

# The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 69, No. 12.

BATTLE CREEK, MICH., TUESDAY, MARCH 22, 1892.

WHOLE No. 1958.

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

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

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

**REVIEW & HERALD, Battle Creek, Mich.**

## EXPECTATION.

THERE'S an earnest, anxious longing  
 For the coming of His feet,  
 And the world is growing weary  
 While the pulses quickly beat;  
 For the air is full of murmurs,  
 And men's spirit of unrest,  
 Turning hither, thither, nowhere,  
 Sore bewildered and unblest.

For the enemy is rampant,  
 As his time is drawing near,  
 And his roar is growing louder,  
 With the growing of his fear.  
 He is tramping on the wounded,  
 Who are struggling in his chain;  
 He is luring to destruction,  
 While exulting in the slain.

What to him the weeping masses  
 Who go softly all their day?  
 What to him the sin-stained children  
 By the maelstrom swept away?  
 What to him the unwashed outcast  
 Thrown upon the grimy street?  
 What that men grow hard and stony  
 Till they have no hearts that beat?

He is stirring up his legions,  
 He is marshaling to the fight;  
 With his troops are kings and nobles,  
 With their proud Egyptian might.  
 They have crushed the voice within them,  
 And are taking now their stand;  
 By the chieftain they have chosen  
 And the host at his right hand.

Most impatient for the conflict,  
 Scenting battle far and near,  
 They are numbering their forces,  
 Though they neither shrink nor fear.  
 They deem their victory certain;  
 They will therefore do and dare;  
 Of defeat they do not question;  
 Not a feeble one is there.

But the hungry, way-worn, foot-sore,  
 Like the Israelitish fold,  
 Are just looking for their Leader  
 To defend them as of old.  
 For he's coming: *He is coming,*  
 Not in weakness, but in power;  
 And the flagging steps shall quicken  
 In the triumph of that hour.

With no sound of booming cannon,  
 And no musketry or lance;  
 With no shout of coming struggle,  
 And no cavalry advance;  
 With a meteoric splendor,  
 Full illuminating space,  
 He shall wither up that phalanx  
 By the brightness of His face.

—Selected.

"NAY now, if these things that you yearn to teach  
 Bear wisdom, in your judgment, rich and strong,  
 Give voice to them, though no man heed your speech,  
 Since right is right, though all the world go wrong.  
 The proof that you believe what you declare,  
 Is that you still stand firm though throngs pass by;  
 Rather cry truth a lifetime to void air,  
 Than flatter listening millions with one lie."  
 —Edgar Faucett.

## 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.

"IT IS NOT FOR YOU TO KNOW THE TIMES AND THE SEASONS."\*

BY MRS. E. G. WHITE.

"HE showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

The disciples were anxious to know the exact time for the revelation of the kingdom of God; but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them. To understand when the kingdom of God should be restored, was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." And after the Holy Ghost was come upon them, what were they to do? "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in his own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovingly to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed.

\*Sermon at Lansing, Mich., Sept. 5, 1891.

Jesus had come to earth to impart important truth to men, and he wished to impress their minds with the necessity of receiving and obeying his precepts and instructions, of doing their present duty, and his communications were of an order that imparted knowledge for their immediate and daily use.

Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." All that was done and said had this one object in view,—to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but he came to instruct and save the lost. He did not come to arouse and gratify curiosity; for he knew that this would but increase the appetite for the curious and the marvelous. It was his aim to impart knowledge whereby men might increase in spiritual strength, and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation. He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to patriarchs and prophets. And after giving them this precious instruction, he promised to give them the Holy Spirit whereby all things that he had said unto them should be brought to their remembrance.

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for his blessing, by pleading with him for his power, by fervently praying that his grace may come upon us, and that our characters may be transformed. This is the change we need to-day, and for the attainment of this experience we should exercise persevering energy and manifest heart-felt earnestness. We should ask with true sincerity, "What shall I do to be saved?" We should know just what steps we are taking heavenward.

Christ gave to his disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God to-day. We too have failed to take in the greatness, to perceive the beauty of the truth which God has entrusted to us to-day. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in his own power. Again and again have I been warned in regard to time-setting. There will never again be a message for the people of

God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.

I was searching through my writings, before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written, "Testimony given in regard to time-setting, June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads, "A copy of a vision the Lord gave sister White June 21, 1851, at Camden, N. Y. The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness.

"I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason, instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily.

"E. G. White.

"Copied at Milton, June 29, 1851. A. A. G."

This was the document I came upon last Monday in searching over my writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson, Mich., camp-meeting, and I told the people they need not take heed to this man's theory; for the event he predicted would not take place. The times and the seasons God has put in his own power, and why has not God given us this knowledge?—Because we would not make a right use of it if he did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told his disciples to "watch," but not for definite time. His followers are to be in the position of those who are listening for the orders of their Captain; they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for "of that day and hour knoweth no man." You will not be able to say that he will come in one, two, or five years, neither are you to put off his coming by stating that it may not be for ten or twenty years.

It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when he shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you. The time of the probation of souls is coming to an end. From day to day the destiny of men is being sealed, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God. Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world. All around us are the young, the impenitent, the unconverted, and what are we doing for them? Parents, in the ardor of your first love, are you seeking for the conversion of your children, or are you engrossed with the things of this life to

such an extent that you are not making earnest efforts to be laborers together with God? Do you have an appreciation of the work and mission of the Holy Spirit? Do you realize that the Holy Spirit is the agency whereby we are to reach the souls of those around us? When this meeting shall close, will you go from here and forget the earnest appeals that have been made to you? will the messages of warning be left unheeded, and the truth you have heard leak out of your heart as water leaks out of a broken vessel?

The apostle says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. To-day you are to give yourselves to God, that he may make of you vessels unto honor, and meet for his service. To-day you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be dishonoring to God. To-day you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work to-day to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit.

(To be continued.)

## 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.

### CHRISTIAN EDUCATION.—NO. 1.

BY PROF. W. W. PRESCOTT.  
(Battle Creek, Mich.)

A KNOWLEDGE of God is the great need of man. To be brought into harmony with God should be the purpose of our life here. All plans in education should be based upon this need and this purpose. How, then, are we to impart a knowledge of God in our schools?—By leading the students to a proper understanding of his word, his works, and his providences in the affairs of men and nations. This would lead us to give special prominence in our courses of study to the Bible, the natural sciences, and history. It would also lead us to such methods of instruction in these branches as would contribute most directly to the recognition of God as our creator, preserver, and the author of our salvation. "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding."

It is astonishing that so little attention is paid to the study of the Bible, even in many so-called Christian schools and colleges. God has made a revelation of himself to us in his word, which "came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost." It is through a knowledge of the holy Scriptures that we are to be made "wise unto salvation through faith which is in Christ Jesus." The psalmist said: "Thy word is a lamp unto my feet, and a light unto my

path." So it is designed to be to each one of us. And yet the systematic study of this sacred volume is wholly, or almost wholly, neglected in many educational institutions of high standing.

To be sure, it could not properly be otherwise in all schools supported by public money raised by taxation, but this does not affect the question in private institutions. There surely cannot be any controversy over the statement that in every Seventh-day Adventist school special attention should be given to the study of the Bible. But while this is true, it is important to know how to study and teach the Bible that the best results may follow. What is the object to be sought?—It is the spiritual growth of the student. But is it not desirable to be well versed in Bible manners and customs, to be familiar with Biblical history, and to know many interesting things about the Bible?—Most certainly; but all this is valuable only as a means to an end, and that end is personal religion, a genuine experience in the things of God.

It is worthy of notice that while this purpose is being attained, other important results are also accomplished. For "there is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word was studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times. The Bible should be studied and taught, "not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." No one is prepared to conduct such work profitably and to teach lessons of faith, trust, and confidence in God as our Father and in Jesus Christ as a personal Saviour, who has not himself "tasted the good word of God, and the powers of the world to come."

It is certainly true in many cases that "superficial talk, mere sentimentalism, passes for instruction in morals and religion. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing, the heinous character of sin, and the certainty of its terrible results, are not impressed upon the minds of the young." There has been a kind of revival of Bible study in some institutions during the past few years, but it is a serious question whether it has contributed much to personal piety. When the word of God is so presented to students as practically to deprive it of all its life, power, and authority, so that it becomes to them in effect the word of man, it has but little influence upon the life.

It is a great mistake to think that there should be one kind of Bible study for the Sabbath and another kind for other days of the week. God has given us his word as a means of communicating to us a knowledge of himself and of the provisions of his grace for our salvation. It should never be opened with any other purpose than to learn more perfectly of the way of life, that his will may be wrought in us in bringing us into harmony with himself. Every meeting of a Bible class, whether in the Sabbath-school or in the day school, should be an hour of spiritual refreshing, a time of feeding upon the bread of life. The presence of God's Spirit should be sought that it may lead into all truth, "that we might know the things that are freely given to us of God."

Our schools have an important part to act in diffusing the light of God's word. In them many should receive a training which would prepare them, both intellectually and spiritually, to go forth to all parts of the world, bearing the glad tidings of a soon-coming Saviour through whom we may obtain full salvation. They should learn that God's word is the channel through which come all blessings to the race, and they should teach the people to love it and to obey it.

Is it not clear to all parents that it will make a vast difference in the character developed in their children, whether they pursue their studies in a school whose atmosphere is pure, and where the study of the holy Scriptures is made an important feature in the plan of education? As I sit here by my window, I can observe the effects of the sun's rays upon the snow which fell a few nights since. It does not disappear all at once, but from hour to hour I can mark some change.

So it is in the formation of character. We may not be able to tell just how or when it is done, but good influences exerted day after day, proper instruction persistently given, will have their effect. Those may well be counted fortunate whose privilege it is to obtain an education under these circumstances.

#### THE OVERSHADOWING THEME.

BY W. S. RITCHIE.  
(Los Angeles, Cal.)

ASTONISHMENT and amazement take hold of the mind as it comprehends that we are indeed in the last days. We say over and over again, "Can it be possible that we are to see the great ending of all things?" Who can help us to apprehend the grandeur of Jesus' coming?

Surely the great enemy is scattering clouds of darkness, or the world would be wonderfully astir, like a great camp before a battle. All other themes or events pale into insignificance, when compared with the coming of the glorious King. How insipid and unsatisfying are the delights of this world! Wealth is a phantom that all men seem to be chasing after; but those who are looking for the Master, join not in the chase. There are votaries of fashion; but from their dreams of pleasure there will come a terrible awakening. There are seekers for fame, but what is the approbation of a mocked and deceived world worth? The world is filled with great undertakings that the Christian can take no part in; because he discerns their unreality. He is thought strange and unsympathetic because he does not join with the rest in pursuit of those things that never satisfy.

Thus the believer accepts the word of God against the opinion of all the world. If there is no God, and the Bible is not his word, then those who are looking for Christ's coming will have nothing for their pains. They will have been pursuing a phantom that has no real substance.

But there is a God, and we have his word, which describes the terrible mistake that is being made by the multitudes of the earth. To be obliged to die is bitter indeed; but to be shut out of the love and glory of Christ's kingdom will be agony and anguish immeasurable. "In that day a man shall cast his idols of silver and his idols of gold . . . to the moles and to the bats." "Then shall all the tribes of the earth mourn."

Then there will be a time of victory and exultation for those who have stood the test. In the sublime grandeur of moral courage they submitted to be thought fools, and to be utterly despised in the eyes of those who were deceived by the god of this world. They now see that what they at that time considered to be a great test, was only a simple act of obedience to God. Their petty trials when they dwelt among the wicked seem now as trivial things. They even rejoice over death, and say, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

Brethren, the last race of heroes is upon the earth. The last acts of valor, truth, and love are soon to be performed. If other times have stirred men's souls, what shall be said of these? How can we longer suppress the shouts of victory? The battle will soon be won. We shall soon see the glory of the eternal kingdom.

