated cannot be ignored or neglected without involving wrong conclusions.

But what was the middle wall of partition between the Jews and Gentiles?—As the name implies, it consisted of that which was to keep the descendants of Abraham a separate and distinct people. A strong line of demarkation was drawn between them and "the stranger,"—the Gentiles. They had services and ceremonies in which the stranger could not partake, and rites which the stranger must adopt before he could be united to that people. They were forbidden to intermarry with the nations around them, that they might be kept a distinct and separate people. It was necessary that they should be kept thus distinct, with clear genealogical lines till the Messiah should come; for whoever should claim to be the Messiah must be able to trace his lineage back to David and Abraham. And when Christ did come, as the seed of Abraham (Gal. 3:16, 19), and the work passed from the basis of the literal seed to that of a spiritual seed, from the Jewish people to all the nations of the earth (to whom the promise of a blessing

through the seed of Abraham had been given), it was no longer necessary that this distinction should be maintained; and the death of Christ upon the cross as the antitype of all the types and shadows of the ceremonial law, forever swept away all those distinctions, and broke down this middle wall of partition.

This is more clearly set forth in verse 15, which is a continuation of the same thought. "Having abolished in his flesh the enmity." This "enmity" is not the alienation of the sinner from Christ through his sin; for Paul in the very next sentence tells what he refers to: "Even the law of commandments contained in ordinances." Is sin the law of commandments contained in ordinances? (The construction of this sentence demands an interrogation point; but the sentiment demands an exclamation, or mark of astonishment.)

Paul continues: "To make in himself of twain one new man, so making peace." He does not say to make of himself and the sinner one new man. Christ does not need to be made a new man; but out of two who before were at enmity he makes in himself one new man. Thus, the Jew embraces Christ, and he is no longer a Jew, but a Christian; the Gentile embraces Christ, and he is no longer a Gentile, but a Christian. And thus two who were formerly at enmity, with a middle wall of division between them, are united together in Christ. To the Galatians (3:28) the same apostle says, "There is neither Jew nor Greek; . . . ye are all one in Christ Jesus."

For twenty centuries the enmity (alienation, strife, and opposition) had existed between the Gentiles and the descendants of Abraham, as God was working out his purposes through that people. But after the seed came, a new platform was presented on which all the nations of the earth could stand together as one in Christ.

Do any still insist that Paul is here speaking only of the sinner and Christ, and that the "wall of partition" and the "enmity" he speaks of is the separation of sin between the sinner and Christ? If so, let us read verse 16: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." What! did Christ need to be reconciled to God? Is it not the most obvious thing possible that the apostle is speaking of two parties, both of whom were alienated from God, and both reconciled to him by the cross of Christ?

These two classes are kept distinct in the next verse: "And came and preached peace to you [Gentiles] which were afar off, and to them [Jews] that were nigh." The conclusion is drawn still plainer in the following verse: "18. For through him [Christ] we both [not the sinner and Christ, but Jews and Gentiles] have access by one Spirit unto the Father." Then the conclusion of verse 19 follows: "Now therefore ye [Gentiles] are no more strangers and foreigners, but fellow-citizens with the saints [the true Israel] and of the household of God."

Is it asked how the Jews, if they still held the position as the people of God, needed to be reconciled to God?—The answer is obvious: They had lost sight of the true import of their religious services. A veil was over their faces, and their minds were blinded. They supposed that a faithful compliance with their law, circumcision, offerings (with confession of sin), new moons, yearly sabbaths, and other ceremonial services, took away sin in fact. These were the "works of the law" by which they sought, and vainly supposed they obtained, righteousness (Rom. 9:32), the law concerning the righteousness of which Paul declared himself "blameless." Phil. 3:6. And their law did indeed provide an atonement for sin; but it was atonement only in figure, not in fact. Its efficacy depended wholly on Christ whom it prefigured. And so if they rejected Christ, they rejected everything. In this case they had nothing left but the shadow, and even the efficacy of that was destroyed. But when they embraced Christ, they were reconciled to God; and when the

Gentile embraced Christ, he also was reconciled to God; and thus both, brought together by a common faith in Christ, obtained through him the righteousness of God, which was the object to be gained.

IN THE QUESTION CHAIR.

135.—THE PRODIGAL SON.—LUKE 15:11-32.

Please explain who are represented by the two brothers in the parable of Luke 15:11-32. Please explain, also, Deut. 12:15-24. P. M. P.

Answer.—(1) It does not appear from the narrative that any particular nations are represented by the two sons (as some affirm), or any particular persons. The parable sets forth in the most impressive and touching manner the readiness of God to receive to pardon and favor the penitent sinner who returns unto him. And, in the case of the elder son, it rebukes the self-righteousness of those who, on the ground of their moral lives, would assume that they are better than the other class, in the sight of God, and entitled to more favors from him.

(2) Deut. 12:15-24 seems to be plain instruction to the children of Israel on several points: 1. They could eat of such flesh as they desired at their homes, excepting always, of course, such kinds as God had expressly forbidden them to use; 2. The use of blood (an abominable practice which it seems strange that any law was needed to restrain) is forbidden; 3. A certain tithe of corn, wine, and oil, firstlings of the flocks, vows, free-will and heave offerings, were to be taken to Jerusalem and eaten, and in this feast the Levite should be remembered and permitted freely to join. Then verses 20-23 repeat both the permission and prohibition of verses 15 and 16.

136.—THE LAKE OF FIRE.—REV. 19:20.

Please harmonize Rev. 19:20; 20:10. Were the beast and false prophets in the lake of fire during the thousand years, and then Satan cast in with them? W. G. B.

Ans.—There is no lake of fire during the thousand years. At the beginning of the thousand years the nations are gathered to the battle of the great day of God Almighty (Rev. 16:14, 15), fought on the one side by the armies of heaven led by Him who comes forth upon the white horse, and who has on his vesture the name, "King of kings, and Lord of lords." Rev. 19:11-16. And the flaming fire in which he is revealed (2 Thess. 1:8; Ps. 50:3-5; Isa. 66:15, 16), together with fiery convulsions here on the earth (Isa. 34:8-10), constitute a lake of fire at that time, in which all the living wicked perish under the designations of "beast," "false prophet," and "remnant." Rev. 19:19-21. Then the earth is reduced to its original chaotic state (Jer. 4:23), in which condition it was called the "abyss" or "bottomless pit" (the word "deep" in Gen. 1:2 being the same word that is rendered "bottomless pit" in Rev. 20:3), and here, in this "bottomless pit" Satan is confined during the thousand years. Rev. 20:2, 3. Meanwhile the saints, having been caught up to meet the Lord at his coming (1 Thess. 4:17), and taken to the New Jerusalem above, the Father's house in which are many mansions (John 14:2, 3; Gal. 4:26; Rev. 4:2-6; 15:2; 22:14, 2), reign with Christ during the same thousand years. Rev. 20:4.

At the end of the thousand years, all the wicked dead are raised (Rev. 20:5), the New Jerusalem comes down from heaven to earth (Rev. 21:2), the resurrected wicked, deceived by Satan, come up to take the city, resuming the battle which was cut short at the beginning of the thousand years. Rev. 20:9. Fire then comes down from God out of heaven (*id.*) reviving again on this earth the lake of fire which devoured the wicked who were alive at the beginning of the thousand years. This brings the burning day described in Mal. 4:1, and 2 Pet. 3:7-13, in which all the resurrected wicked utterly perish in the second death. Into this lake of fire the Devil and all his followers are cast and perish.

The word "are" in Rev. 20:10, is the wrong word to supply. It should be "were cast." And then the whole verse might be paraphrased thus: "And [at the end of the thousand years] the Devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet were cast [at the beginning of the thousand years, and where they, with the Devil and all his followers] shall be tormented day and night forever and ever [or till they all utterly perish]."

It will thus be seen that the situation at both the beginning and end of the thousand years embraces the same essential features—a battle, a lake of fire, and the destruction of God's enemies; the first destroying the wicked living on the earth at the time of Christ's second coming; the second destroying all the wicked brought up in the second resurrection, together with the Devil and his angels, preparatory to the eternal reign of the righteous on the earth made new. (See the subject more fully explained in "Thoughts on Daniel and the Revelation.")

137.—THE BRIDE THE LAMB'S WIFE.

Will you please explain in the Question Chair who the bride is, and who the guests are, in the parable of the marriage of the king's son, in Matt. 22:1-13?

M. V. E.

Ans.—Christ is the bridegroom; the New Jerusalem is called "the bride, the Lamb's wife" (Rev. 21:9, 10); and the saints, the church, are the guests, or they who are called to the marriage supper of the Lamb. Rev. 19:9. The marriage relation is sometimes used to illustrate the union between Christ and his people, as in Eph. 5:31, 32; 2 Cor. 11:2; but this does not prove the church to be the bride in those other scriptures which set forth the establishment of the kingdom of Christ under the figure of marriage; and these are the only scriptures which apply that figure to Christ. In all these, Christ is the bridegroom; the New Jerusalem, the metropolis of his kingdom, is the bride; and the church are the virgins who go out to meet the bridegroom in the parable of Matthew 25, the guests summoned to the marriage in Matthew 22, and those who partake of the marriage supper in Rev. 19:5-9. If it is asked how the city, the New Jerusalem, can be the bride, the answer is that it can be the bride of Christ in the same sense in which it can be the mother of believers; and Paul says plainly, "But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. There is consistency throughout in the manner in which this subject is represented in the Scriptures. Thus Christ is represented as our Father (Isa. 9:6); the New Jerusalem is our mother (Gal. 4:26); and we are the children. Rom. 8:16. So again, Christ is the bridegroom (Matt. 25:1); the New Jerusalem is the bride (Rev. 21:9, 10); and we, the church, are the guests summoned to the wedding. Matt. 22:1-14.

THE PROPOSED SIXTEENTH AMENDMENT TO THE CONSTITUTION.

Opinions of Leading American Citizens.

THE New York *Independent* has interested itself in the proposed sixteenth amendment to the national Constitution, noticed in the REVIEW of Jan. 5, and has obtained expressions of opinion from a large number of leading citizens in different States relative to the advisability of the measure. These expressions show that leading minds in this country are still fully awake to the value of the American principle of the total separation of Church and State, both in national and State affairs, and to the importance of its preservation. The ideas of these leading men, and the words in which they are expressed, will without doubt claim the interest of our readers, to whose attention the subject of the relation of the Church and State has been so prominently brought. The amendment itself, that our readers may have it before them, is as follows:—

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by

taxation, or authorize either to be used 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.

We give only short extracts from the printed opinions which appear in the above-named journal.

