

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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

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A CHANGED HYMN.

"The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Deut. 33: 12.

"Jesus, lover of my soul,"
 Bids me in his bosom stay,
 And though billows round me roll,
 I am safely hid away;
 For he holds me in his arms,
 Quite beyond the tempest's reach,
 And he whispers to my heart
 Words unknown to human speech.

"Other refuge have I none,"
 Here all dark forebodings cease,
 Here no evil can befall,
 I am kept in perfect peace.
 I am covered all day long
 With the shadow of this wing,
 Dwell in safety through the night,
 Waking, this is what I sing:

"Thou, O Christ art all I want,"
 Rests my helpless soul on thee;
 Thou wilt never leave alone,
 Nor forget to comfort me.
 Thou hast saved me by thy love,
 Thou hast scattered all my fears,
 And the sunshine of thy face
 Sweetly drieth all my tears.

"Thou of life the fountain art,"
 Thou can'st wash me white as snow;
 I'm content to dwell apart
 From all else, thy love to know.
 Blessed sun of righteousness,
 I so love to look on thee,
 That my eyes are growing blind
 To the things once dear to me.

—Selected for REVIEW.

The Sermon.

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

"SANCTIFY THEM THROUGH THY TRUTH."

BY MRS. E. G. WHITE.

(Concluded.)

Do you teach your children that Jesus is soon coming? Do you read to them the promise, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"? I began to teach my children about the love of Jesus when they were mere babes. I could not leave the work of training my children to the hands of servants. They were my first consideration. When visitors came, I told them that they must excuse me until I had set my children their little task, or provided some suitable amusement for them. It is the duty of every parent to do as did Abraham; for he did not betray his sacred

trust. If you allow your children to grow up in rebellion against your authority, they will be receiving a training that will cause them to rebel against the authority of God. Their religious experience will be molded by their training in childhood, and they will not be controlled by the rules of the church. The influence of neglect in the home training is seen on every side; for this is the reason that so few of the youth are impressed by the Spirit of God. Christian fathers and mothers, are you seeking to train your children so that they will be as lights in the world? A well-ordered family is one of the best testimonies we can present to the world of the value of our religion. This living testimony has more weight than sermons and professions.

Then tell your children what God expects of them. Let Jesus put his mold upon them. Teach them moral independence. Teach them to look neither to the right nor to the left to engage in evil, but to do justice and judgment, and keep the way of the Lord. Give them the invitation of Jesus to come to him and find rest unto their souls.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We are to wear the yoke of Christ, and then he bears the burden for us. When I was a little girl, I saw them yoking up the oxen, and I asked my mother why they put that heavy yoke on the oxen. She replied, "It makes the load easier to draw, and lightens the burden." This is why Christ invites us to wear his yoke. "Come unto me, all ye that labor and are heavy laden." What has made them heavy laden?—It is because they have manufactured yokes of their own. They have not had the meekness and lowliness of Christ which lifts the soul above the heavy burdens, and makes the yoke easy.

Christians are to be laborers together with God. They are to lift up Jesus. He says, "And I, if I be lifted up from the earth, will draw all men unto me." We are to talk of his love, of the mansions he has gone to prepare for those that love him; we are to talk of his mercy, and magnify his righteousness. Why is it that we have so little freedom in speaking of the love of Jesus?—It is because we have not educated the tongue to talk of his goodness and tell of his power. Why is it that we have so little freedom in prayer?—It is because we have not educated ourselves in the exercises of devotion. If we prayed three times a day, as did Daniel, we should be able to say, "I place my hand in the hand of Jesus, and I will not gratify the enemy by talking doubt. I will not dishonor my Redeemer."

Jesus knows everything in your life and character. He knows your down-sitting and your up-rising, and your words are all registered in the books of heaven. Not a sparrow falls to the ground without the notice of your heavenly Father, and the very hairs of your head are all numbered.

There are many who do not have vital faith. They do not realize that Jesus knows all about them. They do not have the faith of the poor woman who was compassed with infirmity, and

who said, "If I might but touch the hem of his garment, I should be whole." Jesus knew all about her desire, and her faith in him, and as he was on his way to heal the ruler's daughter, he passed by the place where this poor woman was, going out of his way that she might have a chance to act out her faith. And as Jesus came near, the crowds thronged about him, and the woman pressed her way toward the Master. Step by step she gets near to him. She pressed her way until by reaching her hand through those who stood nearest him, she touched his garment, and immediately she knew that she was healed. Then Jesus turned, and said, "Who touched me?" His disciples were astonished that he should ask such a question, and Peter spoke up in surprise, saying, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately." She told him the whole story; and did Jesus rebuke her? Did he turn coldly from her?—No, he comforted her. He said, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." O, I would rather have one word of comfort from Jesus than all the wealth and all the mansions in Sydney. I would rather have one smile of approval from Jesus than all the gold of the world. I love him, I love him. I praise him for his wonderful mercy and goodness to the children of men.

It is our privilege to have an experience more precious than gold. We are to come in living faith to Jesus. We need not be among those who have only a casual faith, who get no answers of peace when they pray. We may have a living experience in the things of God; but we must take time to pray. We must take time to search the Scriptures, digging for truth as for hidden treasures. When Jesus came to the world, Satan had obscured the truth under the rubbish of men's opinions, and Jesus commanded his disciples to search the Scriptures, saying, "They are they which testify of me."

We are to be sanctified through the truth, but Jesus declares, "Thy word is truth." We can be sanctified only through a knowledge of the word of God, and that word is to become a part of our life. God has given you a Bible, and when your will is submitted to God's will, you will know what is truth. The law of God is the standard to which we are to come. It is the mirror which reveals to us our defects of character. But while it reveals our defects, there is no power in the mirror to cleanse us from the stains of sin. In looking into the law of God, we see our short-comings and failures, but there is no power in law to redeem the transgressor of law. A remedy has been provided for the sinner. A fountain has been opened for uncleanness, where Judah and Jerusalem may wash and be made clean. We must have repentance toward God. Why?—Because we have broken his law. We must have faith toward our Lord Jesus Christ, because he is the sacrifice for sin. And where do we get repentance?—It is the Holy Spirit that imparts repentance to us. Jesus draws us to

himself through the agency of his divine Spirit; and through faith in his blood we are cleansed from sin; "for the blood of Jesus Christ his Son, cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But suppose that we sin after we have been forgiven, after we have become the children of God, then need we despair?—No; for John writes, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Jesus is in the heavenly courts pleading with the Father in our behalf. He presents our prayers, mingling with them the precious incense of his own merit, that our prayers may be acceptable to the Father. He puts the fragrance into our prayers, and the Father hears us because we ask for the very things which we need, and we become to others a savor of life unto life.

Jesus came to suffer in our behalf, that he might impart to us his righteousness. There is but one way of escape for us, and that is found only in becoming partakers of the divine nature.

But many say that Jesus was not like us, that he was not as we are in the world, that he was divine, and that we cannot overcome as he overcame. But Paul writes, "Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Jesus encircled the race with his humanity, and united divinity with humanity; thus moral power is brought to man through the merits of Jesus. Those who profess his name through his grace are to sanctify themselves that they may exert a sanctifying influence on all with whom they associate. Jesus says of his disciples, "Ye are the light of the world." We are to be representatives of Christ, becoming sanctified through the truth.

There are rich treasures for us in the mine of God's word, and we must dig deep for the precious jewels of truth. The rubbish of human opinion must be swept aside, that the clear jewels of truth may be brought to light; for we want the truth on every point, that we may be sanctified through the truth. The Bible is the garden of God, and here we must learn to gather the roses and the lilies and the pinks of God's promises. We must hang them as precious pictures upon the wall of memory, and have our eyes fixed upon the glorious things of God, so that we shall be able to go through the world and not dwell upon its corruptions, or be polluted by its wickedness.

Fasten your faith to the eternal throne, and all the promises of God are at your command. When God gave his Son, he gave us all in that precious gift. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" How glad would our Lord be to see our faces lighted up with the light of his Holy Spirit. He wants us to have love and joy and peace. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." Then let us talk of the power of Jesus; for help has been laid upon One that is mighty. Isaiah says that "his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." So let us elevate our

souls through faith in Christ above the lowlands of earth, and breathe the atmosphere of heaven.

Our Contributors.

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

A GLIMPSE AT THE LIFE OF JOSHUA.

BY ELDER DAN. T. JONES.
(Walla Walla, Wash.)

"HAVE not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Josh. 1:9.

This language was addressed to Joshua on the occasion of his appointment to take the leadership of Israel after the death of Moses. The injunction to "Be strong and of a good courage," was three times repeated by the Lord and once by the people. Joshua had received the same charge twice repeated, from Moses just before the death of the latter. The occasion on which the words given above were spoken, was a very important one. The children of Israel had been wandering for forty years in the wilderness of Arabia, between Egypt and Canaan. During all this time Moses had been their leader. They had proved themselves to be a stiff-necked and rebellious people, often bringing upon themselves the displeasure of God by their murmurings and distrust. But Moses had stood between the people and the Lord as a mediator to turn away his wrath, that he should not wholly consume them. All the people who were of mature age when they came out of Egypt, with two exceptions, had fallen in the wilderness, and now their children were about to enter upon the possession of the land which God had promised to their father Abraham four hundred and seventy years before.

The land which they were about to invade was thickly inhabited by a people who were of large stature and warlike appearance. It also contained many walled cities and strong fortresses which must be taken. Moses was dead, and Joshua was to take his place as the leader of the people. They were surrounded on every side by enemies, and the faith and courage of the Israelites were none too strong. It is all-important at such a time that the leader should be full of faith, bold, courageous, and valiant. Joshua was not a novice. God does not choose such to occupy positions of great responsibility among his people. It was he who, acting as field general, discomfited Amalek before they came to Sinai. Ex. 17:9-13. He accompanied Moses when he went up into the mount to be instructed of God and to receive the tables of the law direct from his hand. Ex. 24:12, 13. He was with Moses in the tabernacle when God spake to him "face to face, as a man speaketh unto his friend." Ex. 33:11. He was one of the twelve sent by Moses to spy out the land of Canaan (Num. 13:8, 16), and though at that time a young man (Ex. 33:11), he was one of the rulers or heads of the tribes. Num. 13:2, 3. He was one of the two spies who brought back a favorable report and sought to quiet the murmurings of the people and encourage them to go over and possess the land. Num. 14:6-9. He had the Spirit of God. Num. 27:18. He, with Eleazar the high priest and a prince from each tribe, was appointed to divide the land of Canaan among the tribes of Israel, when they should come into possession of it. Num. 34:17. No other man among all the tribes of Israel had been so prominently before the people, or had made a record so satisfactory in his public services. He was therefore the one upon whom the people could the most fully unite as their future leader, so the people said to Joshua: "All that thou commandest us we will do, and whithersoever thou sendest us, we will go, . . . only be strong and of a good courage." Josh. 1:16-18.

Joshua was a man of exceptional uprightness, courage, and faith, and God sustained and honored him in a remarkable manner. It would not be to our purpose in this article to refer at length to the wars which Joshua made upon the nations which inhabited the land of Canaan, and how he drove them out and divided the land among the tribes of Israel. We will let it suffice to quote a few texts showing that the mind of the Lord was fully met in the work which Joshua did: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." Josh. 21:43-45. Twenty-four years after Joshua led the children of Israel over the river Jordan to take possession of the land which God had promised to Abraham, when he had grown old and knew he must soon die, he called the people together to give them his final charge. In the course of his address he said: "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Josh. 23:14.

Joshua's influence over the people he was called to lead, is worthy of consideration. So far as the record shows, he made no great mistakes which would give his enemies occasion to speak against him and the God he worshiped, as some prominent Bible characters have done. The influence of his life over the people was so great that although they were surrounded by idolatrous nations and were themselves prone to go into idolatry, they "served the Lord all the days of Joshua."

The fidelity and wisdom of Joshua stand out prominently in the last act of his life. When he had grown very old and knew that he must soon die, he called all Israel together, and having called the elders and rulers out from the congregation that they might stand with him before the people, he rehearsed in the hearing of all, the dealings of God with them, from the call of Abraham out of Er of the Chaldees, down to the time that they entered upon the possession of the land in which they then dwelt. After detailing the wonderful and merciful dealings of God with them, he brings them to a decision, but gives to every one the perfect liberty of choice. He says: "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell." The superiority of the true God is pointed out, but they are given perfect freedom to choose the God of their fathers or the gods of the Amorites if the service of the God of Abraham seems evil or distasteful to them. But without giving them time to parley, Joshua promptly announces his own decision, "As for me and my house, we will serve the Lord."

The decision of Joshua led the way for the people to make a similar decision: "And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; . . . we will serve the Lord, for he is our God." Joshua now shows the people that a formal service will not be acceptable to God, but that to be accepted it must be rendered in "spirit and in truth." "And Joshua said unto the people, Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the

Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord." And Joshua made a covenant with the people that day to put away all strange gods and serve the Lord. And Joshua wrote the words of the covenant in the book of the law, and took a stone and set it up as a memorial, saying, "It shall be therefore a witness unto you, lest ye deny your God." And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

So closed the life and labors of this faithful servant of God. Few others have passed through such thrilling experiences, and very few present such an exemplary and spotless life. His experience embraced servitude in Egyptian bondage, the wanderings in the wilderness, and the full and peaceable possession of the land of Canaan. If this period in the history of God's people be a type of the church in the last days, then the life, character, and work of Joshua become of special interest to those who believe we are now living in the last days.

EXORBITANT DEMANDS.

BY J. H. BEACH.
(College Springs, Iowa.)

WE hear much these days about exorbitant demands of corporations, extortion commercially and politically, etc.; but may it not also be the same in religious matters? May not those who claim to preach the gospel, be guilty of the same things? The gospel is for all mankind, and we are all entitled to it, in its purity, without any monopoly, perversion, or adulteration. We all have an interest in it, and have a right to take an interest in the manner in which it is presented to us. But sad is the fact that even now, right here, in this little city of five churches, we are not safe in going to church and taking for truth all that the preacher may ask us to receive for truth.

As an illustration, I refer to the remarks made at the recent funeral services of an infant child, in this place. For the Scripture lesson, the plain statements of Job in regard to the state of the dead (chapter 14), were read. The text was Rom. 14:9, Paul's statements that Christ is Lord both of the dead and the living. But from that point the word that men are commissioned to preach (2 Tim. 4:2) was left, and no further use made of it, not even for a single reference during the whole sermon, but instead, the opinions of men were presented. It was argued that there is really no death,—just the opposite of the scriptural statements. Hence, no mention was made of the resurrection, although it is plainly brought to view in the text. Still further, the time-honored doctrine of the good old Methodist Church on the soul question, was ignored. He said, "I trust you will not think me inferring too much, when I say I believe this child now has another little body, a spiritual body, in heaven, and is there this morning cared for by his mother and other mothers; for there is a general motherhood there, provided for the children, and there he will grow up and develop into manhood, have an occupation, etc."

He forgot to tell us what is to become of that body, when this body is raised from the dead. It is generally understood that a speaker desires his hearers to believe what he believes; but here was a special demand upon our credulity, and we feel free to say, quite an exorbitant demand. No one has a right to ask us to accept of inferences. Nor has any one a right to indulge in inferences and speculations upon the great truths and plain doctrines of the Bible. One infers too much, when he infers at all, when there is no occasion to infer. We cannot accede to such a request. How much better to present what the Bible teaches. Let us prove all our statements by the sacred word, appealing to the law and to the testimony.

NO MORE.

BY J. G. LAMSON.
(West Bay City, Mich.)

WITH what a mighty feeling fraught,
Are these two words we sometimes hear,
And yet we seldom give a thought
To all the frightful sights they rear;
We see the letters, hear the sound,
Then follow blindly in their trend,
Not thinking that their nearest bound
Is but synonymous with *end*.

When in the stillness of the night
Alone we sit and dream of those
Who long have left our loving sight,
Now sleeping in their last repose,—
The aching heart and tear-dimmed eye;
The thought, "Is God great, good, and just?"
The heavy sorrow-laden sigh;
'Tis sometimes hard in him to trust.

By faith we see an angel stand
Before the great white throne above,
The Book of books within his hand,
By it revealed the God of love;
He sees before him earth's drear waste,
Its sin and shame from shore to shore;
He hears his people cry, "Make haste;"
He swears that "time shall be no more."

No more will sin and shame appear;
For Christ has conquered sin and strife;
No more will death and pain be near;
For death is swallowed up in life;
No more shall tears bedim our eyes,
No more shall grief-tossed hearts be sad.
No more! For now our anthems rise,
And we with him are always glad.

PAST, PRESENT, AND FUTURE.

BY ELDER WM. INGS.
(St. Helena, Cal.)
(Continued.)