— "They that govern most make the least noise."

#### THE ECHO OF A SONG.

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

How oft an echo of a song  
Falls on our ear  
From out the darkness of the soul,  
Now soft, now clear.

We know not whence the melody  
That sings through tears;  
We only know it soothes our pain  
And calms our fears.

We strive to catch the tune in vain;  
It seems above,  
Beyond our vain attempts to sing  
Its notes of love.

It moves our hearts with wondrous power,  
O strange sweet song!  
It haunts us morning, noon, and night,  
Abiding long.

The echo oft has broken chords  
We catch in part;  
But still they mingle into one,  
And rest the heart.

We know the song is Moses' song—  
The song of praise—  
The song of victory the saints  
Of God will raise.

#### THE SEVEN HEADS.

BY ELDER D. T. BOURDEAU.  
(Battle Creek, Mich.)

THREE times is the Roman government symbolized by a beast "having seven heads and ten horns," in the book of Revelation. (See chapters 12, 13, and 17.) Prophetic expositors generally understood the ten horns to denote ten kingdoms that were to arise on the territory of the Roman empire, and the great majority of Protestants believe that the seven heads represent seven forms of the Roman government. These are usually designated as follows: (1) kingly; (2) consular; (3) dictatorial; (4) decemvirate; (5) triumvirate (also called consular tribunes and military tribunes); (6) imperial; (7) papal. Kings, consuls, dictators, decemvirs, and triumvirs had passed away when John wrote his Apocalypse. He was living under the imperial head or form. Hence he could truly say: "Five are fallen, and one is, and the other is not yet come." Rev. 17:10. And it is most interesting to know that distinguished Latin authors who were contemporary with John, did leave on record the fact that the first five heads or forms of the Roman government had existed before their day. Thus wrote Livy, an intimate friend of Caesar Augustus, and preceptor of Claudius:—

"Quae, ab conditâ urbe Româ, ad captam eamdem urbem, Romani sub *regibus* primam, *consulibus* deinde, ac *dictatoribus decemviris* que ac *tribunis consularibus* gessere (*Livii lib. VI, cap. 1*); which [wars] the Romans carried on, from the founding of Rome to the capture of the same city, first under kings, then under consuls, and [then, understood] dictators, and decemvirs, and consular tribunes."

And Tacitus, a celebrated historian, who was born about A. D. 54, and died about A. D. 130, agrees with Livy, when he says:—

"*Urbem Romam a principio reges habuere. Libertatem et Consulatum L. Brutus instituit. Dictaturae ad tempus sumebantur. Neque decemviralis potestas ultra biennium, neque tribunorum militum consulare jus diu valuit. Non Cinnae, non Sullae longa dominatio: et Pompeii Crassique potentia in Caesarem, Lepidi atque Antonii arma in Augustum cessere: qui cuncta, discordiis civilibus fessa, nomine Principis sub imperium accepit*" (*Tacite, Annal., lib. I, cap. 1*); the sense of which may be given as follows: "Kings first ruled the city of Rome; Lucius Brutus established liberty and consulship; dictatorships were assumed [at different times] only for a time; the power of the decemvirs did not last beyond two years; nor did the government of the military tribunes continue long; neither were the domination of Cinna nor that of Sulla of long

duration [Cinna and Sulla usurped the dictatorship]. The power of Pompey and Crassus became centered in Caesar, and the arms of Lepidus and Antonius came under the control of Augustus, who, under the name of Princeps [chief, leader, or emperor] took the management of all things [that is, the state] worn out by civil strife."

With such plain facts as these, coming from pagan historians, and not from theologians, and with the undeniable fact that the papacy was the seventh head,—the very head that was wounded and led into captivity at the close of the forty-two months, or twelve hundred and sixty years—days of papal supremacy (Revelation 13),—who can reasonably question the propriety of applying the seven heads to the seven forms of the Roman government herein mentioned? A head suggests at once the idea of a ruler or rulers, and those who rule a government have head-quarters, a capital; and as the seven heads are declared to be "seven mountains," as well as "seven kings" (Rev. 17:9, 10); and as Rome is built on seven hills or mountains, some claim that in this case the seven mountains are to be taken in a literal and not a figurative sense. This is certainly a wonderful coincidence; and I do not see why we should not note it and use it as an additional reason for applying the heads to the Roman government. Surely the idea that God should take advantage of seven literal mountains to symbolize and identify seven powers, or seven different forms of one and the same power, is plausible, to say the least. Upon this point Professor Gaussen speaks as follows: "The seven heads (which are a double emblem) represent first the seven famous hills on which that city [of Rome] was built. How could you ask for anything clearer? Is there a boy in our colleges who is not familiar with the fact that poets and historians have designated Rome by this trait? Did not Virgil say: 'Septemque una circumdetit arces (and he surrounded the seven heights with a rampart)?' Did not Horace in his 'Ode Séculaire' say: 'Diis, quibus septem placuere coles dicere carmen (to sing a hymn to the gods who delight in the seven hills)?' Ovid speaks to the point, when he says, 'Sed quae de septem totum circumspicis orbem Montibus imperii, Roma, detumque locus (but thou who from thy seven hills dost behold the whole world, Rome, the seat of empire and [the seat] of the gods).' And Propertius certifies: 'Septem urbs alta jugis toli quae presidet orbi (this city elevated on seven hills, which presided over the whole earth).' And, my friends, this sign is still very striking. In 1838 I visited Rome for the first time. I arrived there in the heart of the night, and arose the next morning at five o'clock, and ran from my hotel to the Capitol to contemplate the seven hills, and I could recognize them, even at that hour, and without the aid of a guide."—*Daniel le Prophete, Vol. 3, pp. 249, 250.*

I heartily indorse this interpretation. How can I do otherwise when the Bible says, "The seven heads are seven mountains, on which the woman sitteth. And these are seven kings." Rev. 17:9, 10, French translations, etc. Here "the woman" means the Catholic Church. She is said to sit on "many waters" and on "a scarlet colored beast." Verses 1-3. Here the "many waters," and the "scarlet colored beast" are different expressions meaning one and the same thing; namely, "peoples, and multitudes, and nations, and tongues." Verse 15. Persons usually have the direction and control of the beasts they ride; and the Catholic Church had the direction and control of the beast that she rode. But where did she sit as a governing power through its representative head, the pope?—In the city of seven hills, on the seven mountains on which the city of Rome is built, and these represent seven forms of the Roman government. Here is a most striking confirmation of the scriptural truth that in symbolic prophecy a mountain means a government. And surely the city of Rome was not the capital of the empires of Babylon, Medo-Persia,

and Grecia, and the Catholic Church did not rule over those monarchies through the pope; but she did through her representative head, the pope, rule over a government which has appeared successively under seven different forms, the seventh of which was the papal.

Not only does the interpretation which counts Babylon as one of the ten heads, Medo-Persia as another, and Grecia as three others, ignore the force and fitness of the above facts; it also involves a flagrant violation of an essential principle of prophetic interpretation, which requires a recognition of the Bible harmony of symbolization. All will admit that there is a close connection between the books of Daniel and Revelation. The book of Daniel gives a prophetic outline of the four universal empires by the use of as many symbolic beasts, etc. The book of Revelation dwells upon the fourth empire in its different phases, and its author illustrates his subject in the same way that Daniel does his—by the use of symbolic beasts. Both of these prophets use beasts to symbolize governments, and both of them are governed by the same prophetic laws in the use and interpretation of the symbols they employ. Daniel has the precedence in employing a beast with more than one head. He employs a leopard with four heads. Daniel 7. And what does this beast represent?—The Grecian empire, and not the Grecian empire and the two that preceded it; Medo-Persia and Babylon.

Observe that the four heads on the leopard apply to four governments that belonged to the Greek empire. Now for the application to the three beasts that John saw, having seven heads and ten horns. If the harmony of the symbolization is to be preserved, then the heads of these beasts denote powers that were embraced in the Roman empire. To say that five of them apply to powers that previously existed, to governments outside of the Roman empire, would be to destroy the harmony of the symbolization. We might as well say that the ten horns did not belong to the Roman empire. Both the horns and the heads belong to the same power. While we admit that some of the features of the beast of Revelation 13 connect that beast with all those that preceded it, and show that it succeeded them and was made up of their debris and participated of their character, we do not admit that those features primarily represent Babylon, Medo-Persia, and Grecia. If they did, those empires would have to be embraced in the Roman empire, and would have to exist as empires at the same time the Roman empire existed. We therefore conclude that the seven heads of the three carnivorous Apocalyptic beasts belong exclusively to the Roman empire.

#### SPIRITUAL THINGS SPIRITUALLY DISCERNED.

BY ELDER F. PEABODY.  
(West Valley, N. Y.)

“BUT God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” 1 Cor. 2:10. The apostle is showing that things hidden from the natural man are revealed to the spiritual man by the Spirit.

In the 11th verse he says: “For what man knoweth the things [thoughts] of a man, save the spirit of man which is in him?” “So the things of God knoweth no man, but the Spirit of God” knows, and it maketh it known; for it “searcheth all things, yea, the deep things of God.” It has never been thought of, seen, nor heard by the natural man; no, not even the rulers of this world with all their wisdom combined, have been able to discern what was in the mind of God. The Spirit only makes it known. “Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” Verse 12. Then he says further: “Which things we speak, in words taught not by human wisdom, but by the teachings of the Spirit, unfolding

spiritual to spiritual persons.” Verse 13 (Diaglot).

To the natural man all these things are foolishness. He cannot know them while in that condition. They never can enter his heart (mind), or be seen or heard by him. “But he that is spiritual judgeth [*margin*, discerneth] all things.” What a contrast between the natural and the spiritual man! One is in darkness, shut up to his own imaginations; his ear never hearing; his eye never seeing; his cold heart never pulsating with joy at discerning these things. The other is in the light, his ear quick to hear, his eye to see, his heart aglow with love and praise. He knows what God has in store for him, because God has revealed it by his Spirit. The apostle further says: “We speak the wisdom of God, which was hidden in a mystery, and which God previously designed before the ages for our glory.” Verse 7 (Diaglot).

What the world could not find out by wisdom, God has revealed to his people all along the line of time by his Spirit. It has entered into their heart; it has been heard and seen by them; “for the Spirit searcheth all things, yea, the deep things of God.” “For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” Then having the mind of Christ, God’s people have known, and do now know, the things that are in store for them who love him. They are not seen by the natural eye or heard by the natural ear, but by faith we grasp them as real; yea, more real than seen things, because they are eternal, while the things seen are only temporal.

#### SIGNS OF THE LAST DAYS.

BY S. O. LANE.  
(Battle Creek, Mich.)

A RELIGIOUS paper published at Rome, N. Y., gives the following account of a lecture which was given in the University Ave. M. E. church at Syracuse, N. Y. The lecture was by the pastor, Rev. J. H. Wiley, on the subject of the National Sabbath:—

After reading Neh. 13:15-21, he taught them that it was necessary in order to preserve the Sabbath, that the government should legislate and enforce laws to that effect. After working them up to a proper pitch, he said: “When the law is made, I appeal to you as a church, I appeal to you as Christians, stand by the ship of State, and if any one dares to desecrate the day, over the wall with the wretch.”

To the shame of that congregation who listened to the Doctor, the writer of the above closes his account by saying that the audience was ready to say amen to it.