The following is from the Hon. Dorman B. Eaton of New York City, who contributes an article under the heading of "Separation of Religion from Government":—

By the salutary denial of authority to do so,—which is the substance of the proposed amendment,—the States will be prevented from evading and defeating the fundamental principles and purposes of the national Constitution in regard to the freedom and independence of religion and its complete separation from politics. The original declarations of the Constitution will be enforced in practice. Very few citizens, we must think, can be found, who desire, or will attempt to justify, the doing of anything which this amendment prohibits, unless, indeed, their judgments have been warped by the great pecuniary interests which they themselves, or the church, sects, or societies to which they belong, may have in prospective appropriations or favors which this amendment would prevent. American citizens must indeed be rare who can wish to see, or can see without indignation and a sense of national peril, our elections and legislatures opened to the degrading and corrupting competitions of churches, sects, and religious societies; of priests, rectors, and bishops; of ministers, deacons, and trustees, for the largest appropriation they can extort from the public treasury of the people, for the greatest amount of spoils they can win by the bribery, the flattery, the coercion of voters, politicians, and law-makers. Nothing could do more than such a competition—the prostitution of the noble forces of religion for mere selfish ends—to disgrace republican government, to bring religion into contempt, to degrade and corrupt our public administration and all political and official life.

The Hon. John Jay of New York City, in an article on "The Bearing of the Amendment on Religious Freedom," says:—

The principle embodied in the proposed sixteenth amendment is the fundamental principle of equal religious freedom, based upon the guarantee—to which both parties are pledged—of the complete separation of Church and State. It is intended to protect that principle from encroachment by State legislation precisely as it is protected from congressional interference, by the first amendment to the national Constitution, by the voluntary surrender by the States, binding as a part of the constitutional compact, of all power to restrict the religious freedom of the people, or to tax them for the benefit of any church, religious denomination, institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

William Reed Huntington, D. D., rector of Grace Episcopal church, New York City, writing on "Why the Amendment Should be Adopted," says:—

□ In a word, the aim of this movement is to guarantee a fair field for the experiment, which our fathers deliberately determined should here be tried, of separating the administration of religion as completely as possible from governmental control. In view of the success which has thus far attended the working of our American method, it is, perhaps, a little late in the day to speak of it as an experiment. Even so conservative a mind as Mr. Balfour's seems, if we may judge from a recent utterance at Glasgow, to recognize the proved futility of schemes for making men religious by legislation. But even admitting our experiment to have been, from the first day until now, an experiment only, we are determined that as an experiment, it shall be fairly and fully tried before being pronounced a failure.

Gen. Thomas J. Morgan, Commissioner of Indian Affairs, says:—

The proposed sixteenth amendment provides that "no State shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof. This is simply an extension of the prohibition which rests now upon the general government so as to include State governments. There is no new principle involved, and consequently it would seem that whatever reason there may be for the first amendment applies with equal or perhaps increased weight in favor of the sixteenth. If it is unwise for Congress to pass any law respecting an establishment of religion or prohibiting the free exercise thereof, it certainly is unwise for any State to pass a similar law. . . . Experience has shown that there is need of some such prohibition, in order to prevent the abuse or violation, by State legislation, of the accepted principle of the separation of Church and State as enunciated in the first.

Rev. R. S. Mac Arthur, pastor of Calvary Baptist church, New York City, utters the following stirring words:—

The time has come when we must emphasize every

distinct American principle. We must lift up our voices as one man against the diversion of public moneys for sectarian ends. The separation of Church and State must be made clear and distinct. . . . The entire separation of Church and State must be maintained, or the enjoyment of liberty among naturalized citizens of various countries and creeds is an utter impossibility. I give this movement my unqualified indorsement. Indeed, I cannot conceive how any citizen, whether of native or foreign birth, can be loyal to this republic and oppose this amendment. . . . The time certainly has come when every American must insist upon the absolute separation between Church and State, or the days of the American republic will be numbered. God help us to prize the liberties which were secured at so great a cost for the citizens of this favored land!

Prof. David Kinley of Johns Hopkins University, Baltimore, writes:—

The most pressing, immediate danger is the growing influence of religious sectarianism in politics. Nothing will be so fatal to our progress as the predominance of the church, as an organization, over the State. The public school, especially, should be kept free from its control. This is a matter on which the trumpet of American citizenship should give no uncertain sound. "No union of Church and State," "No sectarian appropriations," "No division of the common school fund," must be our mottoes, if we would avoid the dangers that threaten.

The American Baptist Home Missionary Society indorses the amendment in these words:—

This body heartily approves the object of the National League for the Protection of American Institutions, and regards its action as timely, and as providing a safeguard against very grave existing abuses, and yet graver possible dangers.

This body approves of the proposed amendment to the national Constitution, and urges that Congress take the needful steps for its adoption.

Albert J. Russell, State Superintendent Public Instruction, Tallahassee, Fla., says:—

Our country does need something of the kind very much just now, taking in all the circumstances without and within, and while there is no occasion for fear if our people are awakened and aroused, and made to feel that eternal vigilance as given by our fathers, is the price of human liberty, and especially American liberty, they must be awakened and put upon their guard.

Numerous other names appear with brief indorsements of the proposed amendment, among them being the names of Hon. William Strong, Ex-Justice of the United States Supreme Court, Hon. Henry Hitchcock, Ex-President American Bar Association, Bishops John Scarborough and H. B. Whipple, of the Protestant Episcopal Church, and Bishop W. F. Mallalieu of the Methodist Episcopal Church. Communications from W. F. Crafts, Rev. Herrick Johnson, Rev. David McAllister, and other apostles of "National Reform" and American Sabbath Unionism, could they have been printed along-side the above, would no doubt have made interesting reading, but of course were not forthcoming.

It is interesting in this connection to note the fact that an amendment similar to the one now proposed was suggested by President Grant and introduced by James G. Blaine into Congress in December, 1875, received in the House 180 ayes to 7 noes, and in the Senate 28 ayes to 16 noes, thus failing to pass in the latter body by the necessary two-thirds majority; also that both the Republican and Democratic parties have in public convention indorsed the principle of the proposed amendment, the former at Cincinnati, June 15, 1876, and the latter at St. Louis, on the following 28th day of the same month. Whether the present attempt will be more successful than that of 1875, or whether less so, is a matter of uncertainty. The strong indorsement it has thus far received is, of course, encouraging to the hope of its continuing, and ultimate success.

But should the measure pass Congress and be ratified by three fourths of the States, so as to become in fact the sixteenth amendment to our national Constitution, it would not by any means follow that religious liberty in this country would not still be invaded as it has been up to the present time; for the determination of whether any State law was or was not one which infringed the provisions of the amendment, might so result as to leave the heavy hand of persecution free to continue its oppression, under the guise of a civil necessity. It is doubtful if the amendment would prove anything more than

a somewhat formidable barrier across the path of the movement for the enactment and enforcement of laws for the observance of the pagan Sabbath. But it would no doubt strike a direct blow at the pernicious system of State appropriations for sectarian schools, which, it is to be hoped, would prove a fatal one.

The preservation of American rights and liberties can be aided, but not wholly secured, by Constitutional provisions, so long as the public mind remains uneducated to know just what such liberties are, and to discern when they are violated; for without this, the interpretation given such provisions may not be such as to make them strike with fatal effect against the evil which they are intended to destroy. Education is the great need of the hour, and nothing can take its place.

L. A. S.

RUMANIA AND AUSTRIA.

AFTER being a week with the brethren in Sarioghol, Rumania, they took me by team to Constanta, where we visited a rich German family. Had it been in any way possible, the brethren would have gladly given a team for a week or two and taken me around the different German colonies, thus to become acquainted with the field and hold some meetings. From Constanta I proceeded by rail to Czernovoda on the Danube. This road greatly shortens the distance between the lower Danube and the Black Sea, and in order to connect this newly acquired territory in the Dobrukscha still closer to old Rumania, thousands of workmen are employed in constructing two railroad bridges across the Danube, which is divided into two arms by a large island. The largest bridge will be second only to the Tay bridge in England, and the costs are estimated at \$8,000,000. On this occasion a small man-of-war took the mail and the passengers across to the island, where several stages were in readiness. Soldiers do not seem to be wanting in this part of Rumania, and everything seems prepared in case of war or its preparing. Our stage had not less than seven horses, and in case of rainy weather they are surely needed through these low marshes, which very much resemble the Missouri bottoms, as considerable corn is grown here. On the whole, corn is one of the chief articles of diet, also melons and grapes, and not least of all the swine, which seem here especially ugly. The other arm we crossed on a large ferry towed by another man-of-war, and our stage passed right through the center of the large village of Festești. The houses are mostly low, often of clay. The granaries and other outbuildings, also the hedges, are woven from willow twigs, and seem quite practical.

Above the town the large plain commences, the granary of Rumania, in the center of which lies Bucharest, or in English, the "City of Joy," the royal capital. Its population is about 230,000, and it has become quite a railroad center. It has undergone great changes for the better under the government of a German prince; fine buildings, an ornament to any city, have been erected; beautiful boulevards have been laid out, lighted by electricity, and there are also some fine monuments. Many of the merchants and mechanics are Austrians or Germans, while the aristocracy speak French beside the Rumanian. The royal palace is situated in the heart of the city, and is quite a plain building. The churches, some 130 in number, are mostly low structures, as they have earthquakes more or less. I inquired in vain for brother Aslau, the leader of the Rumanian Sabbath-keepers, who was said to live here.

Next day as I took the train for Austria, I soon found that while the city itself has been greatly beautified, another matter had also been carefully attended to, to prepare it for war. An iron girdle of eighteen forts extends clear around the city, and while Rumania in 1878 stood side by side with Russia against Turkey, it has since gaining its independence, taken every precaution not to become a vassal of Russia. Extensive fortifications are planned on the Russian border, and according to

present appearances, Russia will, in another struggle with Turkey, reach Constantinople by Asia Minor or with its fleet.

Toward evening we reached the Carpathian range of mountains, which are the natural barrier between Transylvania and Rumania, some of the peaks reaching a height of 2,500 meters. There seemed to be some beautiful scenery, and we had to pass through many tunnels ere we reached the divide. It was quite late ere we arrived at Kronstadt, where I stopped till the next evening. Here in the midst of the Rumanians, Hungarians, and Slavs, we find a large German district, containing some 230,000 people, the Saxons of Transylvania. As early as 1143, they were invited by the Hungarian king, Geysa II, to leave their homes in Saxony and on the lower Rhine, and settle in this country, to cultivate and to protect it. Though centuries have passed, they have preserved their mother tongue and their national costume. The towns and villages are all built in German style, and with their order and thrift, form quite a contrast to the others. Kronstadt itself is the chief city, and is beautifully situated. Its population of about 30,000 is half German, the remainder are Hungarians and Rumanians. The Germans are mostly Lutherans, the Hungarians, Roman Catholics, and the Rumanians, Greek; thus the three leading factions of Christianity are represented here, and the great difference in their church-buildings marks each quarter plainly. The Rumanians have quite a large college here, while the Germans have a number of noted educational institutions. In order to get a good idea of the country, I ascended the Castle Peak, some 1,000 meters high. The view is indeed grand. While on one side there are the high peaks, covered with snow, we have on the other a lovely fruitful plain, covered with villages. Kronstadt itself with its many factories, seems to lie at your very feet, and the old thick walls and great towers which still remain, could tell many a tale of war, mostly with the Turks.

Among the noted buildings is the house of Honterus, who introduced the Reformation here with such a zeal, that in 1543 the whole city council, also the council of one hundred, accepted the Lutheran faith. The leading object of my visit was to procure some addresses for the secretary, and I succeeded in obtaining a very complete address book, and now hundreds of our publications are sent here.