THE future inheritance of man is subject to his own choice. That which was lost through Adam's disobedience can be regained only through obedience. "Repentance toward God, and faith in our Lord Jesus Christ" are the only means by which restoration can be accomplished. "For the Son of man is come to seek and to save that which was lost." Luke 19:10. The dominion which was lost through Adam's disobedience is in the hands of Satan, and if taken by another, it must be by one who has greater strength and power than Satan, and it must be one outside of the human race,—one who has not fallen under power of the great deceiver. Christ, who was equal with the Father, has undertaken this work of redemption. He came to earth to measure strength with the arch-rebel. In every attack Christ came off victorious. He was tried upon the very point on which man fell—appetite. When Satan saw his defeat on this point, he tried other measures. In fact, Christ was tempted on "all points like as we are," yet he stood the test. He showed himself stronger than Satan, and came off victorious. It is through Christ that the dominion lost must be regained. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8. This dominion mentioned by the prophet is the same once held by Adam, the same as our first parent sold to Satan. The work of redemption has cost the life of One who had no sin. It was through love for the human race that he submitted to the fierce assaults of demons. His agony in the garden of Gethsemane was the result of man's transgression. In this we see the great love that he had for the fallen race, and yet in all his sufferings, even upon the cross, he prayed for his greatest enemies. All of this suffering was for man's benefit, to bring him out of his fallen state and bring him into favor with an offended Father, and to re-instate him in his lost inheritance. The penalty of transgression is death. Christ became man's substitute; and in thus doing, he became the heir of the world. The promise of this was made through Abraham. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many;

but as of one, and to thy seed, which is Christ." Gal. 3:16. Christ is the one through whom the promise must come, and this promise is based on obedience; and those doing the works of Abraham will be counted as Abraham's spiritual seed. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. It is by a connection with Christ that we regain the dominion; it is by faith and works that we acquire a right to this inheritance.

The blessings to be enjoyed in this prospective home are not in the power of man to describe. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." Isa. 64:4. Man cannot by his finite vision realize to the fullest extent the blessings in store for the faithful. Peter speaks of it as an "inheritance undefiled, and that fadeth not away." From these two texts man can have some idea of the glorious future. The earth as it now appears is not what it will be when the curse is removed. Now thorns and thistles and every conceivable hindrance to man's prosperity invest the earth. The earth has undergone a change, and ragged mountains and the desert plains meet the eye in every direction. But how different it will be when it is restored.

How glad man should be that God has left on record such vivid descriptions of the new earth: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2. Then will the earth be brought back again to its Eden beauty, and the city of God, the New Jerusalem, will be the capital of Christ's kingdom; with its gates of pearl and walls of jasper; with its twelve foundations, and its streets of gold; with its tree of life, and fountain of pure water of life, and the beautiful mansions prepared by the Redeemer. As we contemplate these things, we can have a faint conception of its magnitude and its beauties. Then will be re-instated the same garden once occupied by Adam, the very identical trees, the same shrubs from which man would have beautified his home, had he remained loyal.

(Concluded next week.)

"MY SHEEP HEAR MY VOICE."

BY ELDER N. ORCUTT.
(Moultrie, Fla.)

THE Saviour says of those who belong to the fold of which he is the shepherd, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. . . . No man is able to pluck them out of my Father's hand." John 10:27-29. He is the Good Shepherd. He goeth before them, and the sheep follow him: And here the word "follow," means to obey. They follow him through temptation, conflicts, tribulation, sorrow, and persecution. They have a work to do, "to walk, even as he walked." 1 John 2:6. "Because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Pet. 2:21. His footsteps lead in the path of willing obedience, the path so plainly marked out in the word of God.

We must "lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1, 2. "Be ye doers of the word, and not hearers only, deceiving your own selves, . . . being not a forgetful hearer, but a doer of the work." James 1:22, 25. If we would have eternal life, we must "keep the commandments."

Matt. 19:17. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13. The same idea is expressed in Heb. 13:20, 21: "Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight."

We must "by patient continuance in well doing seek for glory and honor and immortality." Rom. 2:7. "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:12. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:8. "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. . . . Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Pet. 1:5-10. "Abide in me, and I in you. . . . I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:4-7.

And yet, while the Bible is filled with such testimony as the above, and with the oft-repeated declaration that men shall be judged and rewarded according to their works, men professing to be giving the third angel's message, tell us, while we speak of our weaknesses, and of our desires to overcome, and our determination to strive to enter in at the strait gate, that "Christ will do the work, if you will let him;" "God will do all the work, if you will only submit to him."

We have great cause for gratitude, that the Lord has given us a rule by which to test these and all other doctrines that are presented for our acceptance. The holy Scriptures are able to make us wise unto salvation. They are given by inspiration of God, and are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. The Lord says by his prophet (Isa. 8:20): "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." And again: "Before accepting any doctrine or precept, we should demand a thus saith the Lord in its support."—"Great Controversy," Vol. IV, page 413. It is not only our privilege, but our duty to bring every doctrine to this test.

We leave it for the readers of our good paper to decide whether the doctrine that our heavenly Father or his Son will do the work for us, will endure that test, feeling fully assured that they will be constrained to decide that each person has an individual work to do, and, that when the Lord says, "Work out your own salvation with fear and trembling," he does not mean that he or his beloved Son will do that work for us.

We fully believe in the absolute necessity of exercising faith in God, and in his Son Jesus Christ. Without faith it is impossible to please God. Heb. 11:6. Condemned as sinners,—transgressors of the law of God, by faith alone can we be justified. And while we hold up and magnify faith, we must go to his word and learn what more he requires of us. And we shall learn that there is no justification for the individual living in known disobedience,—learn that we are still under obligation to keep his commandments (Matt. 19:17), to fight the good fight of faith and lay hold on eternal life (1 Tim. 6:12)—learn that we must add to our "faith virtue and to virtue knowledge," etc. 2 Pet. 1:5-10. We shall learn that it is only those who do the will of our Father which is in heaven, that shall enter into the kingdom of heaven. Matt. 7:21.

And eternal life is promised only to those who "believe on the Lord Jesus Christ," who "by patient continuance in well doing seek for glory, and honor, and immortality," who "keep the commandments," etc. If it is our Father in heaven, or our dear Saviour, who does the work, what have we to hope for? It is those who do the work, who receive the promised reward,—those who run with patience the race set before them, looking unto Jesus, the author and finisher of our faith, who receive the prize. May the Lord help us so to run that we may obtain.

The law of God is the rule of life (James 1:25); it will be the rule in the judgment (James 2:12); sin is the transgression of it (1 John 3:4); known disobedience to it will condemn every man from Adam to the last born. Just so far, and in the same sense, as Adam, or Abraham, or Noah, had a work to do, so have we. And as God did not do their work for them, so he will not do ours for us.

No faith that does not go hand in hand with obedience can justify its possessor. (See James 2:20-24.) And we must remember that Jesus is saying to us, "Without me ye can do nothing," and may rejoice with Paul that "the Lord is my helper, and I will not fear" (Heb. 13:6), and "I can do all things through Christ which strengtheneth me." Phil. 4:13. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." Isa. 40:11. But the sheep must hear his voice and follow him.

HIRELINGS.

BY E. HILLIARD.
(Duluth, Minn.)

THE Saviour, the true Shepherd, contrasts himself with a hireling,—one who has no care for the sheep. He says: "I am the Good Shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep." John 10:11-13.

He whose sins have been forgiven by the One who gave his life for the sheep, whether he be a minister or layman, will feel under the deepest obligation to use his influence in caring for the sheep of the fold, and will feel like doing all in his power in looking out the lost ones.

Sometimes the wolf of trouble enters the fold. There is a stir among the sheep. Some flee to the Good Shepherd for help, while some undertake to fight the fiend single-handed and alone. Others (hirelings, of course) flee and leave the sheep to perish. How do they flee? "O," say they, "if brother A. and sister B. are going to be allowed in the fold, I shall attend meetings no more."

No matter what becomes of the sheep and lambs or the fold. As far as their influence can be instrumental in scattering the sheep, they propose it shall be felt. All such are hirelings, and until they are thoroughly converted, will do untold harm among the people of God.

We have known of many making the request that their names be taken from the church-book. Invariably the request is made because of some reproof, personal slight, or fancied wrong. We have never yet known one who made such request, to be in the right. They are usually hirelings, and ready to flee before the wolf has even come in sight.

Some are quite willing, yes, even anxious, to take an office of trust, and while everything moves off smoothly, they appear to do well enough; but the moment the wolf of fault-finding enters, they resign their office, or if they hold it until their term expires, they declare they will never again assume the care and responsibility. Such are as truly hirelings as the one in the Saviour's

illustration, who left the sheep to perish while he made safe retreat.

O, how few are willing for the sake of the Good Shepherd, to stand by the cause when it is in peril! How we must look in the eyes of Him who laid down his life for us, when he sees us forsake the fold because there are some in it who we think are not right. Did not Christ, our great Pattern, bear with a Judas? Did not he plant the kiss of friendship on his lips the very hour he betrayed him? How pitifully he glanced upon Peter when he thrice denied him and swore that he knew him not! Strange, indeed, that we who are all guilty, cannot bear things from one another, when he who was innocent bore so much for us!

If all would commit the following scriptures to memory, and live up to them, there would be less trouble in our churches: "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 2:19, 20.

Many will not take it patiently whether innocent or guilty. The moment a report is circulated that is partially true, they are eager to trace out the offender, prove the falsity of the report, and cover that part which is true. If guiltless, they seem to think they are ruined unless every false statement is met and refuted. O, how unchristlike! How much better to let false reports run themselves to death, and then character will shine brighter than ever.

Reputation is not character. Nothing but our own conduct can injure our character, and when injured, nothing but the precious blood of Christ, through humble repentance and confession, can wash it clean.

WAS MOSES A MEDIATOR OF THE OLD COVENANT?

BY WILLIAM BRICKEY.
(Kimball, Minn.)

WE have lately heard this denied, and to maintain such position, 1 Tim. 2:5 is quoted: "For there is one God, and one mediator between God and men." True, there is only one mediator who gave himself a ransom for all, (verse 6), but I am unable to find a passage stating that Christ was mediator of the old covenant. By way of contrast, he is said to be mediator of a better covenant (Heb. 8:6)—of the New Testament. Heb. 9:15.

But we are told that Moses is never called a mediator at all. I think this is true, but this is not conclusive by any means. The ten commandments are never called "the moral law" in the Bible, but we know they are. The law of Moses is never called the "ceremonial law," but we know it is. I care not so much for what a thing is called, as for the thing itself.

What is a mediator?—"One who mediates . . . between parties at variance;" intercessor; advocate; propitiator; "by way of eminence, Christ is called the Mediator."—Webster. Did Moses intercede for the people? Ex. 32:32. Did he not stand between God and the people? Deut. 5:5; Ex. 19:5-9; 20:19-21. When the people could not endure the voice of God, what did he promise them? Deut. 18:15-18.

Christ is a mediator, and it is plainly stated that he should be like Moses. As the Aaronic priesthood prefigured Christ, so did the Mosaic mediatorship. Surely there are two houses of Israel. Isa. 8:14. Moses was faithful in his house. Num. 12:7; Heb. 3:2-6; 1 Tim. 3:15.

—Where Christ brings his cross, he brings his presence; and where he is, none are desolate, and there is no room for despair. As he knows his own, so he knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—E. B. Browning.

The Home.

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

THE TRAMP'S TICKET.

As Jerry Wetherell lounged lazily along the street toward the school-house, uncertain whether to "go on, or to stay out and make a lark of it," his eye was caught by a little square of green on the pavement at his feet. Moved by an impulse of curiosity, he stooped, picked up the bit of pasteboard, and read what was printed on it:—

GOOD
FOR 1 DAY'S
WORK.

"Some tramps," commented Jerry, and that style of benefaction not being just what he was after, he was about to fling it away. "What humbugs those gentlemen of leisure are!" he said, when a sudden thought struck him, which brought a conscious smile over his face, and made him hold his hand. "Well, I suppose I'm not exactly the style of person to come down very heavily on anybody for idleness, even tramps. Judging from appearances, if I didn't have a father to support me, I should be very likely to follow their profession myself. Then please tell me why I should put on airs, and hold my head so many miles above them?"

He looked at the little card quite soberly, his own idea had come to him with a sort of shock.

"I believe I'll try it," he said presently, "for a change. There is nothing like it to spice things up with. I will just hold on to this second-hand tramp's property for a little. Maybe I might catch something else from it than the small-pox."

By dint of unusual exertion, Jerry managed to reach his seat just before the roll was called. When he answered to his name, the teacher involuntarily glanced up from his book, the scholars smiled and nudged each other, and one boy, several rows away, cautiously rose up, and reached over the benches to shake hands with him. All through the morning the crumpled green card lay face up on Jerry's desk, and all through the morning Jerry plodded away at his lessons, obstinately refusing to respond to the many advances for "sport," made to him by his usual companions in mischief.

"Say, Jerry," said Bob Hale, when he got a chance, at the short recess, "tell us the news. What is the matter with you? You seem to have what Dr. Archer calls aspirations."

"Not many," said Jerry, with a grin.

"What is wrong with you, then? Aren't you feeling well?"

"Never was better in my life."

"I believe you. How long will you stay so?"

"I am only on for the day. I don't believe it would suit me for a steady job. But I say, I want you fellows to stand off now and give me fair play. Keep the crowd out of the ring, and not let the game be interfered with."

"What is the game?"

"Well," explained Jerry, with some gravity, "you see I want to prove to myself that I can put in a day's solid work if I choose. Then after that I probably won't choose. But coming over this morning, my thinking apparatus had the impudence to manufacture the idea that the reason I was such a do-nothing was that it was the only career open to my particular set of attributes. I couldn't stand that, you know. I was bound to live it down."

"It is hard on the rest of us," said Al Curtis, "to look at you digging away at your books as though the pursuit of knowledge were your one object in life. It is enough to ruin the grade of every other fellow in the school. I haven't been able to settle my mind this morning."

"Things must be queer all round, then," said Bob. "It won't do to tamper with Al's mind, Jerry; the school record depends on him. So

you can come down off your high horse with a clear conscience, as a matter of duty."

At a call from another part of the playground, Bob and his friends took themselves off, leaving Jerry and Al alone together. It was not often that these two boys found themselves together, separated as they were by the length of the class; Al the best student in the whole school, and Jerry the worst.

"Don't trouble about me," said Al, taking up Bob's last speech, "I could soon get used to it."

"I don't think I could," said Jerry, carelessly, "but, if you don't mind, I believe I will see my experiment through, as far as it goes."

He was about to move away after the others, when Al put out his hand, with an impulsive gesture to stop him. Jerry paused, and looked at him inquiringly.

"Perhaps you'll think I have no right to say anything about it," began Al, "and you can tell me so if you like, when I get done. But I've often wondered why a fellow like you should be willing to—to—not make a bigger thing of himself. Talking of minds, yours is about twice the size of mine; you can see a thing through and through, before I have decided which way to look."

"I'd like to know where you found that out," interrupted Jerry. "O, at base-ball games, and picnics, and such things. Not very much in class, I must say. And I may be wrong about it, but I don't think I am. I think you could get lots of satisfaction out of yourself, if you would take the trouble. I don't believe you get very much now. But what I want to ask is, When you've made the start, why don't you keep ahead?"

Jerry did not laugh away the question, as Al had half expected him to do; he did not answer at all, only looked down thoughtfully at the ground, as though waiting for something more. Al had not intended to say anything more, but as the pause lengthened, he at last broke it. "Jerry," he said, "you know I think it's an awful waste and pity to let the weeks slip by with nothing to show for it. This world is a pretty fine place to be in, if you want to lay up a fortune for yourself and your neighbors; but if you are only here for enjoyment, I don't believe you will find it's much. Life is a poor thing with some things left out of it. You know what they are."

Al flushed and stumbled somewhat over his little speech, and perhaps neither of the boys was sorry that the ringing of the school bell should put an end to their talk. They hurried into the house, Jerry turning back for a moment as they reached the steps, to say: "I'm much obliged to you, Al; I am, for a straight fact. It isn't often that any one puts himself out to look after me, and when he does, I appreciate it. They say preaching is easy, but you and I know better. It isn't, for boys, anyway. If I was in a hole, and had to choose between the two, I'd rather practice a good deal."

Before school was out, Jerry, though he stuck obstinately to his resolve, had quite made up his mind to let the experiment end with the day. Untrained to study, as he was, he found it very difficult to keep his thoughts on his books, and then when, after all his work, he failed in more than one recitation, he was secretly deeply mortified, in spite of the bold face he put upon it. "I didn't shine much, did I?" he said, as the boys poured out into the street on their way home, "but if anybody thinks, after this, that I am not capable of exertion, he doesn't know how to take evidence, that's all."

"We wouldn't think so for the world," said Bob Hale, "and all the evidence is in now, I hope. It has been as dull as Sunday in school to-day. We'll have to get out something great for to-morrow, to make up for it."

"What is your opinion of my mind by this time, Al?" asked Jerry, dropping a little behind the others to put the question mockingly. "I

can recite almost as well when I try, as when I don't."

"My opinion has n't changed any since recess. I never said you could work a miracle. You can't expect to drop out of the race for miles and miles, and then by spurting a little, catch it all up in a day. Keep on, though, and you have a good chance in the long run of coming out ahead of the whole crowd."

"Thank you, no! I don't believe I'll put my name down for the long run; the short one has taken all my wind. I expect to be out of breath for a week. But I made my point, you see; I proved I could work."

"If I were you, I'd prove I could win."

"'Tis not in mortals to command success," quoted Jerry.

"I beg your pardon. The directions say: 'So run that ye may obtain.' What does that mean?"

The reverend Mr. Archer was just leaving the house as Jerry reached home, and he stopped for a few moment's chat on the door-steps.