In the same paper was the following notice of a church sociable, copied from the *Utica Daily Times*, headed “Signs of the Times” :—

A church at Burns, Steuben Co., N. Y., got up a sociable to raise money to buy coal for the church. Notice was given that something new and attractive would be provided by way of entertainment. On the appointed night there was a large attendance. A curtain across one end of the room lent an air of mystery, and made early comers curious. At the appointed time the curtain was withdrawn, disclosing six of the prettiest women of the congregation. The novel feature of the sociable was that any one could, for the small sum of twenty-five cents, kiss any one of the six. After some hesitation, the men commenced to avail themselves of the privilege, and osculation began in good earnest and was prosecuted with great vigor. The quarters came in with astonishing rapidity, and the sum realized was sufficient, not only to buy a winter’s supply of coal, but to pay a generous installment on the preacher’s salary. But that was not all there was of it. The green-eyed monster was there, and planted jealousy in the hearts of many women who were not of the six; and they upbraided the men over whom they had jurisdiction. Attempts at justification only seemed to make the discussion more angry. The men took sides with their associates in offense, or with the helligent women. Words changed to blows; and a peaceful and prosperous church sociable was turned into a wrangling mob that resembled a spirited contest at a ward caucus. It is described as an awful scene, and the trouble only ceased with the exhaustion of the participants. The little church at Burns might better have gone without coal till balmy breezes made artificial heat unnecessary, than to have suffered what it has through an ill-advised effort to raise money by a kissing bee.

It can be truly said that these two circumstances are indeed both very significant signs

of the times. The second is a striking example of the folly of the popular methods of raising money for church purposes. The first illustrates the spirit of those who would make all men Christians by law, according to their ideas of Christianity, and at the same time are so unchristian themselves as to kick out as a wretch any one who should chance to disagree with them.

It would be folly to ask how much credit the records above show for the church at Burns for money raised in such an unchristian way, or how much the recording angel would credit the other church for its zeal in keeping the law of the State, because it agrees with its ideas of religion, while it breaks the law of God by disregarding the sacred God-given rights of fellow-men made in the image of God.

Of course the two churches referred to may not be of the same denomination, but both profess to be the churches of Jesus Christ. Calling a man a wretch because he does not believe and worship as you do, is far from the spirit of the meek and lowly Saviour who forgave those who slew him, and prayed for them as they nailed him to his cross. The raising of money in the manner described above by a professed Christian church, only shows how the Son of God can be crucified afresh and put to an open shame by those who profess to love and obey him. Both illustrate the condition of popular religion in this day.

Indeed they are signs of the times, and the account of the sociable almost leads one to ask, How long will it be till it can be said of a professed Christian gathering as it was said of the wicked multitude in the wilderness, that “the people sat down to eat and to drink, and rose up to play.” It is very significant that at such a time when the vital power of godliness is leaving the churches, they are uniting in asking the State to enforce religion by law. It seems natural for a backsliding church, as she loses her connection with Christ, to seek for some other sustaining power.

#### “WHEREIN SHALL WE RETURN?”

BY ELDER J. H. ROGERS.  
(Vergil City, Mo.)

BRETHREN, you who are robbing God in tithes and offerings, what can you be thinking about? Have you not learned the lesson well enough yet that God can scatter more and faster than you can gain by withholding in this way? If the time has not come to “bring all the tithes into the store-house” for the purpose of carrying the last merciful message of warning to the world, it never will. Has not the Lord spoken to us plainly enough on this point? We say we believe the “testimonies of his Spirit.” Then let us prove him herewith, and see if he will not pour us out a blessing.

We say the latter rain is now due. Just think of it,—not one third of the members in some Conferences are doing anything to help forward the work of the message! We as a people profess to believe the Lord is coming soon, that we are already entering the perils of the last days, that the image is about to be formed, its worship required, and all the powers of earth combining to this end, and yet scarcely a tithe of the work is done that must be done, and we act as though we had a temporal millennium to do it in, looking ahead, laying broad plans for our own prospects in this world as dwellers here.

I firmly believe that if we would all come up to the help of the Lord against the mighty, the work would go with great power to the nations of the earth. O for more faith demonstrated by our works!

The Lord has wonderful things in store for us, more than we have yet dreamed of. Let us consecrate all to the work of the third angel’s message,—the most important message that ever engaged the attention of this world. Then in the glad harvest-time we shall all bring our sheaves with rejoicing.

## 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.

### FATHER, LEAD ME.

BY A. K. ATTEBURY.  
(Keenville, Ill.)

"We went through fire and through water: but thou broughtest us out into a wealthy place." Ps. 66: 12.

Dear Father, how dark is the way!  
Fierce storm-clouds the heaven o'erspread;  
Not even one lingering ray  
Of a star on my pathway is shed.  
In pity, dear Father, reveal  
Thy care mid the temptest so wild;  
My hand clasped in thine let me feel,  
And lead me, thy wandering child.

Dear Father, how rough is the way!  
All bleeding and torn are my feet;  
And foes press around, night and day,  
To force me to halt or retreat.  
Dear Father, in pity come near;  
I'm weak, but I know thou art strong;  
In thine take my hand, Father, dear,  
And lead me, thy child, safe along.

Dear Father, how long seems the way;  
My progress how toilsome and slow;  
I'm weary, so weary to-day,  
And the pathway seems rougher to grow.  
I cannot go forward nor stand;  
My strength has been put to the test;  
I fall! Father, dear, take my hand,  
And lead thy child up to thy rest.

Dear Father, the waters are deep  
Through which thou dost call me to go;  
And angry the surges that leap  
To o'erwhelm and engulf me below.  
My bark is too frail to outride  
The storm in its fury so wild;  
Dear Father, come close to my side,  
And rescue thy perishing child.

Dear Father, how heavy the cross  
Which daily I bear! and my soul,  
Esteeming earth's treasures as dross,  
Would peacefully rest at the goal.  
I sigh for a home in that land  
By pollution of sin undefiled;  
Dear Father, in thine take my hand,  
And lead safe to heaven thy child.

### A TIRED MOTHER'S VICTORY.

A LITTLE timely gentleness will sweeten a parent's recollections in after years with a thrill of gratitude, whereas the memory of hasty severity to little ones must bring a pang. This tender story of a mother's experience is a beautiful lesson in itself: The mother had laid her table with great care and pains, for a company of distinguished guests, when her little girl accidentally overturned a tureen of gravy on the snowy cloth.

"What shall I do? It seems a drop too much for my tired nerves—many drops too much for my table-cloth. I was about to jerk my child down angrily from the table, when a blessed influence held me.

"I caught the expression on her face—such a sorry, frightened, appealing look I never saw, and suddenly a picture of the past came and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before.

"I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. It was when coal-oil lamps were first introduced, and father had bought a very handsome one.

"The snow had drifted up against the kitchen windows, so, although it was not yet night, the lamp was lighted. Mother was sick in bed upstairs, and we children were gathered in the kitchen, to keep the noise and confusion away from her.

"I was feeling very important, helping get supper; at any rate, I imagined I was helping, and, in my officiousness, I seized that lamp and went down cellar for some butter. I tried to set it on the hanging shelf, but, alas! I didn't give it room enough, and down it fell on the cemented floor.

"I never shall forget the shock that it gave me. I seemed almost paralyzed. I didn't dare to go up-stairs, and I was afraid to stay down there, and to make it worse, I heard father's voice in the kitchen. He had cautioned us all, again and again, to be careful of that lamp, and now there it lay, smashed to pieces!

"But his voice seemed to give me the impetus I needed to go up and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and, as I entered the kitchen, I met father with such a stern look upon his face, that I was frightened.

"I saw there was no need to tell him what had happened. He had heard the crash, and if he hadn't, I think my face would have told the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-struck; for that lamp had been a subject of too much talk and wonder to be smashed without a sensation.

"As for me, I felt so frightened, so confused and sorry, that I couldn't speak. But upon glancing again at father, I saw the angry look die out of his eyes, and one of tenderest pity take its place.

"I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute he had lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh, so kindly, 'Never mind, little daughter, we all know 'twas an accident, but I hope you will take the small lamp when you go down cellar again.'

"Oh, what a revolution of feeling I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face, I sobbed as if my heart was breaking. No punishment could have affected me half as much, and nothing can ever efface the memory of it from my mind.

"How I loved my father to-day as the sight of my own little girl's face brought it all so freshly before me!

"Will she love me as dearly, I wonder, twenty years or more from now, because, moved by the same God-given impulse that stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew that she did n't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it, when she is a mother, as I have been helped to-day?"—*Christian Weekly*.

### THE PROPER TRAINING OF CHILDREN.

CHILDREN are self-conscious little scribes and Pharisees of the present day. They are always posing for admiration. If their antics do not call for admiration, they are equally well satisfied if they succeed in attracting attention. Notice they must and will have, and in their desire to foist themselves upon the helpless guests of a hostelry, they are aided and abetted by vain mammas and indulgent papas, who, proud of their offspring, delude themselves into the belief that children are equally interesting to all grown people. I have noticed little tots of tender age, strut and prink and pose with all the airs of their elders. It's tiresome. That's all.

There is so much truth in the above that I thought it worthy of a wider circulation, and worth careful thought by indulgent parents. Children receive education very rapidly. If they discover that their movements or pranks attract the attention of those around them, they are stimulated to additional efforts to accomplish their purpose. The experience they have had at home will be repeated away from home, sometimes to the great annoyance of the spectators.

Years ago the writer was preaching at a Methodist quarterly meeting. The presiding elder and circuit preacher were seated one on the right and the other on the left. A little child of three or four summers was running up and down the aisle. Admiring mothers were watching the little one, apparently unconscious that they were in the house of God or that the child was contesting the right of the minister to the ears of the con-

gregation. In the midst of this amusement, the minister in charge arose, and remarked, "If that child has a mother, will she please take care of it?"

The rebuke was deeply but justly felt by the mother and others who unconsciously allowed their attention to be called away from the preached word, to amuse themselves by the antics of a misguided but innocent child. Many times in my experience as a minister, have I witnessed similar demonstrations by innocent but misguided little children, to the great annoyance of the speaker and congregation.

However much parents may permit and even admire the cute actions of their own little ones, they should be taught that the house of God is not a place for play or amusement, but a place solemnly devoted to the worship of God.

Fresno, Cal.

J. H. Cook.

### TO PROTECT THE HOME.

THE following is a copy of the "Petition of the World's Woman's Christian Temperance Union, for the Protection of the Home. Addressed to the Governments of the World." With the objects sought to be attained by the petition, we are heartily in sympathy, and should be happy to see it receive so many millions of signatures as to move to the right action those in whose hands rest the promulgation and execution of the laws. Blanks and instructions for obtaining signatures, may be had of Mary A. Woodbridge, Secretary World's Woman's Christian Temperance Union, Ravenna, Ohio:—

#### PETITION.

Honored Rulers, Representatives, and Brothers:—

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all, for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends.

### MAKING NEW RESOLUTIONS.

EVERY one of us knows that we ought to do better the coming year. To accomplish this we need to make sober and carefully meditated resolutions of reform. A young man complained, the morning after New Years, that he had spent the day badly, and was led into drinking. When a pledge was suggested, he resented the idea, and avowed his belief that a pledge is something taken in a moment, to be broken when the feeling had cooled off. He did not want to quit his drink, that was all the trouble about the pledge. He was asked if when he signed the note involving money, he did it meaning to repudiate payment. Why should not a moral note be just as binding as a financial promise? Men always resolve before doing anything of importance. If they do not resolve, they simply drift with the tide in irresolution. Let us all make earnest, sincere, and loving resolutions for higher and better lives this year, and by the grace of God, keep them all.—*Mid-Continent*.

## The Mission Field.

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

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

### CENTRAL AMERICA.

[The following article was designed for the Foreign Mission department of the *March Home Missionary*, Central America being one of the fields for special study in the missionary societies during April. As it came too late for its intended use, we give it here, so that it will reach the societies in time for the monthly foreign missionary meeting. An article on the West Indies will be given next week.]