Friday morning I reached brother Rottmaier's, in Klausenburg, where I was received with great joy, and stopped till Sunday night late. Though seventy-five years old, brother R. still attends to the British Bible Depository, and is becoming more and more convinced of the truth. While at first he had no desire to be troubled with "doctrinal questions," he has while learning more and more their practical value from the Bible readings I held here, become so interested that every spare moment was employed in giving him readings. His wife is already a member of our church, and on Sabbath we had our first Sabbath meetings in Austria,—only three of us,—yet I believe a fourth One was present according to His promise. Each evening we had public Bible readings, also on Sunday afternoon, and Mr. Molna, a secretary of the railroad company, kindly and readily translated for me into the Hungarian. On Sunday I also spoke to the Sunday-school scholars about our Sabbath-schools in America and their missionary work, and even these little Hungarian Sunday-school scholars desired a part in such noble work. They begged me that we have sister R. write them Hungarian letters now and then, and thus learn more about our work. Since, I have learned that even the public papers have spoken of the Bible readings and the part that Mr. Molna took in them. They reported that we had already organized an Adventist church, and appointed him leader. May the Lord grant that ere long this false report may become true, and a church be raised up as the first-fruits in this field.

Monday morning I reached Buda-Pesth, the beautiful capital of Hungaria, and during my short stop, visited a leading publisher, who is getting out our Hungarian and Bohemian and Polish readings. He even accompanied me back to the depot and showed quite an interest, and since has made much more favorable offers. Following the Danube, our train reached Vienna, the capital of Austria, by eve, and I soon found a home with the son of Mr. Rottmaier, who has quite an important position in the British Bible Depository there, and is also an elder of the Baptist church. We never retired till two in the morning, and he and his wife listened with interest. Next day he showed me the meeting-hall of the Baptists, which holds about 150 persons, and is quite well located. The Baptists not being acknowledged as a denomination as yet, cannot affix any notice of their meetings or any sign, according to the law. He introduced me to Mr. Holzhausen, the leading religious publisher, and Mr. H. promised to do what he could in securing us favorable terms and finding translators. Austria with its great mixture of tongues, offers good advantages for such work. A ride of thirty hours brought me from Vienna to Hamburg, and thus I was once more at home after an absence of ten weeks.

L. R. C.

REPORT OF THE WEEK OF PRAYER.—NO. 3.

WE continue to receive good reports from the week of prayer.

Sister Caroline Jacobson, writing from a little company at Wrightstown, Minn., reports good meetings. She says:—

"I think we all begin to realize more than ever before the nearness of the end and the vast amount of work to be done, and all feel anxious to share in the labor, that we may be partakers of the final reward."

Elder S. H. Lane gives a very interesting report from New York:—

"DEAR BROTHER OLSEN: We had some precious seasons in our churches during the week of prayer. The brethren and sisters were much delighted with the readings, and a tender spirit came into the meetings. I was with the churches at Adams Center, Mannsville, and Pulaski. The meetings at each place were spirited, and the attendance was good, considering the stormy weather we had. It was the most stormy week we had during the year. At Pulaski the meetings were especially good. Our aged brother Robinson stated that he had never enjoyed any week of prayer so well before. He voiced the sentiment of those who attended. The work is rising in the Empire State, and we all rejoice in the fact. As far as we have been able to hear, the offerings are more than they were last year. To the Lord be the praise! Our churches are learning to love the foreign work more and more, as they become informed in regard to it. Yours in the good work."

Sister M. C. Otis reports good meetings at Mansfield, Ark., but states that on account of ill health she could attend but very few.

S. A. Craig of Fair Grove, Mich., writes:—

"DEAR BROTHER: I will tell you how the Watrousville church spent the week of prayer. They came together each day and had the readings in their order, and short social meetings in which all present took part. The readings were prized by all, and the instruction which they contained was received with gladness. On Sunday there were fifteen dollars received as donations to the foreign missions, and there are several that will yet hand in offerings."

H. W. Steele reports from Winston, Mo.:—

"Meeting commenced Sabbath, Dec. 19, at 11 A. M., with but few present; but all who were present seemed to enter into the spirit of the reading, and to enjoy much of the good Spirit of the Lord in all the meetings which were held each morning at eleven o'clock. On Sunday the 27th the twelve brethren and sisters present showed their love for the cause by giving \$13.75 free-will offerings. All felt much encouraged, good resolutions were formed, and we hope that the good seed that was sown will bring forth much fruit. It was indeed a refreshing time. The precious rays of light and truth which

shone in upon our hearts during this season we believe will be of lasting benefit to us. All promised to do more for the cause of present truth. There were also about twenty dollars of tithes handed in during this time. We look for more earnest work in our church here."

F. B. Johnson writes of the interesting meetings at Redwood Falls, Minn. :—

"DEAR BROTHER: In answer to your request to write you the results of the week of prayer, will say, I have spent the season with the church at this place, my home. - We have much for which to praise the Lord. The season has been one of great profit to us; although *la grippe* kept many away, still we had a fair representation each day. While there has been no excitement, or striking results, there has been a deep moving of the Spirit of God upon the hearts of those who attended. Many will begin a new era in their Christian experience.

"The readings have been the means, in the hands of the Lord, of awakening a new love for, and a broader conception of, the glorious gospel of the kingdom. As we listened to the rehearsal of 'what God hath wrought' and of how the truth has gone to 'many peoples, and nations, and tongues, and kings' [queen of Sweden], we have felt as never before the shortness of the time left to work, the demands for men and means and the precious privilege given us of being co-laborers with Christ in the proclamation of this closing message to a dying world.

"We feel thankful that God has moved us to offer so willingly to this precious cause. Many are quite poor, but nearly all gave something, one little 'tot' even saving her penny and putting it in the envelope like the rest. We have experienced the feeling of King David when he said: 'I have seen with joy thy people, which are present here, to offer willingly unto thee.' The amount of offerings to date this year are \$25.31; last year (1890) they were \$16.64; and in 1889 only \$7.44."

Brother F. I. Richardson writes of meetings held in Michigan, at Sodus, Benton Harbor, Coloma, and South Haven. He states that the interest was good, and the meetings were very profitable. The companies at these places have but lately embraced the truth, but are growing in love and earnestness in the work, and show a disposition to identify themselves with every interest of present truth.

We have no greater desire than to know that the churches everywhere are prospering in the Lord. If there ever was a time more than another when God's people should be most thoroughly in earnest, it is now. No one can afford to compromise his eternal interests with the world. Now is the time to come out and be separate from the world, and whole-hearted with God. Both we and our means should be on the altar of his service.

O. A. OLSEN.

"THE GREATEST THING IN THE WORLD"

(Continued.)

[Such is the title of a neat little pamphlet of sixty pages, by Henry Drummond, whom I judge to be an English author. Through the kindness of another, I have had the privilege of perusing this little book, and I find so many precious thoughts in it which have been interesting and profitable to me, that I send it to the REVIEW, hoping its many readers will be as much benefited as I have been. It is a most discriminating and illuminating exposition of that wonderful chapter on love, 1 Corinthians 13. It is possible any inclined to be super-critical can find passages they might find fault with, but no Christian could deny the excellence of the matter contained in it. I ask all to read it with care.

G. I. B.]

THE ANALYSIS.

After contrasting love with these things, Paul, in three verses, very short, gives us an amazing analysis of what this supreme thing is. I ask you to look at it. It is a compound thing, he tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism; as you have seen it come out on the other side of the prism broken up into its component colors,—red, and blue, and yellow, and violet, and orange, and

all the colors of the rainbow,—so Paul passes this thing, love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the spectrum of love, the analysis of love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things which can be practiced by every man in every place in life; and how, by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up?

The spectrum of love has nine ingredients: patience, "Love suffereth long;" kindness, "And is kind;" generosity, "Love envieth not;" humility, "Love vaunteth not itself, is not puffed up;" courtesy, "Doth not behave itself unseemly;" unselfishness, "Seeketh not her own;" good temper, "Is not easily provoked;" guilelessness, "Thinketh no evil;" sincerity, "Rejoiceth not in iniquity, but rejoiceth in the truth."

Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity,—these make up the supreme gift, the stature of the perfect man. You will observe that all are in relation to men, in relation to life, in relation to the known to-day and the near to-morrow, and not to the unknown eternity. We hear much of love to God; Christ spoke much of love to man. We make a great deal of peace with heaven; Christ made much of peace on earth. Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world. The supreme thing, in short, is not a thing at all, but the giving of a further finish to the multitudinous words and acts which make up the sum of every common day.

There is no time to do more than make a passing note upon each of these ingredients. Love is *patience*. This is the normal attitude of love; love passive, love waiting to begin, not in a hurry, calm, ready to do its work when the summons comes; but meantime wearing the ornament of a meek and quiet spirit. Love suffers long, beareth all things, believeth all things, hopeth all things. For love understands, and therefore waits.

Kindness. Love active. Have you ever noticed how much of Christ's life was spent in doing kind things—in *merely* doing kind things? Run over it with that in view, and you will find that he spent a great portion of his time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God *has* put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.

"The greatest thing," says some one, "a man can do for his heavenly Father, is to be kind to some of his other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back; for there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth." Love is success, love is happiness, love is life. "Love, I say," with Browning, "is energy of life."

"For life, with all it yields of joy and woe
And hope and fear,
Is just our chance o' the prize of learning love,—
How love might be, hath been indeed, and is."

Where love is, God is. He that dwelleth in love dwelleth in God. God is love. Therefore, *love*. Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all. There is a difference between *trying to please* and *giving pleasure*. Give pleasure. Lose no chance of giving pleasure; for that is the ceaseless and anonymous triumph of a truly loving spirit. "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it; for I shall not pass this way again."

Generosity. "Love envieth not." This is love in competition with others. Whenever you attempt a good work, you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill-will to those who are in the same line as ourselves, a spirit of covetousness and detraction. How little Christian work even is a protection against un-Christian feeling. That most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly, need the Christian envy, the large, rich, generous soul which "envieth not."

And then, after having learned all that, you have to learn this further thing, *humility*—to put a seal upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction. "Love vaunteth not itself, is not puffed up."

The fifth ingredient is a somewhat strange one to find in this *summum bonum*: *Courtesy*. This is love in society, love in relation to etiquette. "Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love *cannot* behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their hearts, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the plowman-poet. It was because he loved everything—the mouse, and the daisy, and all the things, great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word "gentleman." It means a gentle man, a man who does things gently, with love. And that is the whole art and mystery of it. The gentleman cannot in the nature of things do an ungente, an ungente-manly thing. The ungente soul, the inconsiderate, unsympathetic nature cannot do anything else. "Love doth not behave itself unseemly."