"What is the matter with everybody?" Jerry asked himself, when dinner was over, and he was standing alone at the dining-room window. "There seems to be a perfect epidemic of preaching going about the town; I never knew anything like it. First the tramp, then Al, and now the regular parson to finish the thing off, and give it some style. Why, it looks like a conspiracy, as though somebody were plotting an actual raid on me. Who can it be?" A swift and unexpected reply to this question dropped itself into Jerry's mind, and brought a look to his face which few people ever saw there. He drew the little green ticket from his pocket, and laid it before him on the window-ledge. "They'd want to swear me in for a lifetime, I suppose. 'Good for—well, say sixty years' work;' a pretty long pull that would be. I wonder how much a fellow could do in sixty years, if he was 'obtaining,' every day right along. Just living on for nothing in particular, really, is insufficient; Al had me there. Life, taken so, isn't enough, but then the trouble is, that taken their way, it's too much. It would give you a lot of bother to be always hunting for the best thing; there'd be a good deal of satisfaction in finding it, though. I tell you, Dr. Archer wrapped what he had to say up small out there on the porch, which didn't keep it from weighing like lead: 'You can't make anything out of shirking, Jerry, but a mean business. The lowest sort of men despise it; and how miserably poor it looks to God, we can't imagine.' That sort of talk makes you feel uncomfortable, as if you owed the world a living; it puts you right down on the tramp list again." The slow minutes passed one by one, and still Jerry did not move from his post at the window. At length he roused himself, and whispered half aloud in the empty room. "I declare, I believe I'll apply for regular employment, and belong to the respectable part of the community. There's no hope but that I can get it. Some tramps can't; but I'm not that kind. I'm just the plain, ordinary loafer, and can have all the work I want any minute."

The next morning, when Jerry got to school, he called out at once to Bob Hale:—

"You were right about one thing yesterday, Bob; I have got 'aspirations.' I didn't know it then, but it is a plain case to-day, I am all broken out with it. It's catching, too; you'd better keep away from me and Al Curtis."

Bob laughed aloud. "You and Al Curtis! A nice cross-team you've got there; I hope they'll pull well together in harness."

At the end of the year, Jerry was first in the class, and Al second.

"I have taken your place, Al," Jerry said, "but I don't apologize. The further along I get on the King's highway, the bigger reward you'll have by and by, for having pointed out the road to me, in the first place, and for making up rescue parties every little while since, to head me off, when I was bent on turning down a side-track."—*Sally Campbell, in Interior.*

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.

ATHENS.

LEAVING Smyrna at 2 P. M., next morning we were in Piræus, the harbor of Athens. From Piræus to the northwest, extends a plain about twelve miles in length and five miles in width. The mountains inclosing the plain are barren, limestone rock. Five miles from the harbor, on the eastern border of the plain, is Athens, situated between two high limestone rocks, each nearly a mile in circumference at the base. On the one to the southwest, is the world-renowned Acropolis. It rises almost perpendicularly some 200 feet above the city, and is conspicuous far and near. The upper surface is about 400 ft. x 1,000 ft. Upon, and immediately around, the Acropolis were situated the world's masterpieces of art, the ruins of which rise in grandeur to-day.

The Acropolis is ascended from the west by several series of marble steps, at the top of which massive buildings and several rows of Ionic and Doric pillars constitute the inner gate. All is composed of the finest white marble. On entering this door-way, one beholds a sea of marble pillars and blocks lying about in the wildest confusion. To the left are some well-preserved portions of the Temple of Erechtheus, and to the right stands the Parthenon, the masterpiece of the Acropolis, dedicated to Athena, the chief goddess of Athens. The building was constructed under the patronage of Pericles, 453 B. C. Its dimensions are 104 ft. x 250 ft. The outer portion of the building is supported by 46 Doric pillars, 6 feet in diameter at the base, 4.8 feet at the top, and 34 feet high. The entire structure is composed of white marble. Though it has been standing 2,300 years, the portions remaining are in a better state of preservation than many tomb-stones not a hundred years old.

The gables were adorned by 50 life-size statues; the 520 feet of frieze contained 92 groups. The artistic portion of the work was executed under Phidias, founder of the Attic school, and one of the greatest masters of Greece. His masterpiece, the glory of the Parthenon, was the goddess Athena, thirty-six feet high, executed entirely in ivory and gold.

Besides those already mentioned, there were other temples in the Acropolis, and a forest of statues and altars dedicated to the gods. From this summit, one has a magnificent view of the city below and the country around. Standing here, one can read much of the history of Greece in the monuments and noted places in sight. Eight miles to the southwest, are the straits of Salamis, where, 480 B. C., the great naval engagement between the Greeks and Persians took place. Three hundred Greek ships bravely met and totally routed 1,000 Persian ships, while Xerxes, seated on a silver based throne, and surrounded by his counselors, beheld in dismay the destruction of his fleet and noblest warriors.

Among the extensive ruins below, on the southern slope of the Acropolis, are two theaters, the largest of which, that of Bacchus, had seating capacity for 20,000. Ten minutes' walk to the southwest is a plain prison cut into the rocks, where it is claimed Socrates was imprisoned. To the northwest, stands the Temple of Theseus, the best preserved monument of Grecian art. A few paces to the east are the stately ruins of the Temple of Jupiter Olympus, excepting the Temple of Diana at Ephesus, the largest of the ancient heathen temples. Sixteen huge pillars are still standing, on one of which, in the Middle Ages, a so-called pillar-saint took up his lofty abode.

Passing many smaller monuments, we note Mar's Hill, or the Areopagus, a limestone rock rising 100 feet above the city, 125 paces to the

northwest of the Acropolis. Here is where the ancients of the city met for council. Square, smooth places on the top of the rock indicate the position of altars. Here is where the apostle Paul stood when he declared the true God to the Athenians. Acts 17. Below, it is claimed, was the ancient market; and this is doubtless where the apostle disputed daily while in Athens. Standing on the rock, Mar's Hill, one could easily address hundreds below. From this point is a fine view of the Acropolis. As the apostle stood amid the altars, and viewed the unequalled splendors and riches of the Acropolis, we do not wonder that his heart was stirred at the idolatry of the city. Just below Mar's Hill are the ruins of a church dedicated to Saint Dionysius, the alleged first convert of Athens. Acts 17:34.

The city at present occupies the ancient site, and has a population of 85,000, including the suburbs. In the time of Pericles, the population is estimated at 300,000. It is quite modern in appearance. German and Austrian architects have done much for the city. The buildings in some quarters are composed almost wholly of white marble. The predominant religion is the Greek Catholic. Little or no missionary work is done.

Some general items touching the present state of Greece, we will reserve for a future number.

H. P. HOLSER.

BRITISH WEST INDIES.

I SAID good-by to brother and sister Hutchins and many other friends at Ruatan, evening after Sabbath, Jan. 2, and went on board the sailing schooner "F. B. Hiller," which was to take me to Jamaica *via* intermediate islands. This schooner is about the size of our own schooner the "Pitcairn," although differently constructed. I found that the owners of the vessel, with their families, were on board for the trip, who with others as passengers, made very pleasant traveling companions. We touched at Oak Ridge next day, fifteen miles up the island, where I preached in the Baptist church, by invitation of the pastor. Monday we called at the small island of Barbarat, which belongs to the owners of the vessel, and where they have fine cocoanut gardens and a large herd of stock. The island has about five thousand acres, but only two or three families live on it. Tuesday we stopped at the island of Bonacca to take on the water supply for our journey. This island has a population of less than a thousand, and has no religious workers at all. Wednesday we set sail for Grand Cayman, but as we had a head-wind all the way, we did not reach it till Tuesday morning following. Grand Cayman is a level but very beautiful island, with a population of about five thousand, and belongs to Jamaica. Here I was warmly received and entertained by the friends of the young man whose funeral sermon I preached at Ruatan, the second day of my stay there last November. He died there very suddenly, away from his wife and home friends, who could not know of his death for weeks. I did not know then that I should ever visit them, but was glad of the opportunity of doing so. His father is one of the Presbyterian ministers at Grand Cayman, and his father-in-law is the captain of our schooner.

We remained here till Friday night, and I spoke to a congregation of over four hundred, at a specially appointed service in their large church on Thursday evening. The Presbyterians have eight places of worship on the island, and are the only denomination represented here. The schools of the island are in a good condition.

We left in the night, Friday, and the following Tuesday morning sighted Jamaica. Toward evening we cast anchor in the harbor at Montego Bay, on the northwest side of the island. On Wednesday, Jan. 20, I went on shore, and soon found a hospitable home with Rev. C. Chapman, the Baptist minister, who did everything in his

power during my stay on this side the island, to make it pleasant for me. He gave me letters of introduction to ministers and friends at other places which I am to visit on the island, also to some in Hayti and Madagascar.

On Thursday I went by coasting steamer to Lucea, eighteen miles down the coast, where we had some interested correspondents. I spent the night, and returned Friday twenty-five miles by royal mail coach. On Sunday I preached morning and evening for Mr. Chapman in his pleasant church. I was surprised at the size and appearance of the congregations. There were about seven hundred people present at each service, and of a very intelligent and substantial appearance, mostly blacks, with a few colored ones, but very few whites. The Lord blessed in speaking to them, and I trust good impressions were made which may be lasting. While here, I visited some with whom I have had correspondence, and altogether felt that my short stay here was a profitable one.

Monday afternoon I took coach again for Falmouth, twenty-two miles up the coast, and stopping there over night, left at 5 A. M., Tuesday, for a journey of sixty-two miles by coach over the mountains to Evarton, on my way to Kingston. This gave me an excellent opportunity to see the interior of the island, of which I will speak more particularly in the March number of the *Home Missionary*. We reached Evarton at 3:30 P. M., and there took the train for Kingston, arriving at 5 P. M., after a slow ride of thirty-six miles.

I have now been in Kingston eight days, and have formed many pleasant acquaintances here. As an evidence of how the Lord has opened the way for me to become acquainted with the people, I will state that during this time I have been busy as follows: Thursday evening last, I gave a short address in the prayer-meeting at the Presbyterian church, by invitation of the pastor, Rev. Mr. Brathwaite, and Sunday evening preached at the same place, when the house was filled, and many listened at the windows outside. Sabbath morning I spoke to a small congregation at the home of brother W. H. Palmer. Sunday morning I preached in the Christian church, by request of the pastor, Rev. Mr. Randall, and at 4 P. M. to a congregation of young men at the rooms of the Young Men's Christian Association. Monday at 10 A. M., in company with Rev. Mr. Pratt, I attended chapel worship at the penitentiary, and spoke to the inmates, over four hundred in number; at 5 P. M., same day, addressed about seventy-five members of a large Bible class in the St. Michael's church (Episcopal). To-night I am to go out in the country four miles, to preach, and to-morrow night to Spanish Town thirteen miles away. Friday evening I am to speak on the Second Coming of Christ, at brother Palmer's, and have another service appointed at the same place Sabbath at 11 A. M. Evening after Sabbath, I am to hold a Bible reading at the home of a gentleman who has for many years been a book-keeper in the Colonial Bank, who with his sister is convinced of the truth. Sunday morning I am to preach in the large Baptist church, and expect to take steamer Sunday afternoon for Hayti, thus closing a short but very busy visit to this important island.

Aside from these public services, I am doing a good deal of visiting and personal work for those who are keeping Sabbath or interested in the truths for our time. I must mention one case, that of sister Margaret Harrison, to whom reference has been made in the *Home Missionary*. She is a lady of refinement, who has had an experience that has fitted her for great usefulness in the cause of God. For years she has been giving her time and strength unselfishly to labors of love in the hospitals and prisons of the city. Becoming convinced of the truth by reading and the faithful correspondence of sister Strong, secretary of the International Tract Society, she has for some months been obeying the truth and doing what she could to reach others with it. I believe the Lord will continue to bless her efforts,

and use her as an instrument to rescue many and lead them to the true source of light and truth.

Like every field which I have thus far visited, I find here unlimited opportunities for labor. The fields are white for harvest. Where are the devoted, consecrated laborers to gather the sheaves of grain?

I shall submit the condition of the work here in detail to the Mission Board, and as I may labor in other fields, I hope to hear ere long, that some provision has been made for the British West Indies. I am enjoying the best of health, and although exceedingly busy from early morning till late at night, find that the Lord is verifying his promise to strengthen and support me continually. I received gladly a few letters here from my family and others at home. I hope to join Elder Ball at Antigua about the first of March, and spend a few weeks with him in the islands where he has been laboring.

Kingston, Ja., Feb. 3, 1892.

L. C. CHADWICK.

Special Mention.

WHAT THEIR OWN TEACHERS SAY.

As reported in the *Telegram Herald* (Grand Rapids, Mich.) of Dec. 30, 1891, the pastors of that city, having become greatly concerned over some proposed concerts on Sunday evening by the Oratorio Society, by public resolution requested that said concerts be given on some other evening of the week. Elder L. G. Moore, in the paper of above date, asks the pastors why they are so solicitous over the matter, and says:—

Is it not simply because they propose to hold them Sunday evening? Is not that just the evening they should be held, in order to "draw the masses away from the gilded haunts of sin?" "Yes," you say, "but then Sunday is holy time, the Sabbath, you know."

Now, my brethren, you know, and the masses know better; so don't claim any holiness for Sunday until you are in better shape to prove it. And even if Sunday is holy, the day has gone at sunset. "The evening and the morning" constitute the day as God reckons time. Gen. 1:5. At sundown the second day of the week begins. But why all this talk about Sunday sacredness when the leading men in the denominations that you represent, admit that there is none? For proof I appeal to such testimony.

The M. E. Theological Compendium says: "It is true, there is no positive command for infant baptism, nor is there any for keeping holy the first day of the week."

Richard Watson, in his *Theological Dictionary*, says: "Now there is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."

Luther Lee, D. D., says: "There is no express commandment for observing the first day of the week as a Sabbath, and yet it is almost a universal custom."

Lyman Abbot, editor of the *Christian Union*, says in that paper of Jan. 19, 1882: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. There is no scriptural authority for so doing, nor of course, any scriptural obligation."

Dr. Heylyn (Eng.) says: "Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate, no Sabbath set on foot by them upon the first day of the week."

Neander says: "The festival of Sunday . . . was always only a human ordinance; . . . far from the early apostolic church; to transfer the law of the Sabbath to Sunday."

Bishop Jeremy Taylor says: "The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there were none."

You cannot be ignorant of these facts.

Why then so solicitous about the morals of others, when you yourselves are at fault?

You claim, my brethren, to be the divinely appointed expositors of God's truth. Why not heed the injunction, then, and preach the truth?

God says that the Sabbath is the seventh day of the week. Ex. 20:10. He says also that "the Sabbath is holy," and has told us to keep it holy. Has he in a single instance ascribed any sacredness to Sunday?—None whatever, as your church authorities admit. Why then do you persist in "teaching for doctrines the com-

mandments of men?" If we fail to do our duty, and the people go wrong, who is responsible, I ask?

Ought you not seriously to consider this?

If you cannot reach the masses, and others can, why object? Are you above the conservators of the public good? Does not God hold all responsible? If, then, the Oratorio Society can reach the masses—those who seldom if ever enter the sanctuary—and do them good, why say them nay? Is it not lawful; nay, is it not obligatory upon all to do what they can for the betterment of mankind?

INGERSOLL'S CREED.

REV. A. G. WILSON discoursed Sunday evening, June 2, on "Modern Infidelity," of which Robert G. Ingersoll is the accredited high priest. He gave Ingersoll great credit for wit and shrewdness in quoting from Tom Paine and the Bible, but none for originality or logic. To show how nearly the parson told the truth, we give a few extracts from the lecture of Ingersoll on "What must we do to be saved?" and the parallel Bible quotations [It also shows that all the good principles infidelity knows anything about, it borrows from the Bible.—ED. REVIEW.]:—

Ingersoll.—Honest industry is as good as pious idleness.

Bible.—Faith without works is dead.

Ingersoll.—Christ believed the temple of God to be the heart of men.

Bible.—Know ye not that ye are the temple of the Holy Ghost?

Ingersoll.—If I go to heaven, I want to take my reason with me.

Bible.—Then I shall know even as I am known.

Ingersoll.—Fear is a dagger with which hypocrisy assassinates the soul.

Bible.—Perfect love casteth out fear.

Ingersoll.—If I owe Smith ten dollars, and God forgives me, that doesn't pay Smith.

Bible.—Render unto Caesar the things that are Caesar's.—Owe no man anything.

Ingersoll.—Reason is the light of the soul, and if you haven't the right to follow it, what have you the right to follow?

Bible.—Brethren, be not children in understanding, but in understanding be men.

Ingersoll.—If you go to hell, it will not be for practicing the virtues which the Sermon on the Mount proclaims.

Bible.—If ye know these things, happy are ye if ye do them.

Ingersoll.—I will never ask God to treat me fairer than I treat my fellow-men.

Bible.—If ye forgive not men their trespasses, neither will your Father forgive your trespasses.

WHAT LONDON IS.

In view of the interesting fact that we have established a head-quarters in London from which the present truth is rapidly going forth to England and all her colonies, if for no other reason, the following newspaper clipping concerning the great city will be of interest to all our readers:—

London has an influence with all parts of the world, represented by the yearly delivery in its postal districts of 295,803,300 letters.