Central America, lying as it does between those two great divisions of the earth, North and South America, and forming a peculiar land connection between the two, ought to be much better known than it is, by the masses of those who pride themselves on their American nativity. Doubtless the larger number of those who will study this department of the *Home Missionary* this month, are residents of the United States of America, although we are glad to know that this useful little paper is being read and studied in many other parts of the world. As Americans, and indeed as natives of other lands, we are very apt to measure the importance of the American field with the limit of our knowledge of that particular portion of America where we may live, or with which we may be best acquainted. I know this must be the case with all missionary societies and churches in America, or else the division of labor would not be so noticeably unequal. The souls of men are as precious in the eyes of Him who died for all, in one part of the world as another, and to that extent that the people of God realize this, and then acquaint themselves with the condition and religious needs of different countries, to that extent they should bend their energies to see an equal division of the religious labor that is being put forth for the salvation of men.

Central America, with its six states, or colonies, and its millions of American citizens, is as verily a part of the field in which we as a people should be proclaiming the gospel of the kingdom, as are the United States, where we have so many laborers. Why is it, then, that in all Central America we have till just recently been without a single laborer?—Because we have studied so little about its wants.

I have written considerably for different papers, concerning my recent visit to this country, and can only give a few brief thoughts here, for your consideration, hoping you will all, without exception, feel, as I have been led to feel, that it is high time that we were encouraging some of our laborers to fit themselves for this important field.

First, the language. With the exception of the 24,000 inhabitants of the little English colony of British Honduras, the large majority of the Central American population are Spanish-speaking. Even in British Honduras, much of the business and religious work may be done in Spanish. Shall we consider this a barrier to our work there?—No, indeed. The Spanish language is an easy one to acquire, and I know from my own personal experience that it can be readily acquired so as to carry the message of truth to the people who speak it. How many of our young men and women, yes, and older ones too, are every year allowing precious hours of God-given time to run to waste, that might be devoted to a study of this language, thus becoming fitted to engage as colporters, ministers, or as I believe some will do, as tradesmen in Spanish-speaking countries.

Did you ever stop to think that the Spanish language ought to be dear to all Americans? You ask why?—Because it was from Spain that the great discoverer of America came, and because

there are many millions of Americans to-day who speak this beautiful tongue. Why shall we not encourage many to acquire it for the purpose of extending the work of God among them? I believe you will say we should.

Already the truth is extending into Central America. A little company of Sabbath-keepers in British Honduras is in need of instruction, and there are favorable openings there for teachers whose usefulness may not be measured till the judgment reveals the results of their work. The location of Elder F. J. Hutchins and wife in the Bay Islands, which are a part of Honduras, is a step in the right direction, and if I mistake not, they will soon be calling for helpers to extend the work into the interior, which I had not time to explore to any extent. The government officials there are our warm friends, and we have many hopeful omens, if we may only have the right kind of laborers, and the means to assist in opening the work. Then there are the four states of Guatemala, Nicaragua, Costa Rica, and San Salvador, in which we have done nothing except to send a few publications.

Brethren and sisters, as you pray for the work of God to be hastened, remember that here is a land, right at your very doors, where many encouraging openings for laborers are already seen, and do not rest satisfied till you help to answer your own prayers by encouraging in some way the plans for carrying the truth into Central America. Do not stop to recount the difficulties, but rather enumerate some of the precious promises of God which are on record for those who leave friends and home and go into untried fields to sound the message of mercy.

L. C. CHADWICK.

### BRITISH HONDURAS.

Just before Christmas I had the privilege of spending a week in British Honduras. I have reported various features of this visit to our different papers, and will only refer here to a few points connected with it. British Honduras is one of the smallest of the Central American states. It contains about 24,000 inhabitants, of whom 8,000 are in the capital city of Belize. British Honduras has no railroads at present, although while I was there, surveyors came from the States to survey a line from Belize across the colony, through Guatemala to connect with the Mexican roads at some convenient point. If this road is built, it will open up almost unlimited supplies of the most valuable timber and mines.

The cutting and marketing of mahogany timber is now a tedious process. The only means of inland travel and transportation is by small boats up the rivers and small streams as far as possible, then by slow process with oxen or mules, amidst many difficulties. Yet notwithstanding all these difficulties, hundreds of men are constantly employed in this little colony in cutting and getting to the coast for shipment the mahogany and logwood, with which her forests abound. The immense size of some of these mahogany timbers not only adds to the difficulty of their transportation, but adds many fold to their value, when they reach the English market. One firm told me that a single large timber recently netted them above all expense, £176 sterling, or nearly \$900 of United States money. From five to ten yokes of oxen are needed to move one of these sticks, according to its size. The logwood is cut into sticks about four feet long, and corded up like fire-wood, but is sold by the ton.

British Honduras also ships an abundance of fruits of various kinds. In Belize, I found a pleasant city, in many respects. The wealthier classes have pleasant homes, while as in all other parts of the world, the poor are but poorly provided for. In these tropical countries the poor can get along with much less in the way of clothing and shelter than in the North; they have also within their reach the material for a simple liv-

ing for the gathering of it; so there is really less suffering among them than in colder regions. Their worst difficulty is the sickness which inevitably follows lack of proper care and their neglected condition when sick. Everywhere there are openings for medical missionaries.

The present governor of British Honduras is Mr. Maloney, an Irishman. He has only been there a few months, and his wife and private secretary both died with fever within a few weeks after their arrival. Europeans do not endure this climate nearly as well as those who come from the States. There are only about 200 whites in Belize and 400 in the entire colony.

From a business standpoint, Belize is an important city. It has regular steamer and mail service from New Orleans every week. It has several large stores, where almost everything that is needed in these hot countries may be found. The prices on goods that come from the States are high, but on English goods they are very reasonable.

The truth has been introduced in British Honduras by publications sent by the International Tract Society; also by means of the visits that Elder T. H. Gibbs and also a sister from California made a few years ago. I was cordially received by all who had received reading-matter, and found a few families faithfully walking in the light received. Here also are openings for medical missionaries and teachers, which some one should be prepared to fill.

Of the condition of Spanish Honduras, of which the island is a part, I will leave Elder Hutchins, who is now located in that field, to write from time to time, as he will soon be much better acquainted with the field than I am.

L. C. CHADWICK.

—Brother E. M. Morrison writes from London, Eng.:—

The agents here in this kingdom have taken nearly 10,000 orders during the year, over 8,500 of which have been secured since the May meetings. We praise the Lord for his goodness and tender mercies in blessing our efforts so abundantly. Yet we see there is much to be learned, and room for great improvement, and by the help of the Lord we hope to accomplish far better results in the year to come. I have not the least doubt but what this will be so. God's hand is in this work, and he will help us to carry it through successfully. And it would not be a success if we did not improve from year to year.

We are getting to feel the deepest interest in the success of the work all over the great harvest field, especially where we are acquainted with the people and the circumstances surrounding them. If we had a hundred lives to live, we feel that we should want to devote them all to the work.

—Elder Conradi reports that one feature of the work in Russia that is not encouraging at the present time is that so many are leaving the country. "According to brother Klein's last letter, the best man we have on the Volga will leave in the spring for America. I learn that in Dakota some thirteen Sabbath-keepers wish to be visited by one of our ministers. They all have come from Russia. By spring we may lose from twenty-five to forty. Still I cannot blame them; others will take their places in Russia, and the German work in America will be so much strengthened. Yet it is very important that they be looked after when they arrive in the United States."

—Elder Johnson writes from Norway: "We have a brother canvassing in the extreme northern part of Norway, who meets with remarkable success. He writes me that he can use Russian and Finnish literature to good advantage. I hope you will provide some in the Finnish language as soon as possible."

—The *Present Truth* (London) reports that the attendance at the public meetings in the city of Bath has so increased as to make it necessary to engage a larger hall. The city has been well worked by the canvassers. Elder Washburn and three Bible workers are laboring in Bath.

## Special Attention.

### THE PRINCIPLES OF THE PEACE CONGRESS.

OUR readers have before heard of that international body of eminent persons who have now for a number of years been earnestly engaged in the philanthropic but altogether futile task of bringing about the abolition of war. In the February number of the *Church at Home and Abroad* is a report of a recent session of the society, held at Rome, at which a resolution was adopted providing for a permanent international committee to act between one session and another, and to serve as a tie between the various peace societies of the world. At the same session the following principles (in substance) were declared to form the basis of international public rights:—

No individual has the right to be judge in his own cause. No State has the right of declaring war against another.

All differences between nations must be arranged by means of judicial process.

Between nations there is a natural solidarity, and they have, like individuals, the right of legitimate defense.

The right of conquest does not exist.

All peoples have the unquestionable and inalienable right of disposing freely of themselves.

The autonomy of all nations is inviolable.

Permanent arbitration treaties between the peoples are the safest and shortest way to pass from the state of war and armed truce to that of peace, by the institution of progressive international jurisdiction.

The view of war entertained by the Peace Congress is undoubtedly correct. War is a relic of barbarism. It is simply a duel on a large scale, and the aversion which has grown up in the most highly civilized lands to the practice of dueling, ought to be much more strongly felt for the inconceivably greater horror of war. Yet it would be unsafe to attempt to reason by analogy from the principles which should regulate individual conduct to those which should govern the practices of nations; for a nation is essentially different from an individual in respect to the source from whence it derives its power and authority to act. A government, like a corporation, has no conscience, but is always bound to act in harmony with the will of the majority of its citizens; for governmental action is the action of the citizens of the State, and not of the individual whom they may have selected as their agent. Nor can a government feel as does an individual. It can send forth its citizens to war, but it does not look upon them as a mother looks upon her son's going forth to the field of battle. It does not mourn for them as a father mourns for his sons who have been killed; for it is not a father. It has to consider simply its own prosperity. It cannot be expected to be moved by all those considerations which may influence an individual to look upon war with feelings of the strongest aversion. No government ever yet existed which was averse to war when the opposing government was no stronger than itself, and interests material to its prosperity were at stake.

It may be interesting to contemplate the establishment of a great international tribunal to which all questions of international right and justice may be referred, and by whose decisions all civilized nations shall be bound; but so long as human nature remains what it is, so long will each nation look out for its own interests,—the stronger at the expense of the weaker,—and will be unwilling to abide by the decisions of any arbitrating tribunal while force seems to constitute a much more certain method of securing that which it wants.

L. A. S.

### NOT WANTED.

A FEW evenings ago Mr. Jay Gould, the great financier, was present at an evening gathering of Presbyterians in New York City, where he made quite a notable speech on the church and its work,

and in the course of his remarks he is reported as saying: "After many years of deliberation, I have become convinced that the Presbyterian Church is the best and truest religious organization in the country." He then proceeded to subscribe \$10,000 to the church extension fund, and now this man whose past record is somewhat noted because of his lack of apparent sympathy with, and support of, church work, is receiving considerable attention at the hands of both the religious and secular press. The *Iowa State Register* in its editorial columns offers the following comment:—

There are a great many people who find it in their hearts to agree with Mr. Gould. The Presbyterian Church has for many years stood for what is sturdiest in the Christian religion. Mr. Gould made good his confession of faith in the church by subscribing \$10,000 to the church extension fund. There is a great opening for him to spend a few millions in the cause of this good church. He has devoted all his time to money-making. Money has been the subject of his constant thought. He has succeeded. He has gathered his harvest of millions. He has wrecked and ruined thousands of other "financiers." He has depreciated the investments of widows and orphans. He has taken all that the law would allow, and often more. His heaps of gold are tarnished with tears. He can now join the church. Ten thousand dollars is a beginning, but the widow's mite is still larger in the sight of the good Lord, who is Lord also of the Presbyterian Church. "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." "A rich man shall hardly enter into the kingdom of heaven." But perhaps Mr. Gould is saved by the word "hardly." And so peace to the man with the millions. The *Register* envies no man his riches. The privilege of doing the right as we see it and speaking the truth as we believe it, is wealth enough.