Unselfishness. "Love seeketh not her own." Observe: seeketh not even that which is her own. In Britain the Englishman is devoted, and rightly, to his rights. But there come times when a man may exercise even the higher right of giving up his rights. Yet Paul does not summon us to give up our rights. Love strikes much deeper. It would have us not seek them at all, ignore them, eliminate the personal element altogether from our calculations. It is not hard to give up our rights. They are often external. The difficult thing is to give up ourselves. The more difficult thing still is not to seek things for ourselves at all. After we have sought them, bought them, won them, deserved them, we have taken the cream off them for ourselves already. Little cross, then, perhaps, to give them up. But not to seek them, to look every man not on his own things, but on the things of others—*id opus est*. "Seekest thou great things for thyself?" said the prophet; "seek them not." Why?—Because there is no greatness in things. Things cannot be great. The only greatness is unselfish love. Even self-denial in itself is nothing, is almost a mistake. Only a great purpose or a mightier love can justify the waste. It is more difficult, I have said, not to seek our own at all, than, having sought it, to give it up. I must take that back. It is only true of a partly selfish heart. Nothing is a hardship to love, and nothing is hard. I believe that Christ's yoke is easy. Christ's "yoke" is just his way of taking life, and I believe it is an easier way than any other. I believe it is a happier way than any other. The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, *there is no happiness in having or in getting, but only in giving*. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive.

(To be continued.)

Religious Liberty.

CONDUCTED BY A. O. TAIT.

SUNDAY OBSERVANCE IN FRANCE.

THE following is a dispatch dated at Paris, France, Jan. 12:—

"There is a movement on foot here to secure the proper observance of Sunday, and a very strong society has been formed to further this cause. The honorary president of the society, Senator Jules Simon, said to-day: 'We desire that our workmen may have a day's rest once a week, and Sunday is naturally the day we have chosen. But our undertaking is a difficult one, because it runs counter to numerous customs and interests which do not like to be interfered with. At present our factory hands and shop people work, not only during the long hours of every week day, but also the Sundays. We do not wish to forbid people working on Sunday if they wish to do so, but we aim to prevent them from forcing other people to work.'

"M. Leon Say, the eminent political economist and deputy, who is president of the society, said: 'Our society is the result of a congress of social economists held in Paris during the exhibition of 1889. It was then unanimously recognized that a weekly rest is indispensable to the working masses. We do not ask for legislation, but depend entirely for success on the power of persuasion. And it cannot be said that we have hitherto labored in vain. Two years ago our society numbered twenty persons; to-day we count over 2,500 members, made up of Republicans and Monarchists, Catholics and Protestants, bishops and free-thinkers. We have already achieved some practical results. In the post-office we have got the hours shortened on Sunday, and we are now laboring with the railroad companies.'"

It will be seen from the foregoing that the Sunday question is assuming very great proportions in France, and thorough organizations are being perfected to carry it forward. We should read in these signs of the times the fulfillment of the sure word of prophecy, and every fiber in our being should be stirred to earnest effort in the Master's cause. The world is to be enlightened in regard to the Sunday fraud, and also to be made acquainted with the true Sabbath of the Bible. Now is our most favorable time to work. Let us be up and doing while we have opportunity.

THE "LAW AND ORDER LEAGUE" IN PITTSBURGH, PA.

W. F. CRAFTS made his boast some months since that they had a scheme ready to put into operation, that would "startle the whole country." When he made that announcement, he was very busy organizing what he pleases to term "Law and Order Leagues." While the ostensible purpose of these "Leagues" is to see that the law is enforced, their work so far has been closely confined to making arrests for Sunday labor and business. The plan has been to commence in some of the eastern cities, and then sweep the country.

From the Pittsburgh *Dispatch* of Jan. 14 we learn that there is a good deal of excitement in that city over some arrests of newsboys that have been made, and a good deal is being said in regard to wholesale arrests that are threatened by the "League." Mr. Matthews, one of the principal news dealers in the city, says that he will fight the Law and Order Society till a decision is secured from the highest court.

The newsboys are up in arms against the move. They say it will take away one of their best days for business. At a mass meeting they denounced the League in strong terms.

Mr. Matthews, above mentioned, who is one of the principal officers of the Paper Carriers' Union, says that it will be "a fight to the finish," and that all the members of the Union will do all they can to get the old State law of 1794 repealed. He says that a short time since he was arrested for selling tobies on Sunday. He did not have room for them in his show-case, and so they were setting on the outside; but he never allowed any of them to

be sold on Sunday, confining his sales strictly to newspapers. But while he was out of his store, a shabby looking man came in, threw five cents to his clerk, took up four tobies, and ran out before he could be stopped. For this involuntary sale he was arrested, and the man making the questionable purchase was the witness against him. Mr. Matthews said that on Sunday, Jan. 3, a bum looking fellow came into his store and wanted to buy some tobies. He was refused, but persisted, and would not go away till almost ordered. He then went to another store and bought a Sunday paper, and tried to buy a cigar, but could not. He then came back, and bought a paper of the same issue that he had bought before at the other store.

Evidence that is secured in this way is the kind that is being used on the witness-stand in securing convictions of Sunday labor. We are coming to the same old scenes that were enacted in Scotland when the private premises of persons were searched for any one that might be skulking away from church. What the Law and Order League is now doing in Pittsburgh is the first step in that direction, and the rest will surely follow. Such things as this should open the eyes of those who have persisted that Sunday laws would not work oppression. The spirit that is behind this movement is the same that operated the Spanish Inquisition, and the truth in regard to it should be held aloft that all the people may see.

The laboring people in Pittsburgh are also aroused in regard to it, and are passing strong resolutions against the old law of 1794, that makes such arrests possible. The indications are that the storm that is being raised will sweep their Sunday law away for a little time. But we are in the time when a great prophecy is being fulfilled, and we know that these agitations will keep on till the Sunday institution is urged upon all, under the pains and penalties of oppressive law. But let us not falter. As we see their indications, let us push the battle all the stronger, and let the people see what is before them.

A PAGE OF INTERESTING HISTORY.

At the close of the second address on religious liberty delivered at Milton Junction, Wis., last fall, Mr. Rogers, a Seventh-day Baptist, and a descendant of the martyr, John Rogers, handed the speaker the following bit of interesting family history, which shows that the love of truth, and the willingness to suffer for it, did not perish in the Rogers family with the death of the faithful martyr:—

"In the year 1635 James Rogers (who by family tradition was the great grandson of John Rogers, the martyr, who was burned at the stake for his religious belief at Smithfield, Eng., Feb. 4, 1555) emigrated to America and settled at Stratford, Conn. Here he married, and he and his wife united with the church (Elder Pruden's).

"In a few years his business called him to New London, where in the course of trade he became acquainted with the Seventh-day Baptists of Newport, R. I. During the years 1674, '75, and '76, he and his wife, four sons, James Jr., John, Joseph, and Jonathan, and a daughter, Elizabeth, united with the first Seventh-day Baptist church of America about three years after its organization.

"Having seceded from the Established Church in the year 1676, the mother church commenced its persecutions upon them by fines and imprisonments. Accusations were brought to the town authorities against them for profaning the first day of the week by attending to their ordinary labor, and for neglect of worship on that day. Some of the Seventh-day Baptists were arraigned at every session of the court, for a course of years. The fine on the first offense was five shillings, then ten shillings, and then fifteen shillings, and so on.

"At the June court in 1677, the following persons were arraigned before the court: James Rogers, Sr., his wife, and his sons James and Jonathan, charged with the crime, as they styled it, of high-handed presumptuous profanation of the first day of the week, called Sunday, by attending to their ordinary work on that day. Their daughter was also arraigned before the court for placing what they called a scandalous paper on the meeting-house,

and Mary, the wife of James Rogers, Jr., for absence from public worship.

"Again, in 1677 the court ordered that John Rogers be called to account once a month, and fined five shillings each time, while others of the family were held to the same amount of fines for blasphemy against the first day of the week, by calling the day "an idol," and by stigmatizing ministers as hirelings. Besides fines, they suffered imprisonments, whippings, and punishments in the stocks. No charges were ever brought against them except these charges of non-conformity."

Those who think that the intolerance which made possible the above persecutions against observers of the Sabbath of the Lord in the seventeenth century, does not exist in the nineteenth, need but to interview the leaders of the Sunday-law movement regarding the persecution of R. M. King of Tennessee, to have that delusion dispelled. True, the whipping-post and the stocks are not available to day, but this is not the fault of the modern legal suasion apostle, as is shown in the replies to the question, "Was R. M. King justly imprisoned?" The chilling answers, "Tennessee has a Sunday law, King has violated that law;" "No man has a right to set himself up against the sentiment of any community," etc., bespeak the results which would follow a triumph of these movements.

A. F. BALLENGER.

AMERICAN SABBATH UNION ORGANIZING IN OHIO.

THE following should cause our people in Ohio to be alive to the situation, and earnestly at work:—

"At the annual meeting of the Ohio Sabbath Association, held in Zanesville, Ohio, Dec. 14, the secretary reported that in fifty-nine counties of that State county societies auxiliary to the American Sabbath Union have been recently organized, and that over seven thousand names of petitioners have been sent through these societies to the World's Fair commissioners, asking that the gates be kept closed on Sundays. The secretary was instructed to send a report of the action of this meeting on this subject to every congressman and senator from Ohio."

TO CLOSE THE WORLD'S FAIR ON SUNDAY.

REPRESENTATIVE KEAN announces that he will introduce the following in the Ohio Legislature at his earliest opportunity:—

"Be it enacted by the General Assembly of the State of Ohio, that the Board of Managers of the Fair to be held in the city of Chicago in the year A. D. 1893 be, and they are hereby, earnestly petitioned to exercise the authority in them vested in closing the gates of the Fair on the first day of the week, commonly called Sunday, in accordance with the law of God, the rights of man, and the precedents of our American history.

"Resolved, That the Governor be requested to transmit to the proper officers of said Board a copy of this resolution."

—A very interesting letter just received from one of our Press Agents gives an account of the success he is having in securing the publication of our principles in the secular press. Among the rest is the case of a Finnish editor who is much interested, and is translating our literature upon the subject of religious liberty, into his language, and publishing it in his paper. Our agent says that the editor is much taken with the principles, and is anxious to get them before the Finnish nationality. May the good work go on!

—The Law and Order Leagues of Newark, N. J., have entered on a crusade against the Sunday saloon, and promise a great work in "punishing Sunday-law breakers."

—The ministers of Butler, Pa., have joined hands with the Law and Order League to enforce the Sunday law in that place.

—New Bedford, Mass., has been engaged in a crusade against the "Sunday saloon." Why confine it to Sunday?

—Savannah, Ga., is reported to have a mayor who is earnestly enforcing the Sunday law.

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.

LET US PRAY.

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

LET us pray for one another,
For a sister or a brother
Let us pray. Let us pray.

If our hearts are full of glory,
Then our lips will tell the story
When we pray, when we pray.

Let us pray, and pray believing
That the answer we're receiving
When we pray, when we pray.

Then, O, sweet will be the blessing,
To our souls 'twill be refreshing.
Let us pray. Let us pray.

WISCONSIN.

AMONG THE CHURCHES.—Dec. 12, 13 I held meetings with the Mt. Sterling church, and Dec. 15 went to Boscobel and remained over Sabbath and Sunday. On the 21st I went to Mt. Hope, and the 25th went to Waterloo. There I held meetings Sabbath and Sunday. Dec. 31 I went to Star, and held quarterly meeting. Sunday evening three joined the church. The interest here was good, and should be followed up.