It covers within the fifteen miles' radius of Charing Cross nearly 700 square miles.

It numbers within those boundaries 4,788,657 inhabitants.

It contains more country-born persons than the counties of Devon and Gloucester combined, and 47 per cent of its population.

Has a ratable annual value of property, owned by persons in all parts of the empire, of £27,405,488 within the district of its Metropolitan Board of Works.

Has a birth in it nearly every three minutes. The annual number of births is 162,943. Has a death in it nearly every five minutes. The annual number of deaths is 96,954.

Has 247 persons every day, and 90,000 annually, added to its population within the circle named.

Has 71 miles of new streets opened, and 21,589 new houses built in it every year.

Has 1,000 ships and 9,000 sailors in its port every day.

Has 65,635 vessels, with a tonnage of over 16,000,000, enter and leave its port every year.

Has 10,000 Hindus, Chinese, Africans, and other natives of the East annually entering its docks.

Has 89,975 annually taken into custody by its police. Has more than one third of all the crime in the country committed in it.

Has 43,286 persons annually committed for drunkenness and disorderly conduct by its magistrates, representing more than one half of the crime of the metropolis.

Comprises 100,000 foreigners from every quarter of the globe. The census returns (1891) give 55,035 only as the number born abroad; but the children of foreigners born in London generally retain the language and religion of their parents.

Contains more Roman Catholics than Rome itself.

Contains more Jews than the whole of Palestine. The *Jewish Chronicle* estimates the number of Jews in London at 39,853. The total number in Palestine is estimated to be 12,000.

Contains more Irish than Belfast. The census returns give 91,171 only as born in Ireland; the population of Belfast is 174,412; but the London-born poor Irish retain their national characteristics for several generations. According to Cardinal Manning's secretary, the number is 200,000.

Contains more Scotchmen than Aberdeen. The census returns give 41,029 only as born in Scotland; the population of Aberdeen is 88,125. The same remark as to the Irish, however, applies, though in a less degree.

Contains more Welshmen than Cardiff. The census returns give 22,262 only as born in Wales; the population of Cardiff is 39,536. The same remark applies.

Again: it has so many beer-shops and gin-palaces that their frontages would, if placed side by side, stretch from Charing Cross to Chichester, a distance of 62 miles. Estimate for total number, 11,000, with an average frontage of only ten yards.

It has upwards of a million of habitual neglectors of public worship.

It has 60 miles of open shops every Sunday. The number of open shops (exclusive of public-houses and street-stalls) on the half of London covered by the operations of the London City Mission is 11,329. With an average frontage of only six yards, this would give 38 miles.

It has need of 1,500 additional churches and chapels. The following is the number of places of worship: Church of England, 911; Non conformist, 1,070; Roman Catholic, 103. Total, 2,084. If we estimate for these an average accommodation of 750 per building, and accept the provision required as at 58 per cent, the deficiency in the religious accommodation for Greater London is no less than 1,166,990 sittings, i.e., 1,556 places of worship, each accommodating 750.

THE WORK OF THE DESTROYER.

In the "Great Controversy," Vol. IV, after referring to the affliction of Job to show Satan's power over the elements, the writer says of the exercise of that power in the last days:—

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. . . . He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous.

The worldly-minded may scoff at these predictions, and look for progress in sanitary science and bacteriology to ward off pestilential diseases. But the recent influenza scourge conveys to the world a broad hint as to how readily a more malignant disease might sweep from continent to continent. A recent cable dispatch from London reports a meeting of the share-holders of one of the oldest life insurance societies in Great Britain, at which the chief medical adviser, Dr. Smee, called attention to the increased severity of the epidemic this year over that of last year. He said it had cost their society two and a half times more than the great cholera visitation of about a generation ago. Whether he is right or wrong in the following statement as to the nature of the disease, the possibilities of which he speaks are evident to all in the very facts of the present epidemic, and his words as a man of the world, form an instructive comment on the quotation from the "Great Controversy":—

The influenza is a cerebro-spinal disease, communicable by man to man, and it is pure accident whether the lungs, the heart, the brain, or any other organ shall become involved. In every country in Europe local outbreaks of cerebro-spinal meningitis have followed in its wake, and have destroyed over ninety per cent of those attacked, and I see no reason why this disease might not at any time throw off its comparatively benign character, and appear in its true malignity to cast terror and consternation among the nations of the earth.

W. A. SPICER.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 1, 1892.

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CO-WORKERS WITH GOD.

In the attainment of our salvation God has not left us to do all the work ourselves, neither has he promised to do it all for us. He will make all the advances and provisions in our behalf that love and mercy can make; and then it remains for us to do something to show that we respond to the overtures of his grace, and will accept and act upon the conditions offered.

For man is a free moral agent. His service and love to God must be voluntary and free. God does not, and will not, compel any one to obey and be saved. He has not made his intelligent creatures mere machines, compelled to move in just such channels as the designer had foreordained for them.

To adjust in due proportion the divine and human agency in the actions of men, to decide how much is to be attributed to God's absolute sovereignty, and how much to man's free will, has caused a great amount of study, and in some minds no little perplexity. This is a question which should not be decided without due thought; for it is one on which there is liability of adopting wrong conclusions, and of running to dangerous extremes.

That man, in some services at least, is taken into the high position of being a co-worker with God, is stated in such scriptures as these: 1 Cor. 3:8, 9: "And every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building." Again, 2 Cor. 6:1: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

But lest it might be said that these scriptures refer more particularly to the work of those who are laboring in behalf of others, we will turn to another passage, which speaks expressly of our own experience, and of the relation in which we stand to God in this matter. Phil. 2:12, 13: "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."

The words, "Work out your own salvation with fear and trembling," are very strong. They imply labor on a matter of infinite importance, and labor put forth with great earnestness and anxiety—work "with fear and trembling." Having said this, it certainly cannot be that the apostle in the very next clause turns around and contradicts it all by asserting that the Lord is going to do all this work himself, and that we have nothing to do ourselves. So we think it will be found that in the closing statement of this quotation we are not released from "willing" and "doing" something in our own behalf.

This is made clear by the construction of the passage itself. In the expression, "For it is God which worketh in you," the verb is the participle with the article. Literally it would read, "For God is the working in you;" that is, "the one working in you." Now if the idea is that God is the one who does all the work next mentioned, namely, "to will and to do of his good pleasure," the sense would demand that the same construction be carried through the sentence, and these verbs be in the participial form also, so that literally it would read, "For God is the one working in you, the one both willing and doing of his good pleasure."

But such is not the construction. After the word "you," there is a change from the participial form to the infinitive mode, so reading, not, "willing" and "doing," but "to will" and "to do."

Who to will and to do?—"You to will and to do;" showing that to will and to do pertain to the "you," and not to God. God is the one working in you, that *you* may both will and do his good pleasure.

And this brings us back to the thought of man's free moral agency, and the important part which man's free will acts in this matter. For, as stated above, man is a free moral agent; and any theory that overlooks this fact, or fails to recognize its proper influence on this question, is sure to be misleading. In the presence of that awful prerogative of free will with which God has endowed the human family, he holds in abeyance his own omnipotence, that every man may be the arbiter of his own destiny. And this arena of man's free will, is, in his case, the great battle-ground between truth and error, and right and wrong. God, Christ, and good angels bring all proper influences to bear upon men, and set before them all proper motives to lead them to the right way; while, on the other hand, the Devil and his evil angels bring to bear upon them all the influence they can exert, to lead them to the wrong. And that is all that either party can do in his case, till man sins away his day of grace. Man has the power to decide and choose in reference to all these influences; and for the exercise of that power he is responsible.

How much then does Paul mean when he says that "it is God which worketh in you"?—He refers simply to those means which God uses (stopping short of any infringement upon our free will) to lead us to the right way. God makes known to us himself and his will; he sets before us promises to win us to the good, and threatenings to deter us from the evil; he gives us the marvelous manifestation of his love in the offering of his beloved Son; and he grants us the influence of the Holy Spirit to set home with due weight these great facts upon our minds. And what is the object of all this?—It is to lead us "both to will and to do of his good pleasure." That is the first point to be gained—to induce us to yield to his desires and offers, to win over our wills to be in harmony with his own. And until this is done, he can neither use us nor do anything directly for us toward the attainment of our salvation. But when our will is yielded and turned in the direction of his invitations to us, then the doing of his good pleasure naturally follows; for then it is our pleasure to do his will, and our will to do his pleasure. And in this attitude toward God he can consistently give us, and has promised to give us, all the help we need, to enable us to do what we have to do. "I can do all things," said Paul, "through Christ which strengtheneth me." Phil. 4:13. So Joshua said: "As for me and my house, we will serve the Lord." And having thus "willed," he went on and did the service.

To illustrate: B is in possession of a certain book which A desires for some necessary purpose to consult; and he asks B for the loan of his book. If B is not inclined to accommodate him, he must first be made willing. And therefore A brings arguments to bear upon him, telling him how much he needs and desires it, and offering all the inducements in his power to lead him to comply with his request. A thus works in B. Finally, under this influence B yields, and producing the book, loans it to A for his use. Now B has done A's will and good pleasure, has he not? But suppose B, in a state of inane passivity, had listened to A's request, but made no move to comply with it, and A had stepped forward and taken the book himself, B simply letting him do it, could A then turn and thank and commend B for having complied with his request? Could it be said that B then had willed and done A's good pleasure? No more can it be said of us that we will and do the Lord's good pleasure, if we do nothing, but, as it is said, let him do it all. But remember that the apostle says, "You to will and to do of his good pleasure."

Some seem so desirous of having it appear not only that we have nothing to do, but that it is ab-

solutely impossible for us to do anything, that they liken the Christian to a pen in the hand of a writer. We are to be instruments in the hands of God, we are told, as the pen is an instrument in the hands of the penman. And as the pen of itself can do nothing, so, it is said, we can do nothing. But a writer takes up the pen, and then a good and effectual work is wrought with it. So God takes us, and then we are instruments in his hands to accomplish his work.

The trouble with both this idea and this illustration, is, that it ignores man's free moral agency, which will never do. When the apostle teaches that we are to be instruments in the hands of God, what does he say?—"Yield yourselves unto God . . . and your members as instruments of righteousness unto God?" But suppose we will not yield? suppose we will not "will"?—Then we cannot become instruments of righteousness unto God, and we will not do of his good pleasure. If we were irresponsible sticks and stones, then God might use us as the penman uses his pen; but then our lot would be a hopeless and inexorable fatalism. We do not go to the pen or hoe and ask them if they will be instruments in our hands for the accomplishment of certain things, and leave them to decide the matter, as God comes to us and asks us if we will do his will or his good pleasure, and then leaves it with us to decide what we will do.

A note on Phil. 2:13, in Dr. Clarke's Commentary, so well expresses what must commend itself to every one as the true sense of this passage, that we copy it for the benefit of the reader:—

"For it is God which worketh in you.—Every holy purpose, pious resolution, good word and good work, must come from him; ye must be *workers together with him*, that ye receive not his grace in vain; *because he worketh in you*, therefore work with him, and work out your own salvation. *To will and to do—to thelein kai to energein*. The power to 'will' and the power to 'do' must necessarily come from God; but the *act of volition*, and the *act of working* is of man. God gives power to will, man wills through that power; God gives power to act, and man acts through that power. Without the (divinely given) power to will, man can will nothing good; without the power to work, man can do nothing toward effectuating his own salvation. God neither wills for man, nor works in man's stead, but he furnishes him with power to do both; he is therefore accountable to God for these powers. Because God works in them the power to will and the power to do, therefore the apostle exhorts them 'to work out' their 'own salvation,' most manifestly showing that the use of the powers of volition and action belongs to themselves. They cannot do God's work, they cannot produce in themselves a power 'to will and to do'; and God does not do their work, he does not work out their salvation 'with fear and trembling' (but enables them to do so). Though men have grievously puzzled themselves with questions relative to the will and power of the human being, yet no case can be plainer than that which the apostle lays down here: the power to 'will' and 'do' comes from God by the inworking of the Holy Ghost; the use of that power belongs to man. He that has not this power can neither will nor work; he that has this power can do both. But it does not necessarily follow that he to whom these powers are given will use them; the possession of the powers does not necessarily imply their use, because a man may have them and not use them; therefore the apostle exhorts: 'Work out your own salvation.'"

IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the Review. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

153.—CHILDREN PUNISHED FOR PARENTS' SINS.

How is Jer. 31:29, 30, which says that every one shall die for his own sins, harmonized with the second commandment, which says that God visits the iniquities of the parents on the children to the third and fourth generation of those that hate him? L. S.

Answer.—The fact of individual responsibility for sin from a moral standpoint is more directly stated in Eze. 18 : 20, than in the passage quoted above from Jeremiah : “The son shall not bear the iniquity of the father.” Yet neither of these passages conflict with the second commandment; for this commandment speaks of iniquity from a different point of view, namely, as a consequence, not as a judicial punishment. The commandment does not say, “punishing the children for the iniquities of the parents,” but “visiting the iniquities of the fathers upon the children,” etc. The wrongs of parents in debauching their own moral natures, vitiating their blood, and corrupting their physical systems by evil practices, will by the law of heredity and the power of example, very likely be reproduced in their children, and they follow in the same wicked courses. Thus the iniquities of the fathers are visited upon the children. But in his moral accountability to God, every one shall answer for himself.

154.—ETERNAL LIFE—SECTION THREE.

Please give us Section 3 on the eternal life question by explaining 1 John 5 : 10–13, 20. Is it true that our Saviour did not have eternal life simply from the fact that he laid it down three days? Is it not implied in 1 John 3 : 15 that there are some that have eternal life? E. G. F.

Ans.—See explanation of the scripture first referred to, in REVIEW of Dec. 8, 1891, also in REVIEWS of Jan. 12, 1892, Feb. 2, 1892, and Feb. 9, 1892. See also explanation in verse 11 of the reference itself : “And this is the record, that God hath given to us eternal life, and this life is in his Son.” Why was this last clause added?—Simply to show that this life is not ours absolutely or in fact, but only relatively as we are connected with the Son. But is it not added, “He that hath the Son hath life;” and do we not have the Son? and have we not therefore in us the eternal life which is in him, and all that is brought to view in the text? To consider this, let us take in the next clause also : “He that hath not the Son of God hath not life.” Now here are two persons, one of whom has the Son of God, in the sense of the text, and the other has not; that is, one is a Christian, and the other is a sinner; what is the difference between them? They have the same bodily organization, the same physical life, are dependent on the same means for subsistence, are subject to the same vicissitudes, are exposed to the same accidents, and liable alike to disease and death. Wherein do they differ? In what respect is the one who has the Son unlike the one who has him not? The only difference there is, is a difference in *spiritual condition*. The one who has the Son, orders his life according to his example, he walks according to the Spirit, not after the flesh. He has new hopes, feelings, aspirations, and desires. He is a new creature in Christ Jesus; and in the strength given him by the inworking of the Spirit of God, he lives a new spiritual life. But is this peculiar spiritual condition all there is to eternal life? Is this what the Scriptures mean when they speak of eternal life—simply a spiritual condition?—Impossible. Eternal life, consistently with the greatness and glory of God who has promised it, must be the perfection of all life of every name and nature, spiritual and physical; and when a person is once endowed with this life, he can no more be destroyed by sword or flame or flood, than can the angels of God in heaven. Anything less than this is a smaller hope than the Scriptures lead us to cherish. The spiritual condition implied by the expressions, “having the Son of God,” or “being in him,” is of course essential to the realization of this hope; and so in an accommodated sense this condition may be said to be the beginning of eternal life; for so long as we maintain this, we have it in certain prospect. It can only be used in this sense in 1 John 3 : 15.

The laying off of eternal life by the Son of God

was not an event in the natural order of things, but was a special transaction for a special purpose, the mystery of which neither men nor angels can comprehend. Before he came to this earth, he had immortality, and life in himself, as God has life in himself. How he could lay that aside, man cannot tell; but the apostle says he “was made a little lower than the angels for the suffering of death.” Had his sacrifice for the world come about by any natural law, or the natural order of events, then he could not be said to have had immortality or eternal life before his advent to this earth. His incarnation cannot therefore be used as having any bearing on this question.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

WHEN, WHERE, AND WHY WAS THIS PROPHECY GIVEN?

OUR Saviour had come up to Jerusalem to give his life a sacrifice for sinful man. The people he came to save were about to put him to death. He rode into the city amid triumphant hosannas from a vast crowd of the common people, who received him gladly. He wept over it with deepest grief, as before his mind in prophetic outline passed the fearful scenes soon to transpire in its terrible destruction. Some days were evidently spent in and about the city, previous to his crucifixion, during which he taught in the temple daytimes, and at night returned to the Mount of Olives, where he and his disciples rested. Luke 21 : 37, 38. The great crisis in the plan of salvation was almost reached, his earthly ministry almost closed.