However, it is just a little refreshing to know that those whose duty it is to accept the "widow's mite" of this poor (?) man have a little conscience in the matter; and the *Chicago Times* is authority for the statement that the Rev. Mr. Parkhurst of the Madison Square Presbyterian church, who was to pass on its acceptance, when the matter was presented to him, stated frankly that he felt conscientious scruples against the use of Mr. Gould's money, since he was not satisfied that it was so acquired that it might properly be employed for religious purposes. As the consequence, the \$10,000 check remains unaccepted. This may be humiliating to the great magnate whose word is law in railroad circles, yet it shows that there are still men who dare to refuse to serve God in the Devil's livery.

W. E. CORNELL.

### MICHIGAN COMPLIMENTED.

THE last Bulletin of the Tennessee State Board of Health, January, 1892, speaking of Michigan, says:—

"This State, with Massachusetts, may justly claim a leading position in the public-health movement. The people support their State Board of Health" which carries on the work "under the long-continued guidance of one who is perhaps the most eminent sanitary authority in the western world."

"A notable feature in the program of this Board has long been the holding of sanitary conventions from time to time in different parts of the State, small towns not being overlooked."

Speaking of a recent one, it says:—

"The proceedings fill a closely-printed octavo pamphlet of forty-three pages, and are able papers and discussions of the points in which the parties requesting the convention are directly interested, read and conducted not mainly by the officers and members of the State Board of Health, but quite as much by intelligent and cultivated citizens of Negaunee.

"Michigan, the University State of the Northwest, is no less distinguished as a model for sanitary reform in all that vast region. Tennessee, the University State of the South, should not lag behind Michigan in sanitation. Especially should those cities and towns which are the seat of crowded institutions of learning, patronized by the people of many States, take the lead in this grand field of popular education."

### ANDREW CARNEGIE'S ECLIPSES.

A REALISTIC display of eclipses has been furnished the New York public by the enterprise of Mr. Andrew Carnegie, who has imported from Berlin the necessary properties to produce the effects. It is strange that an attempt of this kind has not been made before. The astronomical phenomena are presented by scenic and mechanical means. The lunar and solar eclipses are presented from the standpoint of the earth, then of the moon, and again from space. This is a popular educational movement, and will be introduced in all the leading cities of the Union. The *Scientific American* describes some of the scenes as follows:—

"One represents a landscape near Berlin, with a lake in the background. It is darkened at first, and then the clouds in the sky begin to take on a rosy hue. The sun appears above the horizon as a blood-red crescent. It is being eclipsed, and as it ascends, less and less of the crescent is seen, until the sun is totally eclipsed. It appears then simply as a black disk with the corona about it. The landscape is involved in the curious darkness which results from an eclipse. The sun's re-appearance is faithfully depicted, until it becomes a full round ball of pure white light, a very good counterpart of the original.

"In another scene the spectators are viewing the same solar eclipse from a point in space supposed to be 80,000 miles away. They see the earth hanging in space, a large globe, with stars shining about it. The rays of the sun coming from the right illuminate half of its surface. The moon is seen to come into the sun's rays, and its shadow falls upon the earth and advances across its surface. The phenomenon of a solar eclipse is thus graphically explained.

"The next scene depicts an eclipse of the moon in space, and in the fourth scene the spectators are looking from a distance of 4,800 miles at the moon suspended in space. From behind the scenes the sun's rays fall upon the moon, and the shortening shadows of the mountains on the moon indicate sunrise.

"In the next act, for the representation is divided into acts, the observers are supposed to be actually on different portions of the moon's surface, looking on its mountains and craters. The barrenness of the moon's surface is sharply defined in the sunlight striking across it.

"In another scene the earth is seen hanging over the moon and casting its reflected light upon it. The sun rises on the horizon of the landscape, and is eclipsed by the earth itself, the strange red glow cast upon the moon's surface being very well reproduced. The last act has scenes upon the earth again, one a lunar landscape in the highlands and another a sunset in the Indian Ocean."—*Christian Herald*.

### AFFAIRS IN GERMANY.

THE German crisis has not been adjusted so easily as that in France. The latter was a ministerial crisis, and the wheels of government are running smoothly again with a new ministry. In Germany, the outbreak was a popular one, and though quelled, it is likely to break forth afresh. The Berlin riots have been followed by bread riots at Dantzic in northwestern Prussia, on the Baltic. Popular discontent with the absolutism of the emperor is wide-spread, and there are signs of a renewal of popular demonstrations of hostility. The impression produced by the Brandenburg speech of the emperor deepens day by day. The press has been outspoken in its criticism, and the *Cologne Gazette* has been made to feel the emperor's power by prosecution against it. Others are being prosecuted. Meanwhile indignation is rising, and a stormy time in the German nation seems inevitable. Rumors of the emperor's insanity are revived, and are accepted by many as the most plausible explanation of his eccentric course.—*Christian Herald*.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 22, 1892.

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### 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.]

#### 165.—CANNOT BELIEVE.

Since the age of eight years I have been an unbeliever in the Bible. I would believe and be saved if I could. How can I believe that which I cannot?  
E. H. B.

*Answer.*—From the early age at which our friend, E. H. B., says that he came to be a disbeliever in the Bible, we apprehend that he imbibed at that age ideas in regard to which he was not qualified to judge, and has let those ideas control his mind without serious and more mature investigation since that time. But the age of eight years is not a safe age at which to decide so important questions. Every one who intelligently rejects the Bible, has in his own mind considerations which seem to him good and sufficient grounds on which to reject its testimony. Such an one, if he sincerely desires to know the truth, can be pointed to facts and evidences which will answer all his objections. But if he is like those to whom Christ said, "Ye will not come unto me that ye might have life," or those who, he said, chose to walk in darkness rather than light, then nothing can be done for him till he shall become willing to see the light. The answer to the question, then, "How can one believe what he cannot believe?" will depend on what is the cause of the unbelief. If it is because one *will* not believe, he must surrender that will. If it is because he is honestly laboring under a misapprehension of the facts in the case, abundant evidence can be produced to show that the Scriptures are genuine and authentic—from which it follows that Christ was what he claimed to be, the divine Son of God, the Redeemer of men, and the one through whose name alone we can be saved.

#### 166.—THE LORD OF THE SABBATH. MARK 2:27, 28.

In a recent discourse, the following positions were taken on the Sabbath question: 1. That the word "also" in Mark 2:28 "implies that man is lord of the Sabbath." Is man in any sense lord of the Sabbath? 2. That the Sabbath was given to man as "a keepsake, like the photograph of a friend." If so, are not all the commandments keepsakes as well? 3. That the word "whosoever" in Ex. 31:14, is as broad in its application as the same word in John 3:16. Is such a construction admissible?  
D. H.

*Ans.*—1. The word "also" is not a necessary translation of the word used in Mark 2:28, and is objectionable inasmuch as it gives occasion for a wrong inference, as stated above. The word is the very common one which usually signifies, and is translated, "and;" and the passage might be translated just as literally and accurately thus: "And therefore the Son of man is Lord of the Sabbath." This statement rests for its reason on the preceding verse, which reads: "The Sabbath was made for man, and not man for the Sabbath." Now did the fact that the Sabbath was made for man, make man the lord of the Sabbath?—Not at all; for it may be said of all the other commandments of the decalogue that they were made for man and not man for them; but that does not make man lord of them, nor give him any authority over them; it shows, instead, that they were designed for his good; they

are for his benefit. How, then, is it incumbent on him to use them?—He should use them in a way that will promote his best welfare; and that would be, of course, to keep them. Man's welfare would not be promoted by breaking either the Sabbath, or any other of the commandments. The passage therefore shows man's obligation to the Sabbath, but gives him no jurisdiction over it.

It does, however, show a very different relation existing between it and the Son of man; for Christ, as the Son of man, appeared in this world as the Redeemer of man. He is, therefore, the one who made man, and all that was for man's good; and he made the Sabbath; for "without him was not anything made that was made;" and the Sabbath "was made." The maker and author of an institution, on whose authority it rests, is its lord; and the claim of Christ to be the Lord of the Sabbath, so far as this passage is concerned, rests wholly upon the fact that he made it. But man, of course, can institute no such plea, and hence can be in no sense the lord of the Sabbath.

2. The Sabbath is God's great memorial. It is not a photograph, but an institution; and a memorial institution can fulfill its purpose only by being observed.

3. Ex. 31:14 was spoken to the children of Israel from the standpoint of their civil law under the theocracy. The literal penalty of death was not inflicted for the violation of the Sabbath, or of any other of the commandments, except under that arrangement; but it was inflicted for the violation of all the other commandments as well as the Sabbath, while the theocracy lasted. The same principle, however, holds in the moral government of God, and all who break his commandments will finally be cut off from the land of the living. So while Ex. 31:14 may be confined to the Israelites under their civil law, the principle has a universal application under God's moral law.

### OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

#### GOD'S JUDGMENTS UPON JERUSALEM AND THE JEWS.

SOON after the escape of the disciples to Pella, the Romans gathered their forces for the final overthrow of the rebellion. The emperor Nero intrusted the command of the army to Vespasian, a commander of great ability and experience. His son Titus was next in authority. After various sieges of different cities, Nero died, and the soldiers proclaimed Vespasian emperor in his stead. Other claimants were also in the field, but within a few months Vespasian overcame them all, and had dominion over the whole Roman empire. Titus became the commander of the forces acting against the Jews, and marched to Jerusalem and besieged it. The city was wholly shut up, so that none could get in or out, Titus having built a wall around it. The greatest suffering ensued, multitudes perishing with famine, till even mothers ate their own children.

Vast numbers of the Jews were in the city, having assembled from all parts of the country to attend the feast of unleavened bread. This fact added greatly to the numbers exposed to destruction. After the siege had continued many months, the city was taken, and the temple burned to ashes, though Titus sought to save it, making strenuous efforts to do so, but in vain. Its destruction occurred on the very same day of the same month—the tenth day of the Jewish month Ab—on which it was destroyed by Nebuchadnezzar.

Josephus, in his treatise, "The Wars of the Jews," has given a particular account of the calamities which befell that people. He declares that 1,100,000 perished in the siege, while multitudes were led away captive to grace the triumph of Titus, the Roman general. His triumphal arch is still standing in Rome, and sculptured upon it is the golden candlestick of seven branches, with other articles of the sacred furniture of the temple, which

were carried by him in his triumphal march, upon his return to Rome. That arch is a standing monument of the truthfulness of the Bible history, which skeptics can never gainsay.

Little did the Jews realize, when Pilate pleaded with them to spare the innocent Son of God, and they said, "His blood be upon us, and on our children," the fearful consequences thus invoked. Truly the king "was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city." Matt. 22:7. The site of Jerusalem became a complete desolation, every building being leveled to the ground, so that Josephus declares, "No one visiting it would believe it was ever inhabited." And the Talmudists say that Terentius Rufus, the commander of the forces left by Titus to guard the ruins, "plowed up Zion as a field, and made Jerusalem become as heaps, and the mountain of the house as the high places of a forest," as foretold in Micah 3:12. (See "Wars of the Jews," book 7, chap. 2, note.)

How wonderfully the words of Christ have been fulfilled. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. More than eighteen centuries have passed, and the "times of the Gentiles" are fast drawing to their close, as "the sure word of prophecy" makes evident, yet the Jews have never had permanent possession of their historic city. After lying desolate for a period, the Romans built a city there and called it *Ælia Capitolina*. The ancient name was lost to the world for ages. A temple to Jupiter was erected on Mt. Zion. It was to all intents a Gentile city.