I now go home to Sparta to prepare for the school at Stevens' Point. In my new field I find much to be done. May God bless the dear brethren till we meet again.
R. J. WHITE.

MARYLAND.

ROCK HALL.—Since our last report, we have had some excellent meetings and very much opposition. Fifty have already decided to obey, and more are about ready to decide. About thirty of this number are men; the remainder are women, we have not counted the children.

The opposition is working hard against us, so much so that we expect to have the hall taken from us; but land and money and workmen are all ready for the erection of a church, if it becomes necessary. We feel to thank God for the success attending this effort.

One great obstacle here is the tobacco question, as the people are most all tobacco users. We trust in God's help in this matter also. We never before have met such opposition. The Devil is kicking hard, but we trust in God. If we ever needed the prayers of our people, it is now. We still have large crowds attending our meetings. Sixty attended our last Sabbath meeting. To God be all the praise!
R. D. HOTTEL.
E. E. FRANKE.

MICHIGAN.

AMONG THE CHURCHES.—During the week of prayer, our meetings in Leslie were marked with much of the blessing of God. We held two services each day, with increasing interest to its close. By urgent request, I remained with them till after their quarterly meeting, holding Bible readings each day with good results.

This church has been buffeted by the enemy until a division and party spirit had crept in and nearly destroyed the church. During the week of prayer, the Lord wonderfully blessed this church, and the breach has been healed, the wound mollified with the Spirit of God, and if faith, hope, and the love of God are constantly applied, will cause a complete cure.

I have great hopes of this church, that, when emptied of self, so that Christ may be reflected in them, they will be a beacon light, that will lighten the whole community around them. Some of their neighbors are already interested and took a part with us in our Bible readings. I believe the Lord loves this church, and if they will by suitable confessions and repentance, return unto him with all the heart, they will see his stately steppings among them, and his power in healing the sick, and gathering their children into the fold.

Their business meeting was characterized with commendable unity, and while setting apart their elder and deacon to their sacred offices, many hearts

were melted to tears. May the good work go on until they are made perfect in Christ, and ready to stand redeemed on Mount Zion. My soul magnifies the name of the Lord. I am of good courage, and am very hopeful for our churches in Michigan.
Jan. 6. M. S. BURNHAM.

NORTH DAKOTA.

FARGO.—During the week of prayer, meetings were held each afternoon, in which the readings prepared for the occasion were read, and in the evening preaching services were held. The meetings were well attended by the brethren. A few were kept away by sickness; while some not of our faith came to the meetings, and a few were much interested. One family will yet obey the truth, we believe, and the head of the family has already given up his tobacco. A meeting of the tract and missionary society was held, in which a librarian was elected, and a club of ten copies of the *Signs* was ordered for the work.

Quarterly meeting and the annual business meeting of the church were held. Tithes to the amount of \$49.90 were paid in, also Christmas offerings to the amount of \$36.93. The plan of first-day offering was considered, and a lively interest manifested. Some who had not understood it rightly in the past, were enlightened on the subject, and promised to be faithful in carrying out the plan.

As the work for our time was set before us in the readings, together with the wants of the precious cause, the Spirit of the Lord came into our hearts, and we were enabled to take in the extent of this work more than ever before, and to feel the need of consecration to God and his work. The meetings were a great blessing to all who attended regularly. To the Lord be all the praise!

I am now at Hankinson, on my way to visit scattered brethren and companies of our people in this new State. We hope to visit all such during this tour. Those who have not written us will please do so soon. Address, Fargo, North Dakota.
Jan. 7. ANDREW MEAD.

SOUTH DAKOTA.

AMONG THE CHURCHES.—By request of our State Conference committee, I spent the week of prayer with the churches at Milbank and Watertown. Four days were spent in each place. As I met with old friends at Milbank, some of whom I had not seen for years, I was forcibly reminded of the time, when, nine years ago, the present truth was first introduced into that place, and quite a company were raised up to obey the message. But few of the original number are left, some having removed, and others apostatized, but their places have been filled by others coming into the truth, and the church is apparently among the most prosperous ones of the Conference. Its influence is good in the community, and there is a pressing call for a Bible worker.

Two meetings were held each day, but sickness in nearly every family prevented a general attendance and as deep an interest as might otherwise have been witnessed. The brethren took me across the country about twenty miles on my way to Watertown, thus giving me an opportunity to visit some that were unable to attend the meetings.

At Watertown we found a few endeavoring to keep up the interest in the week of prayer. Most of the members of this church live at quite a distance in the country, and as the weather turned stormy and cold, they were unable to get to the meetings much; but the Lord came near and gave unusual liberty in preaching the word, in connection with the readings, and the friends seemed much revived and encouraged. Here I had the unexpected but much-prized privilege of meeting brother Culver, formerly of New York, and well known to some of the readers of the *REVIEW*. He was visiting relatives in this place, and helped in the meetings very much. The offerings for foreign missions, considering the number and circumstances of the brethren, were quite liberal.

S. B. WHITNEY.

IOWA.

AMONG THE CHURCHES.—In company with brother S. M. Holly, district director for No. 16, we began meetings at Pilot Mound, Dec. 11, and remained with them over Sabbath and Sunday. From there we came to Coon Rapids, and remained one week. It did us good to meet with this company, and to find some degree of outside interest. The Spirit of

God came into our meetings and made our hearts very tender. We regretted that other appointments called us away from this place so soon; for we believe God was working upon the hearts of this people. When we bade them adieu, one prominent man, an infidel, took us by the hand and with tears in his eyes, said he was glad we came that way, but sorry to see us leave.

Dec. 22 we left for State Center, and continued our meetings there until Jan. 5. Poor roads, bad weather, sickness, etc., interfered with our meetings throughout. We believe, however, that they were not altogether in vain. There are better things in store for this church, if the members will but be faithful to their trust.

On Tuesday, the 5th inst., we came to Nevada. Have been here now nine days, with increasing attendance each night. As the meetings advanced, the light of God's gracious spirit seemed to shine in more and more. We have had some blessed seasons. We were made to rejoice as the dews of heaven were bestowed upon us. It seemed good to see almost the entire church willingly respond, together with others, to the invitation to come forward for prayers, and to seek God for a new experience. On Monday, Jan. 11, we had the pleasure of baptizing ten willing souls, and to-day, Jan. 13, we baptized three more. Truly God is good. We have been made to realize more than ever that there is power in the religion of Jesus Christ. And blessed be his holy name.
MATTHEW LARSON.
S. M. HOLLY.

OHIO.

It was my privilege to be with the La Grange church, in Lorain county, the last Sabbath and Sunday of the old year, and as this church is located near where my wife was born, and the most of her relatives lived, I have been much interested in its prosperity, and I rejoiced to find the members growing in the "Christian graces," with one of the best Sabbath-schools in the State. The donations to foreign missions were over fifty-eight dollars. I found them well supplied with our publications, which I think is very essential; in fact, I do not think it would take a very skillful physician to determine the spiritual condition of the different churches, if permitted access to the books in our publishing houses, and to examine the pulse to see what churches are drawing supplies from the "armory." They enjoy some advantages that should place them in the fore-front of the battle; a nice building to worship in, living near each other, surrounded by a rich farming country and several large, thrifty towns, which afford them excellent opportunity to do missionary work. I think if one of the tents could be located there the coming season, a large church would be the result. My labors in the health and temperance and social purity work have been quite successful, for which I praise the Lord and take courage. Those interested in the reading of our different publications are among the most intelligent people of the State. The desire of my heart is to live a faithful Christian life.
WM. BEEBE.

Jan. 15.

FLORIDA.

SINCE my return from Michigan I have done but little except visit the brethren in the vicinity of Moultrie and St. Augustine. Elder N. Orcutt who resides at Moultrie, usually holds a preaching service there on the Sabbath, which is followed by a Bible reading and social meeting.

The outlook for the cause in Florida was never so promising as at the present time. Brethren Crisler and Johnston have been greatly blessed of God in their labors during the summer. At each place where they held a series of meetings, very satisfactory results followed. At Barberville, where brother Johnston held a series of meetings, twelve are keeping the Sabbath. Four of these new converts to the truth are now engaged in the canvassing work, with brother S. T. Page as leader, making the first company of canvassers in the State. The first five days of their experience in canvassing resulted in taking orders for books to the amount of \$408. One young lady sixteen years of age took thirty-three orders in about twenty-four hours. The second week they took orders to the amount of \$350. Brother Highsmith took seventy-five orders in forty-five hours, amounting to \$190.50. Their letters are filled with such expressions as this: "O, how I praise the Lord for bringing me into this glorious work!"

They are very happy in the work, and our brethren everywhere will all thank God and take courage for what the Lord is doing for us in Florida.

At the call of brother Crisler, I came to De Leon Springs, Volusia Co., Jan. 5, to assist in a series of meetings. Brother Johnston and wife are with us. Meetings began Wednesday evening, Jan. 6, with a good attendance, which has increased so that at the last meeting we were unable to seat all who came. The interest has extended into the surrounding country, some coming eight miles. We already see evidences of the convicting influence of God's Spirit, some having come forward with tears in their eyes, saying they felt it was time they were getting on board the "gospel train." Brethren, everywhere, remember to pray for the prosperity of the work at De Leon. There are calls for meetings in all directions, but where are the consecrated men to respond to the Macedonian cry, "Come over and help us"? In a time like this we should not consult our own ease, convenience, or comfort. God calls us to labor, and not to faint. CHAS. P. WHITFORD.

Special Notices.

COLORADO STATE MEETING.

A STATE meeting will be held at Denver, Colo., Feb. 10-14. Brother Underwood will be with us. We hope that all will come to this meeting who can, and we especially desire all the church elders and Sabbath-school superintendents to be present. We will there lay plans for the coming summer's work, which we hope will be the means in God's hands of bringing many souls to the knowledge of Jesus. J. R. PALMER, Pres.

NOTICE FOR NEW ENGLAND!

THE third and last of our institutes for this winter is to be held in Danvers, Mass., Feb. 1-11. Board and lodging free, and traveling expenses paid by the tract society for those who will make a business of canvassing. Elder Porter will be with us to conduct religious exercises. There will also be instruction in Sabbath-school work, as the President of our Association will be present a portion of the time. All are invited. Come early and stay until the close. E. E. MILES, Gen. Agt.

SOUTH DAKOTA, NOTICE!

THERE will be an institute for elders and leaders of churches and companies at Sioux Falls, S. Dak., from Feb. 9-14. Instruction especially adapted to these will be given at this time. Instruction will be given upon church organization and duties of officers and lay members. Elder O. A. Olsen will be there through the institute.

We urge our brethren to put forth special efforts to come. Board and lodging will be furnished free, but all must bring their own bedding. We hope to see a large turn-out at this meeting, and we trust it will be a real benefit to all. O. A. JOHNSON.

GENERAL MEETING FOR QUEBEC.