During this brief period, being fully conscious of all that awaited him, he was intensely active in closing his public instructions and ministry. The days and nights were full of earnest labor either for the people in general or for the preparation of his own disciples for the great change that awaited them. With divine power and authority he cast out the buyers and sellers from the temple, taught the people daily who heard him gladly, gave various parables concerning his coming and work, confounded the cunning hypocritical Pharisees and scribes who sought to entrap him in his talk, put the Sadducees to silence, denounced the wickedness, blindness, and great hypocrisy of the rulers, and announced the judgments which should come upon them and Jerusalem for their terrible sins. He instructed his disciples particularly about his coming death, celebrated with them the Passover Supper, washed their feet, and appointed the Lord's Supper for their future celebration, encouraging, admonishing, and praying with and for them preparatory to the terrible scenes of his death, and their anguish when it should occur; he was then betrayed, abused, and crucified.

During this period, the remarkable prophecy we are about to consider, was given, foretelling many of the great events of the Christian dispensation, his glorious coming, and the final reward of the righteous and wicked; but most clearly of all, the special signs of the close of the dispensation and his own glorious advent to save his people. This instruction seems not to have been altogether given in the form of one continued discourse in one place. Evidently neither of the evangelists have given all he said on the subject. Matthew presents far more than either of the others, and in a more connected, methodical manner. Mark gives mainly the same facts with some changes. Luke presents various points of interest on the same subject, but evidently from a somewhat different standpoint; while John says nothing about it.

From the remarkable statement of John (John 21 : 25), we cannot suppose we have anything like a full and complete record of *all* our Saviour said and did while here on earth. For he supposes that “the world itself could not contain the books that should be written.” If all that he did

was recorded, we would have an invaluable history. The Spirit of God inspired as much to be recorded as was necessary for us to know, to fully establish our faith as disciples of our blessed Lord.

We may therefore reasonably conclude that we have in our Saviour's remarkable prophecy only the *substance* of what he said on at least two different occasions. There is no contradiction or disagreement between the three gospel writers who have given us the record we have. They have simply written such portions as the Spirit indited, which we are to study and arrange according to the best light we can obtain in harmony with the written facts, doing violence to none of their statements, giving each its proper bearing, producing a harmony between them and other portions of the sacred Scriptures, upon the great subject these writers have treated, our Lord's second coming.

This discourse seems to have commenced as he was teaching in the temple (Luke 21 : 1–5), or perhaps at its gate, as he was about departing from it (Matt. 24 : 1; Mark 13 : 1), as some of his disciples called his attention to the great stones of which it was built. These were of white marble thirty-six feet long, eighteen feet broad, and twelve feet thick. (See Josephus' Antiquities, book 15, chap. 11, sec. 3.) They were of wonderful workmanship. Christ told them the time would come when not one of these should be left upon another that should not be thrown down. How long he continued his discourse on these topics at the temple gate, we are not told, but we know it was completed on the Mount of Olives half a mile away (Matt. 24 : 3), and probably at night when he had returned there. From Luke's record we should naturally draw the conclusion that what he records was spoken at the temple, though he does not say so directly, while Matthew and Mark both distinctly state that what they record was spoken at Olivet.

The temple was a public place where crowds were gathered at the great feast. His remarks as recorded by Luke are spoken more especially of the destruction of the Jewish nation and the city of Jerusalem, though not wholly confined to these, while Matthew and Mark expressly state that they record what was spoken to his disciples alone, something, therefore, of peculiar interest to his own church and people. Yet the destruction of Jerusalem is also mentioned in it as a prominent event. It would seem reasonable, then, to suppose that when the Saviour's attention was called to the beauty of the temple and its wonderful stones, he spoke quite fully before those present, of the fearful events awaiting it. And the disciples becoming anxious to learn more, made special inquiry of him when they had retired at the close of the day to the Mount of Olives.

Two great events had been brought to their attention by him; for their inquiry relates to both : “Tell us, when shall these things be? [*i. e.*, When shall these terrible calamities befall the Jewish capital and nation?] and what shall be the sign of thy coming, and of the end of the world?” Matt. 24 : 3. Whether they supposed these events would occur at the same time, we know not. We do know, however, that they had no clear conception of the nature of Christ's kingdom. They were doubtless blinded by Jewish traditions, expecting it would resemble the glorious era in Israel's history—the reign of David and Solomon. They evidently had little conception of the spirituality and divine glory of it. They hoped to share in its earthly splendor, and even after his resurrection, before their eyes were spiritually illuminated at Pentecost, they still expected him to restore Israel's glory by subduing their enemies and reigning in person here on earth, in this mortal state. Matt. 20 : 20–28; Acts 1 : 6. But whatever may have been their conception concerning it or the relation between the destruction of Jerusalem and the coming of Christ, our Saviour's reply shows the clearest distinction between those two events. So it becomes utter folly for

any to seek to confound them. This will more fully appear as we proceed.

This important prophecy, therefore, like many other of our Saviour's discourses, seems to have been called out by the occurrence of circumstances. One of his disciples, partaking perhaps of the national satisfaction in the great beauty of the temple structure, calls his attention to its solid workmanship. To teach those about him the instability of these things in view of the sins of this people, Jesus prophesies its sure destruction. Not one of these great stones would in a little while be left upon another. At night Peter, James, John, and Andrew, desiring to learn more about this wonderful prediction, and especially as to how they may know when he will come to earth the second time, come to him privately on Olivet at night, and inquire, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:1-3; Mark 13:1-3. The question concerned two great events only; Jerusalem's ruin and the signs to precede His advent, the coming of Christ and the end of the world, or Christian age, occurring at the same time. His answer while answering their questions fully, gave still further information of deepest interest, of great moment to his waiting people.

Let the reader carefully ponder the fact that the portion of his instruction given by Matthew and Mark was a private discourse to his own disciples, and not to the world in general. They desired special information concerning the signs that were to precede his coming, that they might know when it was near. He clearly and fully answered their queries. He thus recognized the propriety of their questions. He would not have answered them as he did, were it not a proper subject of inquiry. He therefore is pleased to have his disciples seek knowledge on this subject. It is not a forbidden theme, neither does the Lord desire us to be in ignorance upon this subject. It is a part of his revelation to his people. "The secret things belong unto the Lord our God: but those which are revealed belong unto us and to our children." Deut. 29:29. We are therefore fully authorized, yea, under great obligation, to study this portion of revelation as well as our Saviour's teachings on other subjects. It relates, as we shall see, to our salvation. The subject is most glorious,—the hope of the church of God in all ages, the theme of surpassing interest to all who truly love the Lord. Such will desire to know all they can of the time when he shall come after them to take them to the mansions he has gone to prepare for their eternal abode. John 14:1-3. How can any true disciple be indifferent to that which concerns his eternal welfare so greatly?

G. I. B.

(To be continued.)

THE CHRISTIAN TAI-PINGS.

DURING the time of the Tai-ping rebellion, missionaries that were in different parts of China often journeyed among them to learn of them. Their writings at that time appeared in the English magazines. It is evident that they sought to be friendly with their brethren across the waters. They could not believe that the English people, when they learned of them, would crush them out of existence. They could not in fact believe that it was the Christian portion of England that was making war with them. The following extracts are from the narrative of a journey among the Tai-pings, by the Revs. Edkins, John, Macgowan, and Hall, bearing the date Shang-Hai, July 16, 1860:—

"From the information acquired, it is evident that the religious element enters very powerfully into this great revolutionary movement. Nothing can be more erroneous than the supposition that it is a purely political one, and that religion occupies but a subordinate place in it. So far is this from being the case, that on the contrary, it is the basis upon which the former rests, and is its life-perpetuating source. The downfall of idolatry and the estab-

lishment of the worship of the true God, are objects aimed at by them, with as much sincerity and devotion as the expulsion of the Manchus, and the conquest of the empire. In opposition to the pantheistic notions of the philosophers of the Sung dynasty, they hold the doctrine of the personality of the Deity; in opposition to the popular polytheistic notions, they have the clearest conceptions of the unity of God; and in opposition to the fatalism of the philosophical Buddhism, they believe in and teach the doctrine of an all-superintending Providence. This appears on the very surface, and no one can be among them for any length of time without being impressed with it. They feel that they have a work to accomplish, and the deep conviction that they are guided by an unerring finger, and supported by an omnipotent arm in its execution, is their inspiration. Success they ascribe to the goodness of the heavenly Father, and defeat, to his chastisements. The Deity is with them, not an abstract notion, not a stern implacable sovereign, but a loving Father, who watches tenderly over their affairs, and leads them by the hand. The scriptures of the Old and New Testaments are their proposed standard of faith now, as they were at the commencement of the movement.

"This feeling which they entertain toward foreigners is apparently of the most friendly nature; they are always addressed as 'our foreign brethren.' We worship the same heavenly Father, and believe in the same Elder Brother; why should we be at variance? They seem to be anxious for intercourse with foreigners, and desirous to promote the interests of trade. The opening up of the eighteen provinces to trade, they say, would be most pleasing to them. Some would say that policy would make them talk in this way. Suppose it did; how is it that policy, or something akin, does not make the imperialist speak in the same way? They say that foreigners will be respected whenever they pass through their territory; and the respectful attention that they paid to those who have visited them, is a sufficient proof of their sincerity.

"A great deal has been said about the cruelty of the long-haired rebels; but in this there has been much exaggeration and misrepresentation. In no instance have we witnessed any traces of willful destruction. It is true that they kill, but it is because they must do so or submit to be killed. They burn, but so far as our observation went, it is invariably in self-defense. Much of the burning is done by the imperialists before the arrival of the rebels, and the cases of suicide are far more numerous than those of murder. The fact that all the women have been allowed to leave Sung Kiang, and that they are known, in many cases, to have made attempts to save men and women who had plunged themselves into the canals and rivers, is a proof that they are not the cruel relentless marauders that they have been represented to be by many. They are revolutionists in the strictest sense of the term; both the work of slaughter and plunder are carried on so far as is necessary to secure the end. They are evils which necessarily accompany such a movement, and are justifiable or otherwise in so far as the movement itself is so."

These missionaries gave the above in a report to their secretary. Other reports from Rev. Griffiths John to Rev. Dr. Tidman and others might be quoted to show the sentiment of a large proportion of the missionaries who visited them and became acquainted with them.

Before taking the various cities, they would send a message of peace, but it was upon condition that they would renounce idolatry and accept the true God and Christianity. They sought that China would be in the great congress of nations, instead of standing aloof in childish pomposity. They desired that free access be given to the arts, sciences, and manufactures of other nations. In fact, they publicly expressed themselves as wishing the introduction of the various arts and productions of other nations. They desired that all their relations with foreign nations should be kindly relations, and that the resources of the country be developed by a liberal exchange of its products for those of other lands.

Certainly we can see that God in raising up this people of strict observers of the seventh-day Sabbath, went before his people, and he has cast great

light upon China from time to time, which has not been appreciated by Christian nations or individuals that professed to be Christians. The rebellion lasted about fourteen years, and the number killed of these Christian Tai-pings is estimated at some over 2,800,000.

The facts as above given are from the "History of the Tai-ping Revolution." S. N. H.

SHOULD SEVENTH-DAY ADVENTISTS ESTABLISH AND MAINTAIN DENOMINATIONAL SCHOOLS?

THIS question has already been answered in fact. Denominational schools have been established, and are being maintained. The work began in 1874 by founding Battle Creek College, and has been extended, until there are now three colleges and two academies in which instruction is being given to about twelve hundred students. But it costs money and involves much hard work. Does it pay?—That depends upon the value attached to the results accomplished. Does it pay to give a Christian education instead of a secular one? Does it pay to give the young people a thorough course of instruction, both theoretical and practical, in the word of God? Does it pay to maintain schools which lead their students to a knowledge of God in his created works, and his constant care in upholding all things he has made? Education is not a thing of a day or a year, and its results are correspondingly permanent. It is not a question of so much language, mathematics, and science, with the ability to pass certain examinations. It is a question of character, of preparation for the work of life, and its results reach over into eternity. The tendency of modern education is to shut out God and a simple faith in his word from the student's mind; and so it happens that many, who leave home for some seminary or college with an earnest zeal for the faith of their fathers, return in a few years with their minds filled with doubts and questionings, and their hearts cold and hard.

Many Seventh-day Adventists who have cherished the hope that their sons and daughters might grow up to fill places of usefulness in the cause which they love, have seen them drawn away into worldly pursuits, as the result, directly or indirectly, of their education. Is this necessary? When education and culture come in, must faith in God and love for his work go out? Fearing this outcome, some have thought best not to give their children an education, preferring to let them grow up in comparative ignorance, rather than to run the risk of their making shipwreck of their faith. But when knowledge of God as revealed in his word, in his works, and in his dealings with mankind, is made the leading idea in a scheme of education, the results should be favorable to Christian growth. Especially is this true when the value of a personal experience in the things of God is brought home to the heart of every student, and the general sentiment of the school leads in this direction.

Christian schools are needed in which to educate students for Christian service, and a Christian school is not one in which the Christian religion is merely believed in, or assented to, in a sort of passive way by the trustees or a majority of the instructors, or one that is conducted in a nominally Christian community, but one in which the religion of Jesus Christ in its purity is the living, active principle which directs and molds the work,—one in which the presence of God's Spirit is earnestly sought and the power of his grace depended upon as the only means of accomplishing the desired results—the conversion of souls and the development of Christian character. In an institution of this kind all the teaching is in a sense religious teaching, and all the instructors are engaged in religious work, both in and out of the class room.

Those who have been called in the providence of God to lead out in the special work committed to

Seventh-day Adventists, have felt the importance of denominational schools as an agency of great value, and have provided them just as fast as means could be secured for this purpose. Are the people who constitute the denomination in sympathy with the idea? Do they feel that it makes any special difference to them or to the work of God, whether their sons and daughters attend these schools? Are they ready to consecrate their children to God, and send them to these schools to be trained for his service? Will they sustain these colleges and academies by their sympathy, their prayers, and their means? They need all three. There should be a closer connection between the people and the schools. These institutions exist for the sake of the people and the work of God. They are not private enterprises established for personal gain. Those who teach in them do so from a love of the work, for the sake of doing good, and at considerable personal sacrifice. They sometimes feel that their labor is but little appreciated, and their motives sadly misunderstood, when those who ought to stand by to encourage, listen so readily to those complaints and criticisms which are set afloat by unworthy or thoughtless students. Shall not a spirit of sympathy take the place of harsh judgment? Where rests the hope for the future of the work among Seventh-day Adventists? Is it not in the young men and the young women? But where is the great army of young people now? Some are at their homes, growing up in comparative ignorance. Some are in high schools, the normal schools, and the colleges of their several States, receiving a training which is gradually, perhaps almost imperceptibly, but none the less certainly, leading them away from God and his work. Who is responsible? Let the parents answer. Shall there not be a determined effort on the part of all who can exert any influence in this matter, to bring about a radical change? The future will show.

W. W. PRESCOTT.

Religious Liberty.

CONDUCTED BY A. O. TAIT.

THE FRIENDS OF SUNDAY ARE TRANSGRESSORS.

AMONG the resolutions passed at the recent annual meeting of the American Sabbath Union, is the following:—

“Our sincerest thanks are due to the Author of the Sabbath for the favor with which he has crowned our testimony to his day and our efforts for its sacred observance, while we deeply deplore the apathy of many Christians and churches to the exigency that is upon us, and the evil influence of their example in using its hours in whole or in part for gain, economy of time for business, social and personal pleasures. If those who specially bear the Christian name are reckless of the injury thus done to religion and even to civil society; if we cannot mass together all religious agencies for so prominent and important an ordinance of God, what can we expect of those outside of religious circles? We call upon all in such circles to pray and labor to bring such complicity with a notorious and great evil to an end, and to hasten the day when no one can consider himself a Christian if he openly desecrates the Sabbath.”

The hollow hypocrisy of this whole Sunday-law movement cannot be shown in a better way than to keep before the public the pitiful wails that are made on all occasions, because those who profess to keep Sunday are among its chiefest violators. The fact is becoming so generally known that Sunday lacks the divine sanction, and as men, in consequence, treat it as a secular day, which it is, those who have a zeal for Christianity that is lacking in knowledge, are going about to get laws to compel the observance of what God has not commanded, and which if he had commanded, would not need the aid of human laws.

“CENTENNIAL OF THE TRIUMPH OF THE BAPTIST PRINCIPLES, IN THE INDEPENDENCE OF CHURCH AND STATE IN THIS NATION, DEC. 15, 1791—1891.”

SUCH is the heading of an article in the *American Baptist* of Jan. 21, 1892, and from which we quote as follows:—

“In Philadelphia, during the first session of the Second Congress, Oct. 24, 1791 to May 8, 1792, George Washington, President of the United States, announced, Dec. 30, 1791, the ratification of the ten amendments to the Constitution, Dec. 15, 1791, by the last State necessary to make them operative as a part of the supreme law of the land. The first clause of the first article declares that ‘Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.’ This was a notable triumph, on a national scale, a cardinal principle for which American Baptists had contended a hundred and fifty years. With that great event in modern Christendom, the churches of Christ in the United States were assured of a career untrammelled by government patronage or penalties; and so in the New World began a new era for the gospel.

“The Executive Board of the American Baptist Home Mission Society considered it pre-eminently fitting, that the centennial of the separation of Church and State in this nation should be appropriately celebrated by American Baptists. Accordingly, arrangements are in progress to make this a marked feature of the society’s anniversary in Philadelphia, next May. Suggestions will be welcomed by the Board.”