In a great revolt led by the robber Bar-cocheba, a pretended messiah, in A. D. 131, the Jews gathered from various countries to Palestine in great numbers, and held it for a very brief period, but were put down by the Emperor Adrian with great slaughter, and multitudes were slain. It was held by the Romans for several centuries, till captured by Chosroes, king of Persia, in 614. Fourteen years later the Romans received possession and held it till 637, when the fanatical Mohammedan Arabs conquered it, retaining it till 1076, when the Turks seized it. They held it twenty years, when the Saracens again obtained possession. The papal Crusaders conquered it in 1098, and held it till 1187, when the great Saladin, sultan of Egypt, drove them out. The Crusaders obtained it by treaty in 1224, for only ten years, when the Turks once more captured it. With the exception of a few months' possession by the Catholic Crusaders, it has been under the dominion of the "unspeakable Turk" ever since. Thus has it been "trodden down" and "desolate" during all these long ages—a living testimony of the prescience of Jesus the great Prophet.

We can but briefly notice the calamities of the Jewish nation. The "wrath upon this people" has been heavy and terrible. It has been only during the present century that some relief has been experienced. According to the statistics gathered by Mr. Taylor in "The Great Consummation," from a large number of historians, many millions of that people, in the aggregate, have been put to death during the intervening centuries. Josephus states the number at the destruction of Jerusalem to be 1,100,000. Newton estimates that over 250,000 perished in the war previous to that time, while 97,000 captives were sold as slaves, and treated with the greatest cruelty. It seems probable that not less than 2,000,000 Jews perished in the great revolt during which Jerusalem was destroyed.

In the revolt under the false christ Bar-cocheba, in 131, about 600,000 were destroyed. Eusebius and Jerome declare that Adrian destroyed without mercy an "incredible number," "myriads of men, women, and children in crowds." "Mede declares the number who perished could not be found out. He quotes two ancient Jewish writers as declaring that neither Nebuchadnezzar nor Titus had afflicted



the nation as did Adrian, who they say slaughtered in this war more than twice as many Jews as came out of Egypt."—*Mede's works, book 3, page 443, as quoted by Taylor.*

During all the ages following, till the present century, the most dire calamities have been the portion of the Jewish people. If the reader will take time to read the vivid description of the judgments foretold by Moses, recorded in Deuteronomy 28, which should fall upon this people, if they were unfaithful to the great light bestowed upon them, he will find the history of the centuries following Christ's great prophecy but a lucid commentary upon Moses's words. They were scattered to all the nations of the earth, and everywhere met with barbarous, cruel treatment. In so-called Christian lands they were hated by the bigoted Catholics of the Roman and Greek churches, and oppressed beyond measure. The Mohammedans regarded them with but little more favor. And they were never popular in heathen lands, as their presence was a constant rebuke to their idolatry. They were scarcely tolerated in many countries, and barely permitted to live among the nations of the earth. Occasions constantly arose when multitudes had their goods confiscated, and many were put to the sword or burned alive. Sanguinary persecutions constantly occurred. They were robbed and maltreated in every way imaginable. The word "Jew" became a by-word, a hissing, and reproach to the ends of the earth. So it has been during all these centuries.

Yet they have continued to exist among all the nations of the earth as a standing evidence of the truthfulness of Bible history, and as vivid reminders of the terrible effects of rejecting light. Their history demonstrates the correctness of our Saviour's prophecy. It could not have a clearer fulfillment.

During the last century, in many countries their disabilities have been removed, and they have produced many eminent men in the sciences, in wealth, and as statesmen. The vigor of the race is wonderful. No other nation of antiquity has remained in existence under such direful circumstances as those they have passed through. The great nations which oppressed them in ancient times are no more. But Jacob's descendants still live and thrive in every land under heaven. In Russia and some other countries they are still terribly persecuted. But the most civilized nations of the earth give them the same rights as other men enjoy. May we not hope that some of them, in this age of greater light and humanity may yet recognize the Man of Nazareth before his second coming, and be rescued from the blindness and darkness of their ancestors who rejected him?

(To be continued.)

G. I. B.

#### THE NEW ROMANISM.

In remitting the usual rigors of abstinence during Lent on account of the prevailing epidemic, the pope declares that "the frequent evils by which we are afflicted are the doing of divine justice, which on account of corrupted morals and the awful prevalence of crime, is demanding religious punishments from man."

If the influenza is a divine judgment upon the earth because of the prevalence of crime, as the pope declares it to be, we can see in this fact, if fact it be, no reason why any one should cease his especial acts of devotion. On the contrary, there appears to be a greater necessity that these particular religious acts should be practiced with more faithfulness than they were before.

The expressions "divine justice" and "demanding religious punishments from man," are very suggestive of those days, which fortunately for the world have passed away, when the pope himself, or through his subordinates who were bound to do his bidding, administered "divine justice" in "religious punishments" to those who refused to accept him as the vicegerent of Christ and God upon earth.

Owing to the lack of knowledge of sanitary rules, and consequently of the prolific causes of disease, plagues during the Middle Ages were of frequent occurrence; and they were generally considered by the pope and the priests to be visitations from God, on account of the sins of the *Waldenses*, or some other body of humble Christians, who refused to accept the dogma of papal sovereignty over the church. Then the pestilence, famine, or whatever calamity it might be, was taken as an evidence of "divine justice" because they were allowing these people to live, and so the pope in order to *accelerate* "divine justice" and to clear the church from condemnation, goaded on some king or duke who held his possessions by the pope's sufferance, to bring upon these innocent people a visitation of "divine justice" (?) by dragooning them out of the country, and confiscating their property for the benefit of the Church and State. The thought never appears to have occurred to the infallible head of the infallible church that any plague might be a visitation of divine wrath on account of *their* sins. The assumption by a mortal man of the title of "Vicegerent of Christ and God upon earth," which to every well instructed person is indescribably shocking, was not so shocking to them as it was to deny it. Nor did they realize that a pestilence might arise from the physical habits of the people. So self-righteousness and prejudice on one hand, and ignorance on the other, laid all the responsibility for these public calamities upon the "heretics," and thus it became the bounden duty of all believers in the authority of "the church" to hurry them out of the land in the most expeditious manner possible.

These days of papal dogma and persecution are happily for the human race in the past; the spirit which inspired such actions no doubt survives, but the *power* has been taken away. In the above we do not accuse *all* Catholics of being guilty of such actions. They were greatly under the influence and control of the priests, and they lived in an ignorant and superstitious age; yet many of them were better than their creeds, and the lives of thousands of so-called heretics were saved through the Christ-like generosity of liberal-minded Catholics.

It is very remarkable, to say the least, at this time when the folly and wickedness of such mistaken conduct is quite generally recognized and deplored, that there should arise in this country, in which it was fondly hoped that liberty should be proclaimed "throughout all the land unto all the inhabitants thereof" a religio-political party, claiming the recognition and support of the people on the ground of a reformation they hope to inaugurate, which in its spirit and methods imitates and justifies the cruelties of Rome. We allude to the National Reform Party, which appears to have imbibed to the full the Roman Catholic idea of a religious sovereignty and the infliction of "divine justice" by human hands as a punishment for acts which they hold to be irreligious! They have a faculty of accounting for all public calamities on the ground of the nation's refusal to accept their theory of government that smacks strongly of its papal origin. As strenuously as the Catholic Church held that national calamities were on account of their toleration of heretics who rejected the supremacy of the pope, do these modern Romanists maintain that our disasters are inflicted upon us for our failure to recognize God in the national Constitution, and because Sunday is not universally observed. Disasters by land and sea are traced by them to this cause, and judging by the spirit which some of them manifest toward those who keep the seventh day, and who work on Sunday, and the heartless manner in which they have referred to the arrest and imprisonment of the late R. M. King, we are justified in concluding that they are anxious to take upon themselves the work of being the dispensers of "divine justice."

We question the position of the Catholic Church

as to its apostolic succession, but the succession of the National Reformers to the spirit and methods of the Catholic Church, no man can deny. Their published works are full of the spirit of "high popery," and in the few instances where their theories of government have borne their logical fruit of persecution, they have manifested an indifference to the claims of religious liberty, a callousness to the sufferings of innocence, and a relish for persecution so keen, that it is apparent that if these zealous religionists could have their own way, the establishment of an American inquisition would be an event not far in the future.

Those who are engaged in this work may really believe that the success of their project will be for the benefit of the country, but their honesty of purpose would not make the effect of their work any the less disastrous. Many of the most cruel actions recorded in history have been performed by men to whom we are compelled to grant honesty of intention; yet it is evident that men ought to learn something from the history and experience of others; and this has fully shown that any restrictions upon religious liberty are deplorable, and inevitably lead to most disastrous results. And as the principles of this party rise or fall in this country, so will the principles of religious liberty rise and fall; and so necessary is the maintenance of the principles of religious liberty for the perpetuation of a free country, that the failure of one must be the signal for the downfall of the other.

Of another thing we may also be certain: If the people of this country turn the hands upon the dial of religious liberty back one degree, the watchful and despotic powers of the Old World will turn them back ten. The success of the principles of this party, under their present, or any other name, is therefore fraught with great danger, not only to the people of this country, but also to every country where America is known, and her influence is felt. And we greatly fear that our statesmen, who should be on the alert to detect and thwart every encroachment upon our liberties, will be so engrossed in their partizan work, and our business men will be so eagerly engaged in the acquisition of wealth, that they will not discover the insidious advances of this dangerous foe to liberty, until it will have gained a vantage ground from which it will be able to strike a deadly blow to religious liberty; and "divine justice" will be pronounced and inflicted, as in the days of Roman supremacy, by men, in whom are all the failings and weaknesses that are common to mankind. M. E. K.

#### FIRST-DAY OFFERINGS.

QUESTIONS have arisen in the minds of some of our brethren, since the subject of applying first-day offerings to foreign missions has been agitated, regarding the correctness of the application of 1 Cor. 16:2. While this money was taken to Jerusalem for the poor saints, it is supposed that it was merely local in its use, consequently the requirement of laying it aside was local. Or if that requirement was not local, it should be used exclusively for the poor. Consequently, to enjoin this upon the church at this time for the foreign missionary work is not consistent with the intent of the apostle. The more we have examined the subject, the more thoroughly we have become convinced that this arrangement was not only to meet the existing wants at Jerusalem at that time, but in this matter the Spirit of God designed it for our instruction to be used as it is recommended at the present day.

It is shown in the book of readings on the first-day offerings, and also in articles which have appeared in the REVIEW, that indirectly these offerings at Jerusalem contributed to the gospel going to the Gentiles; that is, the Grecian widows at Jerusalem were among those who received benefit from them, and also one of the seven deacons was Nicolas, a proselyte of Antioch. Acts 6:1-5. It was men

from Cyprus and Cyrene that spoke unto the "Grecians, preaching the Lord Jesus" at Antioch. Acts 11:19-30. These brethren at Antioch who thus received the gospel, at once contributed back to this fund at Jerusalem.

But can it be positively said that the teaching of this scripture in 1 Cor. 16:2 is not local? We would ask how it can be local in view of the following facts:—

First, Peter expressly states "that no prophecy of the Scripture is of any private interpretation;" that is, exclusively personal in its application or interpretation; for in the next verse he says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:20, 21. Prophecy is an "inspired foretelling; a book of prophecies; public interpretation of Scripture; preaching, exhortation, or instruction." A prophet is defined as one "who speaks for another, especially one who speaks for a god, and interprets his will to man."—*Webster*. This is the way it is used in the Bible. (See Ex. 7:1, 2; 1 Cor. 14:24-26.)

Second, The apostle in writing to the Romans a year later says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. So we conclude these things were written for us in the nineteenth century.

Third, When the apostle wrote this first book of Corinthians, he addressed it (1) To the church of God at Corinth; (2) To those who were sanctified in Christ Jesus, called to be saints; (3) With all that in every place call upon Jesus Christ our Lord; (4) He especially mentions those who were "waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:2-8.