THIS meeting will be held at South Stukely, P. Q., Feb. 5-9. It is designed for all the brethren and sisters in this Province who would like to attend. To those who may wish to know who is to meet with us, we are happy to announce that we have received a promise from the Author of our faith himself, that he will be with us. The meeting will be placed in his hands, and we think all will consent to let him take the full charge. If there is on the part of each one a full and perfect surrender of self to the management of Christ, we shall be led on to the most triumphant victory that we have ever known in our experience. While we invite all, we especially desire to see those who feel that they have not become fully acquainted with their Saviour, and desire to meet with him, receive him into their hearts, and take him back with them to their homes. To all who desire him he offers to go with them, filling their hearts and homes with peace, joy, and love, and making life a perpetual rejoicing. All who come will be provided for. R. S. OWEN.

THE TEXAS CANVASSING SCHOOL.

AGAIN we call the attention of our canvassers to the canvassers' school to be held at Oak Cliff, Feb. 25 to April 10. We expect brother Dixon to be with us. Brother Mead, General Canvassing Agent, will also spend several days with us at the beginning of the school. We are desirous that all our canvassers shall be present at the first, even though they cannot remain till the close. Both theory and practice will be taught. After several days' instruction, all will spend a portion of the time in actual work in Dallas. By this plan all can earn enough to pay their expenses, besides placing many books in the hands of Dallas people.

The Conference will furnish tents to all free. We expect that there will be an opportunity to procure board, if any desire it. All should bring bedding and a few dishes, if possible. We ask all who expect to attend the school to write at once to me at Oak Cliff. All those who expect to enter the canvassing field in the spring, but find it impossible to be at the school, will please write to me also. I am desirous of hearing from both classes at once. Brethren and sisters, this will be a golden opportunity to prepare for the work. Read carefully Luke 12:47. We believe this will be the most precious privilege ever enjoyed by our workers. We are getting many precious things in the ministerial institute, which we hope to be able to take to those who are to engage in the Lord's precious work in Texas. Come, brethren, praying God's blessing upon the school.

W. S. HYATT.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON VI.—THE GRACIOUS CALL. ISAIAH 55. (Commit Verses 6-8.)

(Sabbath, Feb. 6.)

TEXT.—"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6.

1. What reproof does the Lord give to those who spend means and time for that which is worldly and worthless? Isa. 55:2, first two questions.
2. What better way does he set before them? Same verse, last part. Boothroyd reads: "Let your soul feast itself with the best things."
3. To whom and how freely are these best things offered? Verse 1.
4. By what means is this fountain of God's grace thus opened? Isa. 53:4, 5.
5. What does Jesus himself say in regard to these riches of his grace? John 4:14; 6:27, 51, 63.
6. What does he promise us if we heed these instructions? Isa. 55:3, first two clauses.
7. What does he promise to those who will come to him? Same verse, last part.
8. What is this everlasting covenant here promised? Ans.—The new covenant in Christ. (See Ps. 89:20, 26-36; Acts 13:34; Heb. 8:8-13; 13:20.)
9. What will the Father make of Christ, the seed of David? Isa. 55:4.
10. In confirmation of this, what does Jesus say of himself as a witness of God? John 18:37; Rev. 1:5.
11. What witness is borne to him as leader and commander? Matt. 17:5; Eph. 1:22, 23.
12. Were the blessings of Christ to be to the Jewish people alone? Isa. 55:5; John 10:16; 1 Cor. 12:13.

NOTE.—"Know" is used in Isa. 55:5 in the sense of covenant relationship, such as exists between God and his people. (See John 17:3 and Gal. 4:9, for its use in this sense.) It is here used of the Gentiles.

13. Why would men run after Christ? Isa. 55:5. Because God had glorified him in his sufferings for the world (John 13:31), in his resurrection from the dead (Eph. 1:19, 20), in the effectual power of his priesthood (Heb. 5:5); he is glorified in his people (1 Pet. 4:14), and glorified with his people when he comes again. Rom. 8:17, 18.

14. In view of these things, what are men exhorted to do? Isa. 55:6.

15. Of what time only have we the promise? 2 Cor. 6:2.

16. What does he say of the wicked and unrighteous? Isa. 55:7, first part.

17. How great mercy will he exercise toward the repentant? Verse 7, last part; Isa. 1:18.

18. How does the richness of God's mercy compare with that exercised by man? Isa. 55:8, 9; Ps. 103:10-12.

19. How effectual will his promises be to those who trust in them? Verses 10, 11.

NOTE.—There could be no more beautiful figure of the power of God's gracious mercy upon the heart of the sinner than is contained in the two verses above. Just as the snow and rain, to the human eye of little worth, falling upon the dry and barren soil, causes to spring forth the grass and herb, so God's grace and mercy will soften the hard, barren heart of the sinner, and make it fruitful. This is the promise, it will never return void to the heart of faith.

20. What does he say of the way, the joy, and triumph of him who accepts of this mercy? Verses 12, 13; Isa. 61:10, 11; 54:13-15.

REVIEW NOTES.

1. THE FOUNTAIN OF HOPE.—Isaiah 53 may well be called the fountain of hope; for from it flows a boon to every fainting soul that has found the tossing billows of sin engulfing it in the depths of despair; that has felt its own poverty and nothingness in the sight of an all-wise Creator; that has sought the way of life; and that has fled to the open word for a ray of light in which to trust.

2. "THIRSTETH."—The inspired word calls especial attention to the breadth of the following invitation by the word "Ho,"—wait, give ear: "Every one that thirsteth, come ye to the waters." Not so particularly to him

to whom a draught might be moderately acceptable is this addressed, but to him to whom it is a necessity ere he perish. For as one is tortured for want of drink, so he who is without the favor of God, when brought to see his condition, will feel the pangs of a spiritual thirst, a yearning after something that holds out a hope for the future. A blessing is promised to those that "hunger and thirst after righteousness." Matt. 5:6.

3. "WITHOUT MONEY AND WITHOUT PRICE."—The wealth of the rich is inadequate to purchase the wine and milk, which are emblematic of the blessings of salvation and the nourishment (or encouragement) of the soul. Neither is the poverty of the poor a hindrance to the acquisition of the same. Thus the rich and poor are alike the recipients of grace. One hath whereof to boast no more than the other. All who fail to receive eternal life are without excuse.

4. THE EXHORTATION.—The invitation of the first verse was: "Come ye, buy and eat." The exhortation of the sixth verse is: "Seek ye the Lord while he may be found, call ye upon him while he is near." Man in the fetters of sin is ignorant of the true God and his attributes, hence the exhortation, "Seek," etc.

5. "WHILE HE MAY BE FOUND."—This indicates a time when it will be impossible to find Him, but now is the accepted time, when he is near. This urges upon us the importance of early seeking the protection and guidance of God; for thou knowest not what a day may bring forth.

6. THE PROMISE.—(1) To the sinner. By forsaking the evil way and evil thoughts, and returning to, or seeking, the Lord, mercy and an abundant pardon will be his to enjoy. Verse 7. (2) To the accepted believer. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

7. CONCLUSION.—In view of the gracious call to come, the freedom with which ALL may partake, the encouragement and liberal inducements held out to the fallen, the necessity of a speedy acceptance of the gift, and the glorious and eternal reward which awaits the closing up of God's work in the earth, shall not we who study this lesson join heart and voice with the revelator in proclaiming, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely"?

News of the Week.

FOR WEEK ENDING JAN. 23.

DOMESTIC.

—The Rio Grande frontier is covered with snow for the first time ever known.

—Texas cattlemen, it is estimated, will lose \$1,000,000 as a result of the blizzard.

—A college has been established at Chicago to educate brewers in all branches of their trade.

—At Toledo, Tuesday, the Robinson electric street-car barns were burned. Loss, about \$150,000.

—Ice choked the inlets at all the cribs, Friday morning, and caused a serious water famine in Chicago.

—Great activity prevails in the Navy Department at Washington, owing to the stubborn position of Chili.

—Business in the United States was in a more prosperous condition during 1891 than in any other country in the world.

—The British brig "Wallington" struck a sunken wreck off Portsmouth in a gale, Sunday, and sank. Two of the crew were drowned.

—Adjutant-General Wickham of the Missouri National Guard, Tuesday, ordered that the guard be recruited to its maximum strength as soon as possible.

—A meeting of the National Central Committee of the People's party will be held at St. Louis, Mo., Feb. 22, for the purpose of uniting all reform organizations.

—A bill has been introduced in the United States Senate, providing for the establishment of pneumatic tubes for the postal service between New York and Brooklyn.

—Near Heltonsville, Ind., Tuesday, a boy dug up \$4,000, some counterfeiting tools, and a revolver. They were hidden by a man named Clark, who was lynched fifteen years ago.

—Unknown persons blew up a portion of the Standard Oil Company's pipe line near Woolwich, Pa., Sunday, and cut the company's telegraph wires. Over one thousand barrels of oil were wasted before the break could be repaired.

—An English syndicate has bought twenty-three, or all but six, of the flour mills in Utah. The transaction involves \$1,800,000 for the plants, and \$350,000 for stock now on hand. The company proposes to erect a

number of elevators, and expects to control the entire wheat crop of the Territory.

FOREIGN.

—Military officers will take the place of civil officers in the distribution of relief to the Russian famine sufferers. This action is taken to prevent the embezzlement of funds.

—Alarming accounts of the famine in Russia continue to be received. The condition of the country is compared to that of Ireland in 1847. Famine-stricken people are flocking into the cities.

—During the past week 3,206 deaths have occurred in London. This is double the average prevailing from October to the middle of December. The increase is due mainly to respiratory diseases.

—During the past week 581 deaths were reported in Vienna as compared with 221 the preceding week. The increase was due to influenza. In Copenhagen 954 new cases and 57 deaths were reported. The disease is raging at the Cape of Good Hope, and is increasing in virulence in Paris.

—A Tiflis paper reports that there has been fighting at Kalladash, Persia, arising from a revolt fomented by Persian priests on the tobacco question, and that re-enforcements are needed from Teheran to suppress the movement, the local troops having been defeated by the insurgents. In this engagement it is said that eight soldiers and two hundred rebels were killed, and more than one hundred wounded.

RELIGIOUS.

—Northern Bengal has to-day no Protestant missionary provision for its 9,000,000 inhabitants.

—Miss Charlotte M. Yonge, the writer, recently subscribed \$10,000 for building a missionary college at Auckland, New Zealand.

—Every time you find fault with a neighbor, you are telling somebody that the man who wears your shoes is not as good as he ought to be.

—The Methodist missions in South America propose to prepare for the Columbian Exposition an exhibit showing the progress and results of their work on that continent.

—There are men who will walk five miles to lead a prayer-meeting, simply because they enjoy being at the head of the procession, who are sure to be suddenly missing whenever anybody is wanted to sit up with the sick or to help the needy.

—The schools sustained by the various American missionary societies contain almost 175,000 pupils, and the 12,000 Protestant mission schools are training to Christian intelligence an aggregate of not much less than 600,000 children and youth.

—A native Christian, to the satisfaction of the bar, the bench, and the public, has just been appointed Administrator-General of Madras, India; and a native Christian girl—a graduate of one of the Christian colleges—has been appointed to the charge of the post-office at Mandapasi.