This seems to be a movement in the right direction. The Baptists certainly deserve credit and honor for this, and we hope those of that church who have refused to sign a petition to Congress against the change in the Constitution, will see their mistake. It will be well if other churches would imitate the Baptists in this celebration. Will they do it? Time will determine. Leading men in many of the churches are working with untiring perseverance to effect a union of Church and State, and in their blind zeal, they ignore the teachings of Washington, Madison, Jefferson, Grant, and many other eminent men. Alaric, king of the Goths and Visigoths, declared that he “felt a secret preternatural impulse forcing him to the gates of the eternal city.” So these National Reformers must be actuated by some similar impulse, or they would abandon the accomplishment of an object so unreasonable, and devoid of the principles of Christianity. That object is to make this a Christian nation by law, and Christ its king, when he has plainly said that his “kingdom is not of this world,” and to “render unto Caesar the things which are Caesar’s and unto God the things that are God’s.”

If the Protestant world was awake to the agitation of the right side of this question, as it should be, we should see in 1898, the centennial of the separation of Church and State in Rome, celebrated with more enthusiasm than the celebration of the centennial of the discovery of this continent by Columbus will be, in 1893.

WM. PENNIMAN.

THE PROPOSED SECTARIAN EDUCATIONAL BILL IN GERMANY.

It is quite a coincidence that just as what is known as the Sixteenth Amendment is sprung from our national Congress,—reference to which was made in these columns a few weeks since,—there has been introduced by the emperor into the Diet of Germany a bill whereby it is proposed to make all State education sectarian. The bill provides for the instruction, not by any one denomination, but the sect which is in the majority in any given locality will control such education. The bill has stirred up the most bitter agitation, and it is predicted that if not withdrawn, it will create internal dissensions, and ultimately lead to dismemberment of the empire. It is stated that the emperor’s idea is that if such a bill could become a law, it would be the means of stamping out socialism, which is

spreading to an alarming degree in the empire. He hopes by introducing religious instruction into the schools, thereby to control this sentiment.

The emperor is a Lutheran, and it is stated he has formed a coalition with the Catholics to further his purposes. It is this fact that has given credence to the reports that the Jesuits were to be returned, and would in time be in charge of the schools. But as above stated, the bill is met with great opposition from all sides, the chief of which, as a leading daily states, “comes from those who believe that it is not the province of the State to give religious, or rather sectarian instruction, but rather that religious instruction is a matter for the home and church.” So in other lands as well as our own, we find a growing sentiment to the effect that the great panacea for existing evils is found in the uniting of Church and State.

W. E. CORNELL.

DETERMINED TO ADVANCE SUNDAY.

AN idea of the zealous efforts that are being put forth to secure the closing of the World’s Fair on Sunday, may be obtained from the following from the *Presbyterian*:—

“Let the cry ring out strong and persistent: No Congressional appropriation for the World’s Fair, if it is to be opened on the Sabbath. Our national Legislature must not vote the people’s money to an object which tends to break down the bulwark of our civil and religious institutions.

“If the authorities at Chicago will not listen to the numerous appeals sent to them to honor the Lord’s day by closing the gates of our national Exhibition, then let us seek justice at the hands of our representatives at Washington, when governmental aid to the Exposition is solicited. The pulpit, and church, and press, have spoken in no uncertain sound, but their entreaties have been pigeon-holed or ignored. Now let all good citizens interested in Sabbath observance send on their protests in such a way that Congress will not dare to vote money to a national Sabbath-desecrating institution.”

To be a Christian, all must admit, is to be a follower of Christ. But where did he make protests in such a way that the Roman Senate would “not dare” to oppose him? He had almighty power at his command, and could have smitten every ruler with such a terror that he would not have “dared” to stand against him. But he did not do it. And if persons employ the boycott or any forceful measure to compel the observance of any belief of the church, can it be said that they are following Christ?

The Lord has power to produce in men a slavish fear; but that is not what he desires in us. He wants obedience that is prompted by a fervent love for him and his righteousness.

MAGNANIMITY TOWARD ROME.

THERE appears to be a growing disposition on the part of Protestants to court the favor of the Romish Church, and particularly is this true of those who are clamoring for an enforced observance of Sunday. The following from the editorial columns of a leading daily paper shows something of the “magnanimous spirit” of Harvard University toward this insidious foe:—

“Under the will of Chief Justice Paul Dudley (ob. 1751), this year’s Harvard lecturer on the Dudleian foundation, must hold forth on the ‘idolatry of the Romish Church, its tyranny, usurpation, and damnable baseness, fatal errors, abominable superstitions, and other crying wickedness in their high places.’ The Dudleian lecturer last year was a ‘Romish’ bishop, the rector of a ‘Romish’ University. Fifty-eight members of the Harvard faculty think it would be better to omit the lecture this year, but the corporation think not. Their idea is that the lecturer should ‘soothe and allay the animosities and bitterness of the past, and deal with these questions in a broad, scholarly, and magnanimous spirit.’”

W. E. C.

—The city of Milwaukee has adopted a regulation which practically opens saloons on Sunday.

Progress of the Cause.

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

THE LONELY ONES.

BY MRS. MARY A. WARRINER.
(Lorraine, N. Y.)

Do you think of the ones who alone
Dwell apart from their brethren so dear,
Where the sound of the gospel's sweet tone
Never falls on their listening ear?

How they sigh for the clasp of the hand,
For a smile or a word that will cheer,
From a friend, of the remnant glad band,
Who is watching for Christ to appear.

He who stands in the battle's great din,
Sees the dying and dead; oh, 'tis hard!
But the picket—we sorrow for him,
Who in darkness is standing on guard.

Ye who hear the loud bugle's shrill blast,
And are drawn up in line for the foe;
Would you throw off the armor at last?
To the the rear would you hasten to go?

Then remember the lone ones, and pray
That Jesus may dwell where they dwell;
O! give friendship and love while you may,
And the Saviour will say, "It is well."

DISTRICT OF COLUMBIA.

WASHINGTON.—By recommendation of the General Conference, I came to this place Dec. 15. Since coming here, my time has been largely devoted to pastoral labor. The truth is still advancing. Five have been added to the church by baptism, and three by letter since my arrival, making the membership about one hundred and thirty. The church is growing spiritually, and many are learning better how to walk with God.

The canvassers' institute which was held here from Feb. 1-10, was very profitable. Two hours each day were given to Bible study, a good number from the church attending. Quite an interest has been raised from outside, by our Sunday afternoon and evening meetings. My address is 722 5th St., N. E. Washington, D. C.

Feb. 19.

O. O. FARNSWORTH.

LOUISIANA.

WELSH.—Jan. 8-25 I was with the church at Welsh. During this time, we had considerable wet and cold weather, yet we had some good meetings, and the Lord came very near as we met to seek him. A good impression seemed to be made upon the minds of the people in favor of the truth; may the Lord water the seeds of truth sown.

Six members were added to the church, two by baptism and four by letter. We have reason to believe that others will yet obey. I took three subscriptions for the REVIEW, one for the Signs, one for the Sentinel, and two for the Home Missionary. I also sold some books and tracts. A tract and missionary society of twelve members was organized. They reported good meetings during the week of prayer, and a liberal donation was made. May the Lord bless the Welsh church.

B. F. PURDHAM.

PENNSYLVANIA.

LAKE RUN AND HILL'S GROVE.—I began meetings in a school-house at this place, Jan. 12, and have held twenty-nine meetings. Four have accepted the truth. Several others are interested, but *la grippe* has entered this neighborhood and has kept some whole families from attending the meetings, so I have closed the work here for the present, and go to Hill's Grove, where I have been invited to hold meetings. I have held five meetings in a German church three miles from Lake Run. I sold two German Bibles while there. They want more meetings. I think if brother Shrock or some one who speaks German, could visit the neighborhood, a good work could be done. May the Lord direct in the work here.

I have had one meeting in the Union church at Hill's Grove, also one Bible reading in a private house. There were twenty-five or thirty present. The Lord blesses in preaching his truth. To him be all the praise!

J. L. BAKER.

SOUTH DAKOTA.

VERMILLION.—I visited this place Jan. 9, remaining until the 15th, holding eight meetings. I found about a dozen Sabbath-keepers who are keeping up the Sabbath-school and social meetings regularly. Most of them are young in the faith, having embraced the truth through Bible readings held and the reading of some of our literature. All but two of the meetings were held in the court-room, with a small but irregular attendance from outside, not enough to warrant continuing them.

So many were sick with *la grippe* that we could not accomplish for the company all that we wished, but left them much encouraged, with the promise to visit them again as soon as consistent. If the friends there are faithful, we hope to see a live growing church established.

Feb. 16.

S. B. WHITNEY.

WASHINGTON.

SPOKANE.—Jan. 8-20 I was in Spokane and vicinity. Brother Oliver has been laboring here during the winter with a good degree of encouragement. During the time of my stay, business meetings of the church were held, new officers elected, and plans for work were considered and adopted, which we hope will bring good results when executed.

The work of the church here has been hindered much since its organization, by its workers and members changing to other localities, but several have remained since its first organization, and have faithfully sustained the work. The original membership has more than doubled, and the members are united and hopeful. On Sabbath, Jan. 9, four were baptized, and four others were received upon profession of faith.

On the following Sunday the church building was dedicated. During the week previous a number of brethren and sisters had secured donations, and carpeted the rostrum, trimmed the pulpit, and ornamented the walls with evergreens, so the house presented a very pleasant appearance. Some outside friends volunteered to help with the singing.

The opening prayer was offered by brother Oliver. Brother H. W. Decker, President of the Conference, then gave a brief history of the rise of the church and the erection of the house. A discourse was then given by the writer, and Elder Decker offered the dedicatory prayer. The exercises were pleasant, impressive, and profitable. Brother Oliver will attend the institute in California, and we hope to see the work advanced as fast as circumstances will permit. The outlook for the future is very encouraging.

D. T. FERRO.

GEORGIA.

SINCE my last report in July, 1891, I have been doing colportage, which has been tried as an experiment. Though Atlanta has been suffering almost a financial panic, the Lord has blessed me, and enabled me to make 1,124 visits, hold 110 Bible readings, attended by 1,026 persons. I have given away 1,154 papers, sold 21,968 pages of reading-matter at \$53.77; also gave away 530 pages of tracts worth 71 cents. As the result of this, public opinion is becoming more favorable toward the views of Seventh-day Adventists.

The pamphlet called "Bible Sanctification" is especially well received. I hope that it will prove "the entering wedge" for other parts of the truth to follow. I frequently find families who have "Bible Readings" and other books of our publication, which have created a favorable impression. Many people want to know more about our views, but have not the means to buy reading-matter. These I meet with evenings, and hold Bible readings on whatever subject they are most interested.

One sister who has lately received the truth, closes her store at the beginning of the Sabbath, and keeps it closed until it is past, thus preaching a sermon every week to all who pass. Her influence is being felt among the colored people far and near. Her husband is anxious to arrange his business so that he can enter the canvassing work; they feel a burden for their own people to know the truth.

It has been thought best that I should take up the canvassing work, so I am now at La Grange, Ga., with company No. 5, trying to scatter the seeds of truth by selling "Bible Readings." It is with deep regret that I leave those who have be-

come so interested in the third angel's message, but I pray God to strengthen them and build them up in the truth.

They have a good supply of our literature from which they can gain light and instruction. This they promised to study, so that they would soon be able to carry the message to others. My wife and I feel that we have much to thank God for. We realize that his watch care is over this work, and we will with his help, try to yield ourselves willingly to him, that he may mold our characters as seemeth good in his sight, that we may when the battle is over and the last soul won, hear the glad welcome to his eternal kingdom.

Feb. 7.

W. C. WALLIS.

AMONG THE CHURCHES.—Since our excellent institute at Austell, of which others have spoken, we have held meetings in sixteen places, in eight counties, in all of which there are Sabbath-keepers. Over one hundred and twenty counties yet remain to be entered by our laborers in this State; and while we can see the harvest truly is great and the laborers few, we have been encouraged by seeing twenty-one embrace the truth in the last three months. Nine of these began the observance of the Sabbath through the missionary efforts of brother T. D. Wallar, in Wilkinson county, near Gordon. Five have been baptized, and seven have united with the church at Dixie, and others have expressed a desire to do so at the next opportunity. At the latter place a tract and missionary society of fifteen members was organized, and they intend to study and hold weekly meetings, using the *Home Missionary* lessons. A new Sabbath-school of sixteen members was organized at Gordon, making eleven Sabbath-schools now in Georgia.

Though there is a general cry of "hard times," the canvassing work in this State has never been in so prosperous a condition as at present. There are four companies engaged in selling our religious works, and one in Atlanta giving full time to the health publications. They find that the health work moves slowly. We have secured seventeen subscriptions to our different periodicals, and sold a few dollars' worth of books, and have given several temperance lectures, which have resulted in some giving up their bad habits.

We spent the week of prayer with the church at Dixie, and had encouraging meetings; some there are advancing with the message. In Colquitt county we visited a brother and his family who have been keeping the Sabbath about eight years, and had not had a visit from any of our ministers in five years. They were much encouraged by the few meetings we held with them.

We have been laboring more especially for the scattered brethren and sisters in the State, and while trying to encourage them, we have been led to praise the Lord for a part in his cause. Some of these are taking hold with new zeal and faith in God, and are rejoicing in his tender mercies to them. As we review God's providences and blessings which have attended us during the past few months, we can truly say, "O, that men would praise the Lord for his goodness and wonderful works to the children of men!"

Dear brethren and sisters in Georgia, there is much to be done to warn those around us, then shall we not heed the warnings found in Zeph. 2:3 and Mal. 3:10, 16, and uniting our weakness with God's strength, press on to final victory?

Feb. 12.

G. T. WILSON.

ILLINOIS.

REPORT OF LABOR.—A pressure of other duties has hindered my reporting for the past few weeks. The first Sabbath and first day of the week of prayer I was with the church at Belvidere. It was an interesting occasion. The ordinances were celebrated, the yearly election of church officers was held, and one member was received into the church, who was baptized the previous quarter at Rockford.

During the week I was with the Chicago church on the South and West sides. Over the second Sabbath and first day I was with the church at Proctor. Here also we had the ordinances, the church officers were elected, one member was received, and the yearly offerings for foreign missions were made, amounting to nearly the same as last year. Our Christmas offerings in the State last year were \$920; this year they were nearly \$1,800. The exact amount will appear soon in the *Home Missionary*.

From Jan. 5-10 I was attending the State quar-

terly meeting at Kokomo, Ind. It was indeed an interesting meeting, and must tell for the advancement of the cause in that State. I never attended a meeting having social meetings each day so full of the solemn presence of God. There was no sign of dragging. The Lord signally blessed in that Indiana meeting.

Our Bible-school in Chicago which closed Feb. 10, has been indeed an interesting and profitable occasion. Not only was this the case during the two months of brother Waggoner's Bible instruction, but throughout the entire term. The last hour's exercise was a stirring prayer and social meeting. The students express the greatest thankfulness for the privilege of attending the school. They go to their respective fields with hearts full of hope and "courage in the Lord."

During the three months of the Bible-school, twenty-three members united with the Chicago church on the South Side. While some of these united by letter from other churches, a large portion were those who had lately accepted the truth through the influence of our Bible workers in the city. Besides this, there were also accessions among the Danish-Norwegians on the West Side and the Swedish on the North Side and at Englewood. Our brethren in other parts of the State may think that considerable effort is being put forth in Chicago. Why should it not be so? Over one fourth of all the inhabitants of the State are in the city. The efforts made there show good results, and why not follow them up? Five Sabbath-schools are now held each Sabbath at different points in the city. In these nearly one third of the Sabbath-keepers in the State assemble. Brethren and sisters, pray that the work in Chicago may be built up and prosper, rather than raise any queries why "so much labor" is expended there.

Other points in the State are not neglected. Our laborers, since the ministers' institute and the week of prayer, have been actively engaged in different parts of the State, with good interest, and some have accepted the truth. Brother Bagby reports an addition of four, as the result of a few days' labor at Willow Hill. Brother Merrell had excellent interest at a point in Calhoun county. Several had accepted the truth from sister Merrell's Bible work in Bloomington. She now has so many readings and calls for readings, that sister Kynett goes to assist her in the work.

Sister Huffman and brother W. E. Haskell each report success, and that some have embraced the truth from the readings conducted in Ottawa. Brother Huffman has an excellent interest at a point a few miles from Ottawa. Brother Thompson had meetings at Proctor, and reports that a family has fully accepted all points of the faith, as the result of reading books obtained from our canvassers. At present brother Thompson is suffering from an attack of *la grippe*, but has arranged to enter another field near Decatur, as soon as he is able.

Brother Shaw has good interest, with fair prospects of success where he is laboring in Kankakee county. Brother Svenson is having a good interest in his Swedish meetings in Chicago. Brother Stone has recovered his health, and expects to take hold again in the Swedish work the first of March. My son has been spending a few days with the different tract and missionary workers in Chicago, and in visiting the members of the English branch of the Chicago church. Next week he will visit some companies in the northwestern part of his district that he has not yet visited. So the work is moving "all along the line." It is the Lord's work, and must succeed.

If all the rank and file of our people in the State continue faithful in paying the tithe, and in fulfilling their vows to God for all branches of the cause, lifting with their prayers, as well as by their means, they will receive for themselves a blessing, the hearts of God's servants will be cheered, and the work advance still more rapidly. So may it be.