Fourth, With these facts before us, we cannot see how 1 Cor. 16:1, 2 was in any sense local, and referred only to Corinth or Jerusalem, which was their head-quarters, or even to the poor at Jerusalem. And what makes this more forcible is when referring to this fund in his second epistle, in the 8th and 9th chapters, we read, "While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." 2 Cor. 8:10; 9:13. It would seem the expression, "And unto all men," would carry it outside of the poor saints at Jerusalem. It was from this head-quarters the apostles went forth "in all Judea, and in Samaria, and unto the uttermost parts of the earth," and is it not reasonable to conclude they were benefited by this fund? Were they not poor saints although the fund did not originate expressly for their benefit? Luke 24:49; Acts 1:8-12. There was one central place for counsel and planning regarding the cause in different parts of the world, and there were traces of light wherever they went.

Are we not similarly situated at the present time? Are we not laboring to the same end, to carry the gospel to all the world? When Christ was upon the earth, he taught by precept and example, and the apostles were imbued with his Spirit. Here we find them selling their possessions and raising a fund. Although they with their limited ideas may have thought it was with especial reference to the poor at Jerusalem, God overruled it to contribute to the spreading of the gospel among the heathen. May we not then safely conclude that in this the Spirit of God designed to instruct his people as they are brought back to the first principles of the gospel, to raise a fund in the same manner to carry the gospel to those who are unenlightened?

Fifth, In Christ's life and teaching we find every principle of the gospel. Whatever is found in any of the epistles, as to the methods and forms, it is simply carrying out in minutia the principles taught in the life and words of Christ. The Saviour taught offerings. The apostle showed how they could be carried out systematically "at Corinth" "with all

that in every place call upon the name of Jesus Christ our Lord," and those "waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:2, 8. This would save confusion. It was so with every other principle. The Saviour taught economy in the expression, "Gather up the fragments, that nothing be lost," and by his example he taught industry. The apostle taught the particular attitude the church should sustain toward those who did not regard these principles. 2 Thess. 3:6-15. Shall we conclude these teachings were local because they were addressed to some church located in these places? But did not the Lord instruct his people universally by the principles exemplified in Christ's life, and shall we limit any of the teachings of the apostles, when they only show how to carry them out? We have not argued that in this the apostle said give the money to foreign missions, but providence so overruled the use of the fund, that in it is this instruction as well as to aid the poor. We are thankful that so much means is being raised in this way; we cannot see how the foreign work could be sustained, were it not for this means. We therefore, from the scriptural standpoint, after the General Conference has spoken twice or three times upon this point, and it has proved a success, evidencing God's blessing attending it, commend it to all.

S. N. H.

#### THE OPENING OF THE METROPOLITAN MUSEUM OF ART ON SUNDAY.

THE Metropolitan Museum of Art, New York City, is probably the finest exhibition of its kind in this country, and one of the finest in the world.

About nine months ago a petition signed by 30,000 people of the city was presented to the managers, asking them to open the exhibition on Sunday. This request, so just and reasonable, was granted, and every Sunday since that time the Museum has been thronged by thousands of people. As the exhibition is entirely free, this Sunday opening has entailed an additional expense of about \$7,000, which will have to be covered by another appropriation; and a bill for that purpose has been introduced into the New York Assembly.

The zealous National Reformers, who would be glad to shut every door in the land on Sunday, except the doors of the churches, are very much opposed to the appropriation of any public money to keep the Museum open on Sunday, on the ground that it takes money out of the pockets of Christians as well as worldlings to sustain a Sunday-breaking institution.

These good people seem entirely to forget that immense sums of money are paid each year by non-Christians to support Christian churches, both directly by their own free will, and indirectly by rent on lands set apart for the support of the ministry. And if the State thus helps the church, why should not members of the church do their part in sustaining an institution which is for the benefit of all the people, no matter what their faith may be? Surely Christians *should* not object to help sustain such an instructive and beneficial institution as the Museum of Art.

If the Museum should be closed every Sunday, there is not the least evidence that there would be any larger attendance at the churches; but the presumption is that the saloons and other places of questionable resort would receive an extra influx of visitors. The only bright and joyous day or event of the week would be taken from many. To the wealthy, who have abundant time for such visits, the closing of the Museum on Sunday is nothing; but to the working man and the washer-woman who have only one day of surcease from toil, it is a great deal. Every one who has lived in a large city knows that Sunday is the only day the working classes have for respite from their dreary round of toil, and how they rush upon that day to the beach, the park, the Museum, or any place where they can

see some of the beautiful works of art or nature, and recuperate their wasted energies.

The Museum of Art is one of these places of resort, and it is safe to say that the majority of the humble toilers of New York City would never get a glimpse of the wonders contained in the Museum, if its doors are closed Sundays. The thirty thousand signers of the petition for the opening of the exhibition on Sunday were largely from this class, and it was for their good that the exhibition was opened to the public Sundays. The same spirit that would close the Museum on Sunday, would, if it were possible, close the park, stop people going out into the country, and would confine thousands of people to a dreary Sunday in a hot tenement, with no alternative but a promenade in the sun, or the saloon. That it may be kept open in the future as it has been for the past year for the accommodation of this class, an appropriation is called for to meet the expense.

As we have remarked, the National Reformers are opposed to the opening of the Museum on Sunday, and in reference to the proposed relief by the New York Assembly, one of their organs says:—

"It is to be devoutly hoped, both in the interests of morality and of obedience to divine authority, that RELIEF WILL NOT COME."

A "devout hope" indeed! It reminds us of the letter written by that "devout" Puritan, Cotton Mather, describing to a friend the details of a plot to seize the good Quaker, William Penn, that they might sell him in Barbados for "rum and molasses," and closing, "Yours in ye bowels of Christ."

A religion which has no sympathy for the common people, and which would gladly coerce where it cannot draw, is not the religion of Jesus Christ. But this insane desire in some way to *compel* people to go to church and be good, is about all the religion many people know anything about. Our "devout hope" is that they may learn a better way.

M. E. K.

#### Editorial Notes.

If you wish to be exalted to eminence among your fellow-men, remember that it is much better to let them exalt you than to try to exalt yourself. They can do much more in this direction than you can alone; and besides, they are very likely to pull you down if you attempt to exalt yourself. Your care must be to do that which will commend you to them, as one worthy of their confidence and esteem. Then, although you may not possess any visible token of the fact, you will have attained the only eminence for which it is worth your while to strive.

Some sins are much more heinous than others, but any one is sufficient to debar an individual from all participation in the future immortal life. The "fearful" and the "murderers" all go into the lake of fire together. Rev. 21:8. The gulf from righteousness to sinfulness—which Adam passed when he ate of the forbidden fruit—is very much wider than that from the smallest sin to the greatest. The difference between all sins is only a difference in degree; and sins which are considered the most excusable may become for that very reason the most dangerous.

One of the most important and valuable things with which a person can be favored in this world is what is familiarly known as "a mind of your own." In the pathway toward any great and worthy attainments, you will very often come into places where you must act on your own judgment or fail to act at all. It is always well to get the advice of others, but it would be very bad always to substitute their judgment for your own. No other person can put himself exactly in your place, and therefore, other things being equal, you are better prepared to judge with regard to your own affairs than is any one else. In whatever pursuit you are engaged, you must learn to be able to de-

pend upon your own judgment, as an indispensable requisite to success. In matters of religious faith and practice especially, it will not do to depend upon the opinions of others. The church was not designated "the little flock," as a justification of the too common practice in church bodies of following like sheep the lead of some one of their number in matters of religious belief. It is safe to say that at the present time a large proportion of church-members of all denominations can give no good reason for some of the most important of the principles of their faith. Surely the requirements of 1 Pet. 3:15 cannot be met by citing some book, tract, or sermon, or the well-known views of any of our fellow-men, as authority for our faith. There are many things which must be believed simply because the word of God says so; but there is nothing which should be accepted as a part of our religious faith simply because some man says so. The Protestant rule is "the Bible and the Bible alone." Whatever you cannot prove by the Bible, you would better not believe; for in that case your belief can neither be of advantage to you nor to the church of which you are a member.

In the work that is being done in the world for God and his kingdom, two classes of persons appear,—the active participants and the lookers-on; and in that most momentous scene when the eternal reward is given to the redeemed, there will appear these same two classes; but they will be separated,—the former inside, the latter outside, the gates of the eternal city. There is no promise to the lookers-on.

L. A. S.

### Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

#### ON TAKING THE COLLECTION.

ONE of the extremes into which ministers are sometimes liable to fall, is quaintly set forth in the following lines by Rev. Alfred J. Hough, in *Zion's Herald*. After the reader has perused them, we have a caution to offer on the other hand:—

I was taking my collection for the foreign mission work, And believing it the practice on the part of some to shirk From the clearest Christian duty, leaving others to sustain The sublimest work of ages, in my preaching I was plain, Rather personal in places, and, as people sometimes say, Struck out squarely from the shoulder, in the good old-fashioned way. There were restlessness and motion, quite unusual in the pews; Women rearranged their bonnets, men had trouble with their shoes.

In the gallery all around me, there was one continual stir, And a large amount of coughing for that season of the year. This but acted as a challenge on a nature such as mine, So I rose to the occasion, hewing closer to the line. Uncle Ben, as was his custom, gave the sermon earnest heed, But his face wore some expressions that were difficult to read. I discoursed upon the subject, argued, scolded, for an hour, And pronounced a peroration of considerable power. The collection was the first one, and I naturally believed It would reach a handsome figure; I was thoroughly deceived. When the ushers gave the total, they both said, with solemn face, It was far the smallest offering ever taken in that place. Full of weariness, reflecting on the selfishness of men, I went early Monday morning up to talk with Uncle Ben. He was milking, and I asked him what the bottom reason was That the people gave so little to the foreign mission cause.

"Try your hand at milking, parson," Uncle Ben said, with a smile. "Take this Jersey;" and I sat down, pleased enough to make a trial, Going at the business roughly, like a novice, pull, tug, pound,

And that heifer in a moment laid me flat out on the ground. "Whoa, there, Bessie! Jump up, parson, ain't hurt much? I'll brush your coat. Here's your hat," he said; I swallowed something rising in my throat. Then he sat beside that Jersey, humming some old-fashioned air, Milking, humming, and the creature stood and never moved a hair. "Well," I said, regaining slowly calmness and a sweeter mood, "Who would dream, to see that heifer, she would ever act so rude!" Uncle Ben looked up and whispered: "It's a curious kind of trick, How to get the milk out from her and not have the creature kick. Learn the lesson, parson, clearly; learn it here and learn it now— You must touch a congregation gently as I touch this cow. Lay your hand upon the people with a stroke as soft as silk, And you'll fill the plates with money as I fill this pail with milk."

This is good so far; but the caution we have to suggest is, not to go to the other extreme, and touch the subject so lightly that the "Jersey" will not know you are trying to milk at all, and hence will not know when to "give down."

#### THE DEVIL'S INTEREST IN PREACHING.

THE Devil takes great interest in preaching, as we may gather from many passages of Scripture. Some men, like Paul, who interfere with his affairs, he hinders; and if they will neither yield to his opposition nor accept his indorsements, he casts them into prison and seeks to destroy them. 1 Thess. 2:18; Rev. 2:10; Acts 16:16-23. Sometimes, no doubt, he helps men to preach, especially those who are not converted, or those who proclaim error and falsehood, and who distract, divide, and devour the flock of God. Perhaps he also renders some assistance to those ministers who preach their own fancies instead of the word of God, and whose sermons are prepared under the inspiration of stimulants and narcotics, such as opium, rum, and tobacco. In other instances he withstands those who faithfully declare the counsel of God. And often when the word of life has been faithfully proclaimed, "Satan cometh immediately, and taketh away the word that was sown in their hearts."

But perhaps in no way does the enemy work more effectually than in perverting the gospel of Christ, and leading men, in their zeal for their own theories and opinions, to neglect the solemn lessons which Christ and his apostles inculcate, and turn to purposes of strife and disputation those Scriptures which were given by inspiration of God for the instruction and admonition of the sons of men.