—The American Board has put up \$1,000,000 as its goal in annual receipts for foreign missions. It hopes to reach this mark by constant advances, and as the missionary impulse grows stronger in the Congregational churches. The Methodists have fixed their high-water mark at \$1,250,000 for home and foreign missions, and they will reach it. The Presbyterian Church has proposed \$1,000,000 for foreign missions as its aim. It is creeping up slowly to that point, having contributed over \$900,000 last year.

Appointments.

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

GENERAL MEETINGS IN MICHIGAN.

Sodus, Jan. 29 to Feb. 3
Covert, " 4-9
A. O. BURRILL.

No providence preventing, we will hold meetings in Michigan, as follows:—

Freeland, Jan. 21-26
Edenville, " 28 to Feb. 2
North Branch, Feb. 4-9
Vassar, " 11-16
Flint, " 18-23
Aladon, " 25 to March 1
I. H. EVANS.
E. W. FARNSWORTH.

LABOR BUREAU.

WANTED.—A young man to work on a farm, or a man and his wife, for farm and house work. Must be Sabbath-keepers. Address J. F. Kirk, Salisbury, Chariton Co., Mo.

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.]

FOR SALE.—A neat family cottage in College View, Nebr., for less than cost. Good location. Address I. I. Alumbaugh, Sterling, Kans. Box 145.

WANTED.—I want to rent my farm and garden; will furnish everything. Farm is situated three miles north of Sturgis, Mich. Address A. B. Rice, Sturgis, St. Joseph Co., Mich.

ADDRESSES.

THE address of S. T. Page, State Canvassing Agent for Florida, is Ocala, Marion Co., Fla.

THE address of F. T. Purdham will be Lake Charles, La.

ADDRESSES WANTED.

If any canvassers finding Germans who they think might be benefited by reading our German papers and other literature, will send their names and addresses to Mrs. K. C. Hoenes, 26 Manchester St., Battle Creek, Mich., suitable reading-matter will be sent them. Any points in regard to corresponding with them would be greatly appreciated. By order of Battle Creek Missionary Society. F. E. ROBERT, Sec.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth,"—Rev. 14:13.

GRANT.—Joseph A. Grant died July 5, 1889. He leaves a wife and four sons, and grandchildren to mourn his loss. He was a faithful father, and we trust he died in the Lord.
H. H. GRANT.

VINNARD.—Died near Bradley, S. Dak., Dec. 12, 1891, of lung fever, Bessie S., infant daughter of John H. and Elina M. Vinnard, aged thirteen months. Thus another blossom has been nipped in the bud, but the sorrowing parents are sustained by the "blessed hope." Services by Rev. H. Scott (Methodist).
S. B. WHITNEY.

SWEET.—Died at her home in Thetford, Genesee Co., Mich., sister Rebekah A. Sweet, in the sixty-fifth year of her age. Sister Sweet was born in Ohio, March 2, 1827. She, with her husband, embraced the doctrines taught by Seventh-day Adventists several years ago. The husband, with five children and their families are left to mourn. Words of comfort were spoken by the writer to a large congregation of neighbors and friends, from Acts 20:32.
W. OSTRANDER.

BRANNEN.—John W. Brannen died at Agnew, Cal., Dec. 29, 1891, aged 30 years, 8 months, and was buried at Gonzales, Cal., Dec. 30. He leaves an uncle, aunt, two sisters, and a family to mourn their loss. He was seemingly very devoted in his religious duties when in his right mind. The kind sympathy in which he was held was shown by the large attendance at his funeral. Funeral services were conducted by Rev. J. M. Helsey.
J. B. AND N. G. BRANNEN.

CARR.—Died near Wright, Mich., Aug. 27, 1891, Frank Carr, aged 33 years and 4 months. Brother Carr accepted present truth at the age of sixteen. He was the elder of the Oceana church for three years. For several years he labored publicly in the cause in Muskegon, Mich., and a church of fifteen members was raised up there. His wife died four years ago. Since that time he has been failing in health, and for the last two years he has been a great sufferer. He gave the best of evidence that his peace was made with God. Kind friends provided a home for his only child. Words of comfort were spoken from Lev. 14:13, by brother Rogers.
J. D. G.

THURSTON.—Died of dropsy, at Hancock, Wis., Nov. 6, 1891, sister R. M. Thurston, aged 71 years, 7 months, and 4 days. She was converted at the age of sixteen, and embraced present truth at the age of thirty-five. Her life has been consistent and exemplary. She was a kind, patient, and loving wife and mother, and a faithful, devoted Christian. Her last advice to her children was: "Give your hearts to the Lord, and prepare to meet me." Her mind was clear and strong until the very last, and she died praising the Lord. Her husband died fifteen years ago, but five children are left to mourn her loss. Words of comfort were spoken by the writer from Rom. 6:23.
M. H. BROWN.

SANDERS.—We are pained to record the sad death of Elwin N. Sanders, son of Osburn D. and Melissa T. Sanders. He departed this life Nov. 23, 1891, aged 27 years, 1 month, and 20 days. Brother Sanders was working in the machine shop of Messrs. Burdick & Pool, at Lincklaen Center, Chenango Co., New York. While engaged at work, he visited a room containing an upright shaft, and in some unaccountable manner his clothing was caught in the shaft, and he was instantly killed. Brother Sanders has always lived at Lincklaen Center, and was extensively known as a young man of moral worth. Last winter, as the writer was holding a revival meeting at the Seventh-day Adventist church at that place, brother Sanders and his sister, and several others were converted. He and his sister were baptized last June at the camp-meeting at Fulton. None of our ministers could be reached, so the funeral services were conducted by Rev. W. C. Brown of DeRuyter. The meeting-house was crowded to its utmost capacity with sympathizing friends and neighbors. Brother Sanders leaves a father and mother, a sister, and a large circle of relatives and friends to mourn their loss; but they mourn not as those who have no hope; for he gave so many evidences of being truly converted that they

expect, if faithful, to meet him again in a better and fairer world than this, where accidents will be unknown.

S. H. LANE.

UPSON.—Died, in Battle Creek, Mich., Dec. 27, 1891, of pneumonia, following la grippe, sister Ellen R., wife of Jesse T. Upson. Ellen R. Patten was born in the township of Clay, Onondaga Co., N. Y., March 1, 1851. She was married March 14, 1869 to Jesse T. Upson, in which year, with her husband and parents, she moved to Michigan, locating in Eaton county, near Charlotte. She was on a visit to Battle Creek, when taken with her last sickness which continued three weeks. She leaves a husband, three children, a father, one brother, and three sisters, who in their bereavement appreciate the hope of the gospel. In March last, in meetings held by brother F. I. Richardson, she made a new start in the Christian life, and maintained a faithful walk to the last. She enjoyed, during her last sickness, an especially bright and happy experience, and her last words were, "It is well with my soul." Funeral Dec. 28, after which she was taken to her home for burial.
U. S.

POTTERTON.—William, son of Mr. A. and sister S. M. Potterton, died at the home of his parents, at St. Helena, Cal., Dec. 9, 1891, aged 20 years, 3 months, and 9 days. Six years ago his lungs were injured by an explosion of powder, which resulted in consumption and his death. About six months ago, under no excitement, he openly professed religion, and began the observance of the Sabbath. Sept. 5 he was baptized by Elder Wm. Potter, and joined the church at St. Helena, Cal. The church with the family mourn their loss, but feel assured that he sleeps in Jesus, and that with those who die in the Lord under the third angel's message, he will come forth from his dusty bed glorified, to hear the covenant of peace. Elder John Fulton brought forth from God's word many precious promises, which were especially comforting to the bleeding hearts.
MRS. A. G. WILBUR.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atlantic Express.	Evening Express.	Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City.....	9.10	11.10	2.00	4.45	am 12.25	am 11.20	7.00
Niles.....	10.20	pm 12.48	2.52	5.50	am 1.45	am 12.25	8.25
Kalamazoo.....	12.00	2.20	3.55	7.04	3.37	2.00	pm 10.05
Battle Creek.....	pm 12.55	2.59	4.25	7.37	4.29	2.45	7.55
Jackson.....	3.05	4.30	5.52	8.52	6.25	4.20	9.45
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	5.45	10.55
Detroit.....	6.15	6.45	7.20	10.45	9.20	7.15	am 12.10
Buffalo.....	am 8.00	am 8.00	am 8.00	am 6.25	pm 5.05	pm 5.05	pm 8.15
Rochester.....			5.50	9.55	8.10		10.00
Syracuse.....			8.00	12.15	10.20		am 1.00
New York.....			pm 8.45	pm 8.50	am 7.00		7.45
Boston.....			5.40	11.05	10.45		10.45
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Evening Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 8.00	pm 6.45			
New York.....	10.30	4.50	6.00	9.15			
Syracuse.....	7.30	11.55	am 2.10	am 7.20			
Rochester.....	pm 11.00	11.00	am 1.45	am 4.20	9.55		
Buffalo.....		2.40	5.30	11.50	am 8.45		
Suspension Bridge.....		8.25	6.25	pm 12.50			
Detroit.....	am 8.20	am 7.40	9.25	pm 1.20	9.15	pm 4.45	pm 8.00
Ann Arbor.....	9.35	8.40	10.19	12.29	10.32	5.52	9.18
Jackson.....	11.25	9.40	11.18	3.17	12.01	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.22	4.25	am 1.20	pm 8.47	am 12.05
Kalamazoo.....	2.17	11.55	12.59	5.00	2.22	pm 9.30	1.07
Niles.....	4.15	pm 1.12	2.08	6.17	4.15	am 1.00	
Michigan City.....	5.37	2.14	3.08	7.30	5.35	am 8.10	
Chicago.....	7.55	3.55	4.50	9.00	7.55	11.15	6.50

Daily. †Daily except Sunday. ‡Daily except Saturday.
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 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 7.55 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.
Trains on Battle Creek Division depart at 8.05 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.

GOING WEST.					STATIONS.		GOING EAST.				
3.00	a.m.	9.00	7.00			Boston.....	a.m.	6.15	9.50	9.25	7.30
5.00	a.m.	9.00	7.00			New York.....	a.m.	6.55	7.40	5.07	10.10
6.20	a.m.	9.00	7.00			Buffalo.....	a.m.	8.40	8.30	4.20	9.40
7.45	a.m.	9.00	7.00			Niagara Falls.....	a.m.	7.30	4.10	8.10	7.30
				p.m.		Boston.....	a.m.	8.15	9.50		7.38
				1.55		Montreal.....	p.m.	3.30			7.40
				2.00		Toronto.....	p.m.	7.35	5.25		7.35
						Detroit.....	p.m.	9.25		7.45	11.50
Day							Mail.	Ltd Exp.	Attle Exp.	Day	Prt.H. Pass.
Exp.											
a.m.		p.m.	p.m.	p.m.	a.m.	Dep.		a.m.	a.m.	a.m.	a.m.
8.44					5.59	Port Huron.....	10.01				12.00
6.50	8.40	12.35	8.40	7.20	6.04	Port Huron Tunnel.....	9.55	12.25	7.30	8.50	11.55
8.05	5.10	1.40	10.07	8.51	7.29	Lapeer.....	8.15	11.15	6.17	7.35	10.40
8.36	5.47	2.08	10.45	8.38	8.15	Flint.....	7.30	10.45	6.40	7.05	10.05
7.90	6.40	11.40	8.25	8.28	7.15	Bay City.....	8.48		5.50	8.30	11.30
7.75	6.50	11.35	8.10	8.00	7.55	Saginaw.....	8.40		6.45	8.40	11.35
9.02	6.50	9.35	11.20	10.30	9.30	Durand.....	6.20	10.20	5.03	6.35	9.40
0.02	7.55	8.20	12.15	11.30	10.35	Lansing.....	5.10	9.30	4.40	5.40	8.20
0.29	8.30	8.45	12.46	12.05	11.15	Charlotte.....	4.30	9.01	5.25	5.11	7.47
1.15	9.25	8.40	1.35	1.00	12.25	BATTLE CREEK.....	3.35	8.20	2.40	4.30	7.00
1.53			2.20	1.45	1.08	Vicksburg.....	2.58	7.48	1.48		a.m.
				1.58	1.03	Schoolcraft.....					
	8.45	9.15		2.05		Canopolis.....	1.25	7.10	6.45	8.07	
1.20	6.20	4.00	3.30	2.50		South Bend.....	12.15	6.20	12.00	2.35	
2.45	7.35	5.30	5.10	1.30		Valparaiso.....	11.40	5.00	10.30	1.20	
4.50	9.30	7.37	7.50	7.00		Chicago.....	8.40	5.00	8.15	11.25	
					p.m.	Arr.		a.m.	p.m.		