Feb. 15.

J. N. LOUGHBOROUGH.

NEW YORK.

MAYVILLE.—Since last November, I have been laboring in the New York Conference. I have held meetings in Mayville for several weeks, and God has encouraged our hearts by giving some sheaves. This is the county-seat of Chautauqua county. The work has met with bitter opposition. Eight new ones have already begun to keep the Sabbath, some of these finding the Saviour for the first time. It has rejoiced our hearts to see those

advanced in years coming to Christ, who heretofore have never known the joys of salvation.

One man who has not yet professed the truth, has offered a lot upon which to erect a church building, which we hope will soon be accomplished, if it is God's will. I think a church of at least sixteen members could be organized this spring, and I look for others to follow. Our attendance is still good.

We appreciate the prayers offered in behalf of the work here, and may they still continue, that God's name may be glorified yet more.

Feb. 19.

H. G. THURSTON.

AMONG THE CHURCHES.—On my return from the State Conference and canvassers' convention in West Virginia, I spent a few days at Blockville, Chautauqua Co., New York. The church here have a meeting-house, and nearly all the members live near it, so that though the weather was stormy, nearly all attended. The outside attendance would have been better than it was, had there not been so much sickness caused by *la grippe*. Our meetings were good, and all seemed to appreciate the word spoken. Elder Wing of the Pennsylvania Conference was present, and rendered valuable services in the meetings. Jan. 20 I began meetings at Jamestown, which continued nearly two weeks. During this time a canvassers' convention was held by brother Mead, and our State agent, brother J. R. Calkins. I spoke every night but one, when brother Mead gave a very impressive and instructive discourse. The preaching was of a practical nature and moved hearts, and all were much benefited. The Jamestown church is in a prosperous condition. They have kept up their missionary meetings, and by so doing have done much missionary work in the city and abroad, by sending out reading-matter. Brother Thurston has done much to build up the church and bring it to its present prosperous condition. The Lord has blessed the united efforts of the leading brethren.

The instruction given by brother Mead during the time he remained at the convention, was very good. He endeavored to set before the pupils attending, that they should work, not for the money that may be made by faithful work, or simply for the experience to be gained, but because of a love for souls, and that by their work many will be won to the blessed Master. If the canvassers will labor from this motive, they will not become discouraged, and their energies will not flag if they do not take as many orders some days as they would like to; for if people do not receive you with all the courtesy you might desire, be happy in the Lord and strong in his might. Often when the instruction was being given, the entire congregation would be moved to tears. The members who lived at a reasonable distance were not too busy, nor was the weather too cold to keep them from hearing such soul-inspiring, instructive truths. During the last of the convention, the canvassers went out and canvassed in the city forenoons, and they took quite a number of orders. Afternoons they would meet and hold an experience meeting, and aid each other in the work. At the close of the convention, it seemed as though we had passed through a good revival meeting.

On the Sabbath and first day following the convention, Jan. 31 and Feb. 1, I held meetings at Randolph. The brethren and sisters came in for several miles, and some came from Steamburg and Salamanca, and the meeting room was well filled with those who had not heard one of our ministers for something like a year, and all appreciated the word spoken. The social meeting was good. I spoke to them several times, and the Lord blessed the meetings to the good of all.

On Feb. 3, 4, I spoke at a free meeting-house in the village of Steamburg. There were about forty present the first meeting, and the next night more than one hundred were present. Several of the leading citizens urged me to remain longer, but I could not. They gave me a pressing invitation to come and hold a series of meetings in the house. The brethren and sisters were much cheered to see their friends and neighbors turn out so well, and pay such good attention to the truths presented. All the places mentioned are in the southwestern part of the State of New York, which territory has belonged for several years to the Pennsylvania Conference, but which on the first of January was returned to the New York Conference. This being the case, this was my first meeting among them.

I enjoyed my visit much, and the Lord blessed the labor put forth among them.

From Feb. 5-8 I held meetings at Syracuse. They were excellent, and the turn-out was good. Elder Place was present, and preached on one occasion, which added to the interest of the meeting. One was added to the church.

Feb. 12-15 I was with the little company at Cortland. We have no organized church in this city, but there has been much missionary work done here, and as the result, some faithful souls are obeying the truth. Two years ago one of our canvassers sold a "Bible Reading," to a gentleman who knew nothing of the faith which is so precious to us, and when he read the book through, he commenced to keep the Sabbath, and hearing of some Seventh-day Baptists fifteen miles away, he attended some of their meetings, not knowing that there were any of our people in the city. On one occasion he attended a Methodist meeting in the city, and he stated his convictions in relation to the Sabbath question, to the minister. The minister told him that there was a man attending his meetings who kept the seventh day as the Sabbath, and said he would give him an introduction to the man. He did so, and thus he became acquainted with our brother, and with the fact that Sabbath meetings were being held in the city. The next Sabbath the young man was present. From that time to the present he has done much missionary work, as he is a market gardener, and is well known in the city. He is now an officer and teacher in the Sabbath-school, and leader of the meetings, when brother E. S. Lane, the regular leader, is absent. Last Sabbath and Sunday the snow was so deep that all could not very well attend the meetings, so this young brother drove all over the city and brought in loads of interested parties. He did the same first day, and thus the rooms were well filled with persons who have become interested in the truth. His father has embraced the truth, and the day is not very far distant when we think a church can be organized in this thriving city.

We see many evidences pointing to the fact that the cause is gaining ground in the old Empire State. Our tract society is at last out of debt, and is in a better condition to do effectual work than ever before. The Lord is blessing ministers, canvassers, and people. To his name be the praise!

S. H. LANE.

MICHIGAN.

KENT CITY.—Since our last Conference at Lansing, on account of poor health, I have been at home laboring with my hands during the week, and trying to strengthen the church here on Sabbaths and by evening meetings. The week of prayer was the beginning of better days. We held as many meetings as we could well attend. The presence of the enemy only brought us the positive assurance that there is a stronger than he, in whom we are complete. Col. 2:10. I praise God that these better days have continued from week to week, every succeeding meeting being better than the preceding one, until our hearts are aglow with the love of God.

One backslidden brother has been reclaimed, showing evidences of a deeper work than he has ever manifested before. Two sisters have also started with us Zionward, and others are interested.

My health improves day by day, and with this renewed strength, both physically and spiritually, I am eager again to bear my burdens in the field, fighting the good fight of faith, holding up the Saviour, my Saviour, to a dying world.

J. F. HUTT.

JEFFERSON, COLDWATER, AND BENTON HARBOR.—On account of sickness, the attendance at Jefferson was small, yet we saw some things to rejoice us.

Brother Falkener had prefaced the Coldwater meeting with earnest work, so we found the church ready to co-operate. The attendance was good. We want to see much more accomplished for this church.

At Benton Harbor the work is new. A tent effort of short duration was made last fall, but all thought it should be renewed this coming summer. This place has had a remarkable growth, and there are more than 4,000 inhabitants. There was quite an attendance, and the Lord blessed the word spoken. A class of about twenty was formed, and

a leader appointed. The subject of tithing was considered and acted upon.

Sodus is some six miles distant, and one of us spent a couple of days with this new company, meeting some opposition from the Disciples. Brother Richardson is expected soon to return to this field of labor. At all these places the word was well received, and we rejoice that the day of deliverance is nearing.

R. C. HORTON,
A. O. BURRILL.

MORLEY AND EDMORE.—When the appointment for a general meeting at Morley appeared in the REVIEW, it was quite a question with our brethren at that place whether their house of worship would be completed in season for the meetings or not. The brethren there had struggled somewhat to accomplish what they had, but when we arrived, we found a very neat structure, all completed but painting and seating. The seats had been ordered from the factory, but had not arrived. The house was, however, temporarily seated with chairs from a hall near by, and the meetings went on without interruption.

The people seemed in readiness to receive the word of the Lord which was presented to them, and testified that it was meat in due season. Not only were the older members of the church revived, but some of the young people gave themselves to the Lord. One day was devoted to instruction in church organization, duties of officers, first-day offerings, mission work, etc. Officers were then chosen, and the elder set apart to the duties of his office, by prayer and the laying on of hands. We see no reason why this church may not become strong in the Lord to lead many to a saving knowledge of the truth.

Thursday evening, Jan. 21, meetings commenced in Edmore. A good representation of friends from Cedar Lake, Lake View, and other surrounding towns were present most of the time, and seemed very much encouraged. It was the same here as in every other place we visit. The brethren seemed hungering beyond expression for the word of life. It does our hearts good also to see how fully the word feeds these hungry souls.

One incident at this place is worth mentioning. Not long ago a noted apostate from the faith visited the place to expose, what he pleased to call, the error and folly of the Adventists. When first going there, he was received with open arms by some, but his extravagant talk rather made some feel that he was drawing upon his imagination regarding the people who lived in their midst. Evening after the Sabbath the Baptist minister attended our meeting, and after the service, said that he had learned some things about the Bible that he had never before thought of. The next night he gave to his own people the points he heard at our meeting, telling them where he received them, and then told them that they were missing much by not attending our meetings. He was holding a protracted meeting, but dismissed his meeting for the next night, in order that his people might attend our meeting at that time. He was not satisfied with this either. He went around to the stores and recommended some he saw there to go to our meetings. Considering the efforts that had been previously made against us by the aforementioned person, who claimed to be a Baptist, we could not help thinking that the friendly offices of the Baptist minister were quite a revolution of affairs. The Lord gave a great victory on that occasion, for which we unite to praise his name. May the Lord help our brethren there so to have the Lord dwelling in them, that his works, and his only, may shine out in their lives, that their influence may tell for the advancement of his truth.

J. FARGO,
J. O. COBLISS.

Special Notices.

INSTITUTE IN DIST. NO. 4.

OUR brethren and sisters in Dist. No. 4 will all remember that the Biblical institute in that district is to be held at Des Moines, Iowa, March 20 to April 15. It is needless for me to say that in many respects this will be the most important meeting ever held in the district, it being the first one of the kind. It is greatly to be hoped that all will appreciate the importance of the meeting. It is not too much to say that every worker in the district should be present. The opportunity may

not soon return, and no trifling obstacle should be counted sufficient to keep any worker away. The institute has been appointed at this season of the year, when on account of the bad roads it will be difficult to hold meetings, and thus but little loss can accrue to any Conference on account of the absence of any of its laborers.

With reference to the expense while attending the institute, I am not able to speak. We presume, however, that board will not be over \$2.50 per week, and possibly not more than \$2.25. We suggest that all bring what bedding they will need. The brethren at Des Moines will be unable to furnish any great amount.

But the one thing of all importance is that God should meet with us. This ought to be a solemn meeting,—a meeting when all shall be greatly blessed of God. As laborers, we all ought to be brought nearer to God. We must receive an unction from the Holy One. To this end let all come praying. Pray that the God of all power may be with us, and that light may shine from his word into our hearts.

E. W. FARNSWORTH.

NOTICE.

SEVENTH-DAY ADVENTIST meetings in New York City will hereafter be held in Union Square Hall, No. 8 Union Square, on Sabbath and Sunday, at 3 P. M. Sabbath-school will be held one hour earlier. Any of our people passing through the city are requested to meet with us. My personal address and residence is now at No. 114 East 11th St., New York.

H. E. ROBINSON.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON XI.—PROMISE OF A NEW HEART.

EZE. 36: 25-28.

(Commit Verses 25-27.)

(Sabbath, March 12.)

TEXT.—"A new heart also will I give you, and a new spirit will I put within you." Eze. 36: 26.

1. What is said of the moral condition of Israel in the days of the prophet Ezekiel? 2 Chron. 36:14-16. (See also Ezekiel 8 and elsewhere.)
2. What among many admonitions did God give them? Eze. 36: 32, last part.
3. How faithfully must the prophet warn them? Chap. 3:17-21.
4. What express duty did he set before them? Chap. 33: 11, 14-16.
5. If they would heed these injunctions, what blessings would the Lord bestow upon them? Chap. 36: 28-30, 33-36.
6. If they obeyed the Lord, how did he promise them they would regard their life, which they then loved, and which had brought them into captivity? Verse 31.
7. How did the Lord say that Israel would heed these injunctions of the prophet, and why? Chap. 3:7.
8. What is the condition of the hearts of all men by nature? Jer. 17: 9; Rom. 8: 7.
9. What, therefore, is necessary that they may be brought into union with God? Eze. 18: 30, 31.
10. Can man accomplish this change of himself? Rom. 7: 18, 19.
11. Who has promised to give the new heart? Eze. 11: 19; 36: 26.
12. Through whom alone is this work wrought? Acts 4:12; Rom. 8: 3; 2 Cor. 5: 17.
13. By what agency does Christ change the heart and spirit? Rom. 8: 9, 10; Eze. 36: 27, first clause.
14. What is the purpose and result of the new heart? Eph. 2: 10; Eze. 36: 27.
15. By virtue of what covenant is this change made? Heb. 8: 8, 10.
16. How many of those know the Lord, who are in this covenant relation to the Lord? Chap. 8: 11.
17. In addition to the new heart and new spirit, what is done for those who by faith embrace these promises? Verse 12; Eze. 36: 25.

NOTE.—Water is a symbol of the cleansing power of the word of God and the blood of the Lord Jesus Christ. (See Heb. 10:22.) The first word of Eze. 36:25 in the Revised Version is "and" instead of "then."

18. From whence do those come who make up the Israel of the new covenant? Eph. 2:11-13, 19. (See also Acts 15: 7-9; Rom. 9:24.)
19. How much does the promise of their inheritance include? Eze. 36: 28, 37, 38; Rom. 4: 13; Isa. 45: 17, 18.
20. What will be the condition of that inheritance? Isa. 51: 3. (See also Isaiah 35; Revelation 21; 22.)
21. For whose sake alone will the Lord fulfill all this to those who believe? Eze. 36: 32, first clause, and verse 22.
22. To whom, therefore, will all the glory belong? 1 Cor. 1: 30, 31.

ADDITIONAL NOTES.

1. THE CAPTIVITY.—Although the children of Israel were carried into captivity because of their sins, the Lord did not forsake them. Distress and suffering are often the means in the hand of God to draw us near to

him. When the earthly supports upon which we have fancied we were secure, give way, we instinctively reach out for something firm to sustain us, and so we may be led to God. Manasseh the king of Judah and the equal of Ahab in wickedness, had such an experience. He was carried captive to Babylon, and we read that "when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." 2 Chron. 33:12, 13. It is probable that without this affliction, Manasseh would never have repented. It is also probable that there were many others who repented, who would not have done so had they not been carried away captive; and although they were not permitted to return to Judah, they will finally enjoy that land of which the earthly Canaan was only a type.

"Afflictions, though they seem severe,
In mercy oft are sent;
They stopped the prodigal's career,
And caused him to repent."

2. THE PROMISE OF A NEW HEART.—The promise of a "new heart" came very appropriately to the children of Israel in their captivity. It was to them a ray of hope,—that God would do for them what they had been unable to do for themselves. This promise and the way it may be fulfilled in us is more fully set forth in the New Testament. It is to be a mutual work between us and God. God will not do this work for us arbitrarily, but he will impart to us his mighty power to overcome on the condition of our full consent and co-operation. The Lord by his word and Spirit convinces us of our weakness and inability to do this work for ourselves. Our numerous failures,—failures because we have not by faith laid hold of the arm of the Omnipotent Helper, should be evidence to us that "it is not in man that walketh to direct his steps." Jer. 10:23. What they must do to secure the favor and help of God was thus set forth to the children of Israel: "Repent, and turn yourselves from all your transgressions, . . . whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Eze. 18:30, 31. In these words the repentant ones are spoken of as making themselves a new heart. This can only be understood in the sense of their placing themselves where they could fully co-operate with God in what he has promised to do for them. In all ages there have been individuals who have had this experience,—who "out of weakness were made strong." Heb. 11:34. Said Jesus: "Without me ye can do nothing," and Paul declares: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

3. EVIDENCES OF A CHANGED HEART.—A new heart is one that is cleansed from sin by faith in the Lord Jesus Christ. It is a *new* heart; for the thoughts, objects, hopes, and passions which before sprung from it are gone, and new and holy desires are implanted there. This work is accomplished by the Spirit of God. Christ illustrated this work to Nicodemus under the figure of a new birth: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8. We cannot see the agency by which this change of heart is effected any more than we can see the wind as it bends the mighty forest trees; but we can see its effects in the changed lives of those to whom God has fulfilled his promise, "A new heart also will I give you and a new spirit will I put within you." Such a "renewing" of our minds enables us to prove "what is that good, and acceptable, and perfect will of God" (Rom. 12:2), and "this is the will of God, even your sanctification." 1 Thess. 4:3.

News of the Week.

FOR WEEK ENDING FEB. 27.

DOMESTIC.

—The production of sugar-cane in Louisiana increased from 128,000 tons in 1889 to 230,000 in 1891.

—United States Senator Blair from New Hampshire has announced himself a presidential candidate.

—Violent earthquake shocks were felt at San Diego, Santa Anna, and Los Angeles, Cal., Tuesday night.

—Harrison delegates to the Minneapolis convention were chosen Tuesday by the Republican primaries in Indiana.

—Fifty thousand dollars additional for the World's Fair were appropriated by the New Jersey Legislature, Tuesday.

—It is reported that the secret of the withdrawal of the Louisiana lottery is found in the announcement of its removal to Mexico.

—The Democratic State convention of New York, which met at Albany, Feb. 22, pronounced in favor of David B. Hill for the presidential candidate of the party, and instructed the New York delegates to support him "as a unit" in the national convention.

A valuable collection of relics from the cliff dwellings of the pre-historic inhabitants of Colorado are to be exhibited at the World's Fair.

Charles T. Wills has foreclosed a mechanic's lien on Dr. Talmage's Tabernacle in Brooklyn, and the structure will be sold by the sheriff.

A bill has been introduced in the House of Representatives to abolish postal notes, and to substitute therefor postal fractional currency.

Eastern capitalists are said to be plotting to secure most of the mining lands at Creede, Colo., where rich discoveries of gold were made recently.

A vein of quartz was struck in the Keystone mine in Pennington county, S. Dak., that pays over \$20,000 to the ton. The vein is three quarters of an inch thick.

Grover Cleveland held a reception at the Hotel Cadillac in Detroit, Tuesday evening. It is estimated that 15,000 persons grasped the hand of the ex-President.

The New York Legislature has passed the bill providing for the building of two bridges across the East River. The company which is to build the bridges has a capital of \$25,000,000.

The Japanese government has been granted 80,000 square feet of space for its exhibit at the World's Fair in Chicago. Half this space will be occupied by a genuine Japanese tea house.

The steam-ship "Indiana" left Philadelphia Feb. 22, with provisions for the famine-stricken people of Russia. She carried 29,000 sacks of flour purchased by the relief committee and 9 car-loads of barrels of flour donated by individuals, also a large amount of pork, beef, corn, etc. Thousands of people watched her as she departed on her errand of mercy.

General Miles, at a speech before the Chamber of Commerce at Rochester, N. Y., Feb. 15, said that it would take 481 great guns, and 724 breech-loading steel rifle mortars properly to defend the United States seacoast. The general declared that wars almost invariably come suddenly, and he urged the necessity of immediate preparation for any emergency.

FOREIGN.

The silk weavers at Como, Italy, are on a strike. Not a loom is in operation in the city.

Official announcement is made that Germany has abandoned her colony in Southwest Africa.

All the members of the French Ministry have tendered their resignations to President Carnot.

The late severe gales have caused many wrecks along the coast of Great Britain, with considerable loss of life.

The petroleum ship "Loodiana," from Nova Scotia to Europe, was burned at sea Jan. 16, and all on board perished.

Reports from the Argentine Republic say that the wheat and wool crops in the republic are the largest ever known in the country's history.

Professor William Mc Adams of Alton, Ill., Wednesday, dug up a bundle of fossilized vegetation which he estimates had been buried nearly 2,000 years.

In the House of a Spaniard, at Paris, Tuesday, a quantity of explosives was found. The police believe that an attempt is to be made to blow up the Spanish embassy.

Minister Reid has secured from the French government permission for the authorities of the Columbian Exposition to send free to France stereotypes of pictures and other matters to be used in French journals to stimulate interest in the Fair.

A body of 4,000 unemployed men in Berlin, after listening to inflammatory speeches, marched to make a demonstration before the emperor's castle. When near the castle, they were met and, after a fight, routed by the police. Sixty of the workmen were wounded, and eighty were taken prisoners. Another body of 2,000 workmen while marching down Unter den Linden, was attacked by police. A number were wounded, and the leaders were arrested.

The long-talked-of Irish Local Government bill was introduced in the House of Commons on Feb. 18 by Mr. Balfour, amid the cheers of the government supporters. In introducing the bill, Mr. Balfour said that ever since the formation of the present government, and even before, the extension of local government to every part of the United Kingdom had been a cardinal point of the Conservatives' policy. That intention, he declared, had been constantly adhered to and reiterated since by the government.

Berlin, Feb. 25.—Emperor William's speech at Brandenburg, yesterday, intensely excited political circles. It is held by some that a dangerous crisis is inevitable. It is reported that when the sectarian education bill in the Prussian Diet reaches the Oberhaus, Prince Bismarck, at the head of the strongest party ever known in Germany, will oppose the government. The Tageblatt reminds Germans that "the constitution concedes to every one liberty to express his opinion." The socialist journal, the Vorwaerts, says it declines, for socialists,

the emperor's invitation to emigrate, adding: "The emperor would rule over a desert, if all malcontents left his dominions."

RELIGIOUS.

The Senate bill appropriating \$300,000 for the World's Fair, came up on second reading in the New York Assembly last Friday. Mr. Deyo proposed an amendment, which was adopted, 49 to 47, providing that the State's exhibit should be kept closed on Sundays. The bill was then laid aside by a vote of 51 to 49.

Feb. 24 the Legislature of Trenton, N. J., was canvassed on the closing of the World's Fair on Sunday. Out of nineteen senators there were six for closing on Sunday, twelve for opening on Sunday, and one absentee. Fifty-three assemblymen were canvassed. Sixteen were for closing, thirty-five for opening, and two non-committal. It therefore looks as if New Jersey would favor opening the Fair on Sunday.

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.

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

- Scottville, March 3-7
Cleon, " 10-14
Frankfort, " 17-21
Traverse City, " 24-28

These meetings are to commence Thursday evening, continuing forenoon, afternoon, and evening, till Monday evening. We hope that all our brethren from the surrounding country will be present from the beginning, so as to attend all the meetings. If the house of worship at Frankfort is ready for dedication at the time of the meetings appointed for that place, and the brethren so desire, dedicatory services will be held on Sunday, March 20.

J. FARGO, J. O. CORLISS.

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

- Lyons, March 17-22
I. H. EVANS, R. C. HORTON, A. O. BURRILL.

- CARLTON CENTER, March 24-29
R. C. HORTON, A. O. BURRILL.

- CHARLOTTE, March 10-15
Lyons, " 18-21
I. H. EVANS, E. W. FARNSWORTH.

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.]

WANTED.—A young man and wife (Sabbath-keepers) to work a farm on shares or by the year. Address Mrs. B. F. Rodgers, Vevay, Switzerland Co., Ind.

FOR SALE.—A store with bakery attached, and dwelling rooms. Also stock of goods and a good business. Adventist church within ten rods of building. For terms and particulars, address W. J. Stone, Amos, W. Va.

FOR SALE.—A farm of seventy acres, good gravelly soil, new barn 40 ft. x 60 ft. Good water. Fair house. Fruit of all kinds. One mile north of Duffield, Genesee Co., Mich., on the Grand Trunk R. R. For further particulars, address John Harle, Duffield, Genesee Co., Mich.

LABOR BUREAU.

WANTED.—A man on a farm by the year. Address Walter I. Moore, Charlotte, Mich.

WANTED.—An elderly lady would like a Sabbath-keeping sister for a companion. Address Nancy W. Gath, Beaver City, Nebr.

WANTED.—Four strong healthy men (Sabbath-keepers) to work on brick-yard, by day or month. Address M. G. Faley, Redwood Falls, Minn.

WANTED.—A place by a young man to work on a farm by the year or month, among Sabbath-keepers. Address Antoine Wery, Thiry Daems, Wis.

ADDRESS.

The Address of John H. Cross is Danforth, Me.

The address of M. E. Kellogg is 348 Van Buren St., Battle Creek, Mich.

PAPERS WANTED.

A. RAYBURN, Superior, Nebr., desires clean, post-paid copies of our periodicals to use for missionary work.

Obituary Notices.

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

[To make room for other important matter, we are able to devote only a limited space to obituary notices, and hence are obliged to condense them to the briefest statement consistent with the facts in the case.]

ANTHONY.—Died of apoplexy, near Healdsburg, Cal., Jan. 6, 1892, Mr. Anthony.

BIRKHOLDER.—Died Feb. 6, 1892, Clarence L. Birkholder, aged 10 months and 16 days.

PRATT.—Died at Keene, N. Y., Jan. 22, 1892, sister Eva A. Pratt, aged 17 years and 9 months.

COLES.—Died in Newberg, Oregon, Jan. 24, 1892, brother A. H. Coles, aged forty-three years.

HOUSER.—Died near Manor, Travis Co., Tex., sister Mary Houser, aged 69 years and 6 months.

EGAN.—Died near Madison, S. Dak., Feb. 4, 1892, Harold Sylvester, infant son of Sylvester Egan.

JONES.—Died of la grippe at Wells, Minn., Jan. 12, 1892, brother James Jones, aged sixty-one years.

RICE.—Died at Farmington, Pa., of la grippe, Feb. 4, 1892, brother O. P. Rice, aged seventy-two years.

VAN DER SCHUUR.—Died Jan. 24, 1892, Birdie, infant son of Elder Van der Schuur of Holland, Mich.

MORRIL.—Died at Valrico, Fla., of chronic anemia, sister Betsy W. Morrill, aged seventy-eight years.

Travelers' Guide.

MICHIGAN CENTRAL "The Niagara Falls Route."

Corrected Jan. 31, 1892.

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

Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday. Accommodation train for Niles and all intermediate points leaves Battle Creek at 7.59 A. M., arriving at Niles at 10.05 A. M., daily except Sunday. Trains on Battle Creek Division depart at 8.08 A. M. and 4.35 P. M., and arrive at 12.40 P. M. and 7.00 P. M., daily except Sunday.

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

Chicago & Grand Trunk R. R. Time Table, in Effect Dec. 6, 1891.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists departure and arrival times for stations including Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, and Detroit.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 1, 1892.

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Elder Gates writes from Melbourne that the "Pitcairn" is expected to sail from New Zealand about April 1. Letters for missionaries or crew, sent not later than the middle of April, may be directed to Suva, Fiji Islands.

A recent letter from one of the company of our brethren and sisters who sailed from San Francisco for Australia last fall, reports that sister White's health is still somewhat poor, but that all the rest are well; also that brother and sister Starr sailed Jan. 21 for Tasmania.

Brother P. W. B. Wessels of this city, received by cable, Sabbath morning, the 27th, the sad intelligence of the death of his aged father, at his home in South Africa. In this case, as in that of brother Tay, mentioned below, the bereaved friends will have the sympathy and prayers of the church in their affliction.

A card from brother B. R. Nordyke of the Pacific Press, received here, Feb. 25, brings the painful news that brother John I. Tay, of the missionary ship "Pitcairn," died of *la grippe* at Suva, Fiji, Jan. 8, 1892, aged sixty years. He was buried there Jan. 9. The word was brought to Oakland by brother Henry Scott and wife from the *Bible Echo* office in Australia. The ship "Pitcairn" is at Auckland, New Zealand, undergoing repairs.

Glowing words of commendation for the *Youth's Instructor*, in its new dress and enlarged form, are coming in from every quarter. Commencing in the issue of Feb. 25, a series of illustrated articles on the World's Fair are to be given. They will number some ten or twelve in all, and will be of great interest. The issue mentioned contains a bird's-eye view of the entire grounds and buildings. In subsequent numbers each building will be illustrated and described separately. Now is the time to solicit subscriptions. Extra copies of this number are sent out for this purpose.

The scene which was enacted in Texarkana, Ark., last week, when a negro was forcibly taken from the custody of the sheriff by a mob numbering thousands, carried to the city limits and there burned at the stake, suggests something wrong or very imperfect in American civilization, at least in that section of the country. Already, it is said, a reaction has set in, and the people are beginning to

regret their exhibition of frenzy, realizing that a stain has been put upon the reputation of their city; but the deed is now past remedy. It seems to have been simply an exhibition of mob vengeance, and for two reasons exceedingly reprehensible; first, no criminal, whatever has been his crime, ought ever to be taken out of the hands of the law; and secondly, criminals should not be punished to satisfy vengeance, but to protect society. Vengeance, so far as pertains to human beings, is of satanic origin, and has nothing to do with the administration of justice.

In another column will be found a short article on Moses as the mediator of the old covenant. This, in a certain sense is undoubtedly correct. While Christ is the one sole Mediator between God and men, when we view the great plan of salvation as a whole, of which he is both the author and finisher, yet there are divisions of the work, and dispensations of its progress, in which others, as under agents, may hold a subordinate mediatorship. Paul in Heb. 3: 1-5 very significantly speaks of Moses as having a "house," and being "faithful in all his house;" and Moses is the one of whom this testimony is borne, referring to Christ: "I will raise them up a prophet from among their brethren, like unto thee." Deut. 18: 15-18. In his representative character it was highly proper, therefore, that he should act in the capacity of a mediator. But that he was acting only in a representative character, is evident from the fact that the blood with which the old covenant was dedicated (Ex. 24: 5-8) was typical of the blood of Christ.

The progress of the conflict between the papacy and the French republic is instructive. French pilgrims to Rome insulted the tomb of Victor Emanuel, and a riot followed. The French minister of public worship then forbade further pilgrimages. The archbishop of Aix in defiance of the government, organized another pilgrimage. He was arrested and fined \$600. His parish paid the fine, and the pope indorsed him, and urged him to continue the fight "with all his might." The French ministry then threatened to separate the Church from the State. This brought the pope to his senses, and he immediately changed front, and ordered the French prelates to obey the laws. This was a bitter pill for them. After a month's delay, they issued a pastoral, advising obedience to the laws, but prefacing it by an attack upon the government as abusive and insulting as language could frame. This again aroused the hostility of the government. A pastoral was then prepared at the Vatican, and sent to the French clergy with directions that it be read in all the churches. This the archbishops and cardinals, by an act of unparalleled insubordination, refused to do—a bitter pill for the pope! The pope then sent it direct to the government and the public press. The French clericals are therefore in rebellion against both the pope and the republic. How will it come out?

OFFICE CHANGES.

As brother W. A. Colcord is so taken up with his work for the General Conference, of which he acts as Corresponding Secretary, that he has no time to devote to the REVIEW, and brother Moses E. Kellogg has come to labor in the Office, the Board at a meeting, Feb. 28, voted that the name of the latter be substituted for that of the former, as editorial contributor to the REVIEW. And as brother N. W. Lawrence has been called to the assistance of brother Duffie on the *Instructor*, since its enlargement and new departure, the REVIEW AND HERALD notes on the Sabbath-school lessons will be furnished by brother Kellogg.

NEW HEALTH JOURNAL.

A NEW candidate for public favor appears in the form of a health publication, called "The Health

Exponent," No. 1 of Vol. 1 of which has just come to our table. It is issued by the "Health Exponent Publishing Co.," Mt. Vernon, Ohio, in the interest of the Mt. Vernon Springs Medical and Surgical Sanitarium. Judging from this first number, it bids fair to be an able and interesting journal. Monthly, 32 pp. The low price at which it is offered, only 75 cents a year, ought to secure it a wide circulation. Address publishers as above.

TWO NEW TRACTS.

THE PROPHETIC SCAR.

OUR readers will remember the articles under this heading, from the pen of Elder W. H. Littlejohn, which recently went through the REVIEW. These articles are now issued in tract form, and are ready for circulation. Their object was to explain, in brief form, the past disappointment in the experience of the Adventists, and thus remove the great objection which prevents multitudes from investigating the prophecies relative to the important subject of the second advent of Christ. All objection to our position on the prophecies, on account of the past disappointment, was effectually removed, as the reader will remember. It is a timely and important tract.

SUNDAY-KEEPING; WILL IT ANSWER THE PURPOSE?

This is the title of a subsequent series of articles from the same author, which have also been put into tract form. This tract is designed to meet one phase of the Sabbath question not heretofore specially provided for; namely, the almost universal objection that it will not make so much difference as to the day, and Sunday-keeping will answer the principle of Sabbath observance just as well as any day. This species of reasoning doubtless keeps more people to-day from taking their stand to keep the Sabbath, than any other one so-called argument. The fallacy of this position is effectually exposed in this tract; and it will be a great help on this question. One correspondent wrote in, asking if the matter would come out in tract form, and engaging 300 copies as soon as issued. It should be circulated everywhere.

Either tract may be had singly for 5 cents post-paid, 50 cents a dozen, \$2 per hundred. Address REVIEW AND HERALD, Battle Creek, Mich.

CORRECTION TO POSTAL GUIDE IN YEAR BOOK.

WHEN sending mail to foreign countries, those who consult the Postal Guide in the Year Book, to ascertain rates, will do well to correct the rates of postage given on the last page of the present Year Book, under "Countries not of the Universal Postal Union," to correspond with the table given below, which is in accordance with recent changes in the postal system:—

COUNTRIES.	Letters per ½ oz	Newspapers, per 2 oz	per 4 oz
Australia (all points)	5	1	
New Zealand	5	1	
Cape Colony	15		4
China, via San Francisco	5	1	
Madagascar (except French sta.)	13		4
Morocco (except Span. pos.)	15	2	
Natal	15		4
Orange Free State	15		4
St. Helena	15		4
Transvaal	15		5

Four ounces is the unit weight for newspapers to Cape Colony, Madagascar, Natal, Orange Free State, St. Helena, and Transvaal.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

Seventeenth Annual Session.

THE seventeenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Tuesday, March 15, 1892, at four o'clock P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business pertaining to the interests of the society, as may come before the meeting.

- U. SMITH,
 - W. W. PRESCOTT,
 - O. A. OLSEN,
 - J. H. KELLOGG,
 - A. R. HENRY,
 - C. ELDRIDGE,
 - H. LINDSAY,
- } Trustees.