The Review and Herald.

BATTLE CREEK, MICH., JAN. 26, 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.]

Poetry. —Knowing Friends—Gethsemane—Watch your Words Let us Pray.....	49, 51, 53, 61
Our Contributors. —Sunday-keeping: Will it Answer the Purpose? (To be continued)—Be ye Transformed—The Character of God's Remnant People—The Source of Power—"The Great American Sabbath"—Selected Items for Workers—The Portion of the Poor.....	49-52
The Home. —She Did What She Could—Old-fashioned Moth- ers—Home Missionary Work—"Men and Books".....	53
The Mission Field. —Notes of Travel—Honolulu, Sandwich Islands—The Annual Offerings in London and Hamburg.....	54, 55
Special Mention. —Is It a Sign of the Millennium?—Com- pulsion in Religion—Sunday Movement in Norway.....	55
Editorial. —Ephesians 2—In the Question Chair—The Pro- posed Sixteenth Amendment to the Constitution—Ru- mania and Austria—Report of the Week of Prayer.—No. 8—"The Greatest Thing in the World" (To be continued).....	56-59
Religious Liberty. —Sunday Observance in France—The "Law and Order League" in Pittsburgh, Pa.—A Page of Interesting History—American Sabbath Union Organi- zations in Ohio—To Close the World's Fair on Sunday.....	60
Progress. —Reports from Wisconsin—Maryland—Michigan —North Dakota—South Dakota—Iowa—Ohio—Florida.....	61
Special Notices. —Colorado State Meeting—Notice for New England—South Dakota, Notice!—General Meeting for Quebec—The Texas Canvassing School.....	62
Sabbath-school.	62
News.	62, 63
Appointments.	63
Obituaries. —Grant—Vinnard—Sweet—Brannen—Carr— Thurston—Sanders—Upson—Potterton.....	63
Editorial Notes.	64

President Washburn of Robert College, Constantinople, in an article for the *New York Independent*, this week, gives utterance to strong convictions that the famine in Russia will result in a rising of the peasants, and that the Russian empire will be entirely revolutionized within eighteen months. Europe, he says, contemplates with dismay such a probability, as the equilibrium of other nations could not be preserved against such a shock.

The *Peninsula Methodist* (Wilmington, Del.), in its issue of Jan. 16, 1892, has a long article denouncing the "Bible Readings" as a fraud. Well, there are some people who pronounce the Bible itself a fraud, and this Methodist editor is only one degree removed from such. It is those who do not like the teachings of the Bible who call it a fraud. So some who do not like the teachings of "Bible Readings," which are plain and direct quotations from the Bible on the subjects introduced, pronounce it a fraud. If the Baptists should get up a Bible reading on the subject of baptism, letting the Bible testify in its own language that it is immersion, this sprinkling Methodist would doubtless call it a fraud. There are some people so narrow that if held up edgewise to the sun, they would not cast a shadow. It all reminds us of the words of Christ: "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

The latest issue of the *Union Signal* (Chicago) opens a long and frantic appeal for the Sunday closing of the World's Fair with the words, "The combat deepens." It is quite evident that "the agony deepens," among Sunday unions and church organs, on this question. The *Signal* scouts the idea that the liquor interests desire the closing of the Fair on Sunday, claiming that all their papers have been perused with care, and just the opposite is demanded. What will it say to the fact mentioned in the REVIEW of Jan. 12, that the Beer Brewers' Association has already instructed its agents to work for the closing of the Fair on Sundays? In a long and formal argument it contends that the closing of the Fair will not throw the multitudes into the saloons, because the church accommodations are to be sufficiently enlarged to take them all in! What a conception of the subject does this betray! Just as if everybody would be hankering after a church; and if they could find a place there, all right; if not, then the saloon. If

the *Signal* needs to be informed, we can easily give it the information, that multitudes who would visit the Fair if open on Sunday, and spend the day in a quiet and orderly way, but who, if the Fair is closed that day, would naturally drift toward the saloons, are not the class who would, in any case, attend the churches. Church accommodations might be provided sufficient to take in the whole State of Illinois, and it would make no difference with this class. Why are the Sunday closers so short-sighted?

CALLED TO ACCOUNT.

THE following was published in the *New York World* of Jan. 2, 1892, as a "special" from Burlington, Iowa:—

"The coroner's jury, called to investigate the death of Clarence Lay, under Christian science treatment, returned a verdict of death from gross neglect, severely censuring the parents, denouncing the 'science' as a dangerous fallacy, and ordering the coroner to begin suit against Miss Vanderwater, the local 'healer.'"

"It is charged that several cases of death from neglect have occurred under the Christian science craze lately, and it is determined to put a stop to it."

Some forms of fanaticism are comparatively innocent and harmless. But when it invades the sacred precincts of life and health, and tampers with the physical well-being of individuals, resulting in irreparable injury, the welfare of society certainly demands that some means be taken to put it under proper restraint.

A POMPOUS ORDER.

THE following, published in the *New York Witness*, and claiming to be a "Paris letter to the *Chicago Herald*," is indeed "curious," if true:—

"A curious custom of the Greek Church was illustrated at the funeral the other day of the young Grand Duchess Paul of Russia. Before the coffin was closed, the Metropolitan placed a written paper in the right hand of the corpse, which read: 'We, by the grace of God, prelate of the holy Russian Church, write this to our master and friend, St. Peter, the gate-keeper of the Lord Almighty. We announce to you that the servant of the Lord, her imperial highness, the Grand Duchess Paul, has finished her life on earth, and we order you to admit her into the kingdom of heaven without delay; for we have absolved all her sins and granted her salvation. You will obey our order on sight of this document, which we put into her hand.'"

It seems difficult to believe that any such phenomenal nonsense could be perpetrated among any people calling themselves civilized and Christian. And yet it does not appear much worse than scores of other vagaries which grow out of the old pagan notion of the immortality of the soul, and which crop out all over Christendom.

We smile at the old Greek who placed an obolus in the mouth of his dead comrade as he buried him, that he might have wherewith to pay Charon to ferry his soul over the river Styx. We smile at the American Indians as they bury with their chiefs the weapons and paraphernalia they think he will need in "the happy hunting grounds."

Shall we smile at the Russian priest who to-day puts into the hand of a dead princess a paper ordering St. Peter (who has not yet himself been raised from the dead) to admit her into heaven? Or shall we rather be indignant that people of ordinary intelligence will tolerate for one moment in their creeds an error so outrageous that it leads a Christian prelate, so-called, to perform an act not a whit more sensible than that of the wild Indian, and which in addition to its foolishness, involves the sin of blasphemy?

EDUCATION AND SUPERSTITION.

THERE is to be a new attraction in St. Peter's church (Catholic) Pittsburgh, Pa. The bones of a saint are to be exhibited there some time in January. These relics are supposed to be those of a "saint"

who suffered martyrdom in the latter part of the fifteenth century. The rector of the Pittsburgh church was the purchaser, "after months of negotiation and not a little diplomacy," so says the *Mirror*. They were in the care of a church in Switzerland, but have been sent to this country through the Adams Express Company, "inclosed in a small iron-bound oaken chest." There is also a vial containing a few drops of the martyr's blood. They are to be placed in a "shrine," with glass sides, so the faithful can see them.

In the light of such occurrences, how shall we believe the oft-repeated story that the Catholic Church is placing itself *en rapport* with the present age?

That in this age any one should go hunting old bones to put on exhibition to stimulate devotion, and that intelligent, educated men print full particulars of such things, as though they were matters of serious concern, is sufficient evidence that the highest education and the deepest superstition may go hand in hand.

M. E. K.

IMMERSION BY PRESBYTERIANS.

A Case of Expediency.

IF the experience of the Southern Presbyterians of the United States is worth anything, churches should be very careful where they send missionaries, lest they find those who have a better understanding of the Scriptures than themselves, and so be compelled to give up some portions of their faith which in their own country they have regarded as the true and only way.

This society has established three churches in Greece, but in so doing they have been compelled to immerse all the members contrary to the established rule of their church, which is sprinkling or pouring. The reason for this is a very simple one: The Greeks are so well acquainted with their own language, which is the language in which the New Testament was written, that no amount of argument will persuade them that this word *baptizo* (*βαπτίζω*) means sprinkling or pouring. To them this word means exactly what the word "immerse" does in English. It seems that when their work came to this point: Immerse or no church, they yielded to the inevitable and immersed.

We do not know upon what ground the Southern Presbyterians have allowed this remarkable deviation from their established custom. It cannot be that what is right in America is wrong in Greece, nor does it seem reasonable to conclude that what is right in Greece is wrong in America.

K.

THE REVIEW OF JUDGE HAMMOND'S DECISION IN PAMPHLET.

WE presume that most of our brethren throughout the field have been reading the criticisms upon the decision of Judge Hammond in the King case, that brother Jones has been making through the columns of the *Sentinel* for the past three or four months. Many have asked us if we would not have those articles all printed in pamphlet form. We are glad to announce that the articles which appeared in the *Sentinel*, with an additional chapter that did not appear in the *Sentinel*, reviewing a very important part of the Judge's dictum, are now in the hands of the printer, and will soon be ready for delivery.

The decision of Judge Hammond will be given in full at the close of the pamphlet, and also a very valuable decision rendered by the Supreme Court of California upon this Sunday-law question will appear as an additional appendix.

The pamphlet is one that all of our brethren throughout the field will very much desire to have. They will not only want it for themselves, but will desire to place it in the hands of many of their friends and neighbors. The Religious Liberty Association desires to place it in the hands of a large number of lawyers in portions of the country where none of our people reside, and we trust that our people will be as ready to place it in the hands of lawyers and others in their own States.

Address orders to any State tract society, or to the National Religious Liberty Association, Battle Creek, Mich.

A. O. T.