We should not be "ignorant of his devices," and whenever some new theme for disputation and discussion arises, it becomes us to inquire, What is Satan's purpose in this? What is the Devil trying to accomplish now?

If the enemy can stir up strife and make mischief, he will do it; and he does not care what men quarrel over, if they will only quarrel. And if he can fan the flame and foster the strife, men may argue about God, man, or the Devil; they may quarrel over heaven, hell, or purgatory; they may stand for rights or for wrongs or for trifles,—if Satan can only fill their hearts with strife and bitterness, and hinder good and spread mischief, his end is attained.

Christians are called to warfare as well as to peace; but they must not strive unlawfully, but must keep in the love and grace and peace of God, and in the unity of the Holy Spirit, and so watch that Satan shall get no advantage over them.

Doing this, they will be blessed in their deed, and their lives will be fruitful in all blessing, and all their works will be wrought in God. But if they turn from the holy commandment, and from the path of grace and truth, they may find at last that they were often serving Satan when they supposed they were serving God, and were working evil when they supposed that they were doing good. Thus Paul verily thought he ought to do many things contrary to the name of Jesus of Nazareth; and thus the Saviour foretold that the time would come when those who slew the people of God would think that they were doing God service. Acts 26:9; John 16:2.—*The Christian*.

### 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 "REVIEW." A TRIBUTE.

BY S. W. HICKOK,  
(Orillia, Ont.)

REVIEW, precious friend, how we welcome thy call,  
As weak after weak thou hast come to our home,  
Richly laden with truth—words of comfort for all—  
With thee what a banquet! without thee, how lone!

Bold herald of truth, for the Sabbath downtrod,  
Loud trumpet of welcome to earth's coming King,  
While thousands, with hearts full of praises to God  
Unite in the anthem, and joyfully sing.

When little in stature—we remember it well—  
Thy friends were but few, and thy mission seemed small,

Yet, unswerving to duty, God's message to tell,  
No word was kept back; thou wast faithful to all.

But now what a change! Who hath wrought? it we ask,  
As glowing with wonder and rapture we gaze;

God's providence only is mete for the task,  
And to him will we render our tribute of praise.

Dear message of truth, God's last warning to man,  
Like the path of the just, shedding light all the way,  
On, on! speed thee on, o'er mountain and glen,  
Till even a nation be born in a day.

How sweet the repose when the conflict is past;  
Busy hands, weary brain, now thy resting has come;  
Then the fruit of thy toil, precious greeting at last,  
And those comforting words, "Faithful servant,  
well done."

#### HAYTI.

I SPENT three weeks in the Haytian Republic, from Feb. 7-27 inclusive. I visited four principal points; Jeremie, Petit Goave, Port au Prince, and Cape Haytien, besides getting out in the country from the capital, Port au Prince, to visit Bishop Holly of the African Methodist Church, who was educated in America, and preached for several years in the States before coming to Hayti.

I gathered many items of interest during this time, which I trust may be utilized for the good of the cause of present truth in this difficult field. Here again I found Roman Catholicism almost supreme. Her priests are paid by the government, and Protestant work must be done under difficulties, which those who have never been in Roman Catholic countries cannot fully appreciate. Nevertheless the Baptists and the Wesleyans have their work well started in Hayti, and the Methodist church above referred to have a small work also.

At Port au Prince I preached once in the Wesleyan church and once in the Baptist, the pastors interpreting into the French, which is the prevailing language. I was glad to meet here Rev. Mr. Picot, who was for eleven years on the Gold Coast of Africa, and who gave me much valuable information concerning that field where our work has already extended, and which I expect to visit in a few months.

At Cape Hytien I spent eight days, stopping in the home of brother Henry Williams, who for more than ten years has with his excellent wife been faithfully observing the Sabbath of the Lord and waiting for baptism. They had never seen a Seventh-day Adventist till I visited them, and their joy can hardly be appreciated by those of the readers of the REVIEW, who enjoy so many privileges of association with others of like precious faith.

Brother and sister Williams are natives of Jamaica, and were both brought up in the Roman Catholic Church. They came to Hayti many years ago, and soon after renounced Catholicism and united themselves with the Wesleyan Church, in which he was afterward for some time a lay reader. By accident (or I might better say by Providence) they came in possession of some of our papers, and opened a correspondence with sister Eliza Palmer of South Lancaster, Mass. (then Eliza Thayer), and from her received many publications which they studied diligently, and in the year 1881, commenced the observance of the Sabbath. Since that time they have been investigating thoroughly every point of truth, and I was glad to find them well rooted and grounded in the faith, needing a little instruction on a few minor points, which my stay enabled me to give them. About two years ago sis-

ter Palmer turned the correspondence with them over to the International Tract Society, which has continued to supply them with literature for distribution. They have used it judiciously, and on my arrival I was cordially received by many of their friends, who with them were looking anxiously forward to my visit.

During my stay of eight days in Cape Haytein, I preached six times, and trust that the influence which the truth has gained here, was by the blessing of God extended in this way. At 7 A. M. Sunday morning, Feb. 21, we repaired to the beach of the ocean, in the outskirts of the town, where a large and attentive congregation was assembled to witness the baptismal service. After a short discourse on the subject of baptism, I had the privilege of burying brother and sister Williams beneath the waters, and felt that the Lord sealed the service by his Spirit. We had the best of attention and order during the entire service, and trust that lasting impressions were made. In the afternoon of the same day I spoke to a good congregation in the Baptist church, and in the evening at the Wesleyan, which was crowded. The following Thursday evening a special service was appointed at the Wesleyan church, at which time I preached again, as I was "to depart on the morrow." I left many warm friends at Cape Haytien, who will welcome and assist whoever may be sent by our Mission Board to continue the work already begun. The Protestants here have united their forces, and by private subscriptions are supporting and publishing a little monthly paper, called *Le Phare*, to which by request I have promised to contribute from time to time, my articles being translated by a Baptist brother who is active in its support. I hope our brethren everywhere will pray for the work in Hayti, of which I have not time to give further particulars now. Any letters of encouragement sent to brother and sister Williams will be appreciated. I did not take time to stop in San Domingo or Porto Rico, which are Spanish-speaking, and are promising fields when we have Spanish publications and workers. I am now on the beautiful island of St. Thomas, and will report from this field later.

March 3.

L. C. CHADWICK.

#### MARYLAND.

ROCK HALL, KENT CO.—We are still having good meetings here. Since we came, sixty-two have accepted the truth, all being adults, and most of them men. Health and temperance, including the tobacco question, has been presented; also personal adornment and the ordinance of humility,—all of which have been accepted thus far. A plot of ground has been donated, and enough money subscribed to buy lumber for a church. We expect to erect the building next month. The Methodist minister is angry, but God's work goes on. Pray for us, that we may have still greater success, as there are many others on the point of deciding.

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

#### MONTANA.

GRANTSDALE AND BUTTE CITY.—Jan. 18 to Feb. 5 I was at Grantsdale, and held meetings in the Presbyterian church; but not being able to awaken very much real interest, I closed the meetings and returned again to Como and spent a few days with the company at that place. They now have from twenty-five to thirty in regular attendance at their Sabbath-school, with a growing interest in the work. A tract society was organized.

Having an earnest call from two of our canvassers to come to Butte City where they had been working for about two months, and had awakened some interest among their own nationality (the Scandinavians), I went there Feb. 10, and remained until March 9. We held meetings in the Scandinavian church. At the beginning of the meetings it looked as though we would have quite an interest; but the Scandinavian minister soon became alarmed and went around visiting among his people. The result was that almost all of them stopped attending the meetings. This took away the greater part of our audience, and although we scattered bills and kept our appointments in the daily paper continually, we could only get from twelve to twenty persons to attend. As the result of the meetings, however, seven signed the covenant, and three were baptized. Two others are keeping the Sabbath. Some of these were

keeping the Sabbath when I went there, having received the truth by reading our publications. This little company will hold regular Sabbath meetings now.

I am now on my way to the institute to be held at Des Moines.

J. W. WATT.

#### MICHIGAN.

SAND LAKE.—Since my last report, Feb. 23, I have continued to hold meetings at this place. The interest and attendance continue good, although the roads are very bad, and the weather unfavorable. Ten more have taken their stand for the truth, making thirty since I began meetings. And the present outlook is that the good work is not done.

The Methodists are still holding meetings and telling the people that there is no Spirit of the Lord at the Adventist meetings; and one minister says he don't want the *word* or the *law*; all he wants is the *Spirit*. "Thy word is truth." John 17:17. "Great peace have they which love thy law." Ps. 119:165. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7. "By this we know that we love the children of God [or have the right spirit], when we love God, and keep his commandments." 1 John 5:2.

F. I. RICHARDSON.

March 10.

ROTHBURY, CRYSTAL VALLEY, BEAN TOWN, AND LEVITT.—From the institute held at Battle Creek, I came to Rothbury, and spent the week of prayer. We met together each evening at six o'clock, at which time the readings prepared for this occasion were read, followed by preaching service. There was a good attendance among our people, and also of those not of our faith, and the best of attention was paid.

There are but few of our own people at this place, yet they have a good Sabbath-school, and are doing what they can to hold up the standard of truth here. Their Christmas offerings amounted to \$33.82.

I left them of good courage. Dec. 28 I left for Crystal Valley. There I met brother Goodrich. The appointment had been well circulated, and I commenced meetings the same evening in the town hall. I had held but a few meetings, when the Methodist minister challenged me to discuss the Sabbath question. I declined, but he was determined to debate the question, so I consented to present the Bible evidence upon the Sabbath, if he would open his church and give me forty-five minutes each evening. He consented, and we continued the meetings for one week, with good attendance. The Lord blessed in the presentation of his truth, and those present who desired truth, could plainly see the difference between Bible evidence and reading from books of those who oppose us. Two took their stand for the truth, and several others are convinced, who we trust will take their stand soon. The statement in 2 Cor. 13:8 was verified in this case. I remained until Jan. 24, holding meetings and visiting from house to house.

Jan. 25 to Feb. 1 I held meetings with our people living near Bean Town. I found several families ill with *la grippe*, yet the attendance was quite good. The Lord worked for us here, and our people seemed to be much encouraged, and quite an interest was created in the neighborhood; some expressed the desire to accept and live out the truths for this time.

Feb. 2-14 I held meetings at the Goodrich school-house in Levitt. There are four families of our people in this neighborhood, and the prejudice is very strong. I held up Christ in every sermon, and he came very near, and the attendance increased from the first. Last night after our last meeting closed, some of those who had been so bitter, expressed a desire to know the whole truth, and said they never saw so much light from God's word before. Their former prejudice seems to have been removed. At each of the above-mentioned places we have considered the subject of tithing, the "Testimonies," first-day offerings, national religious liberty and Sabbath-school work, etc.

While we find some who have heretofore paid but little attention to some of these subjects, our hearts have been made to rejoice to see the readi-

ness to accept and practice them, when properly presented. We give God the glory for all that has been accomplished, and trust him for the future. I now go to visit our scattered brethren in Ferry, before attending the meeting to be held at Shelby, commencing the 18th, conducted by Elders Fargo and Corliss.

A. J. HAYSMER.

Feb. 15.

#### TEXAS.

BIG VALLEY, HOLLAND, OAK CLIFF, MT. PLEASANT.—When I reported last, I had just arrived in Mills county, to labor there during the fall. I gave fifty-five discourses in a school-house five miles east of Big Valley; also made forty-four missionary visits, and sold quite a quantity of tracts. There were four sisters obeying the truth when I went there, and as the result of the labors put forth, four more took their stand for the truth. Two moved away soon after embracing the message, which still leaves the company small.

From Dec. 8-14 I was with the company at Holland. On account of bad weather, I held only one meeting. Dec. 15, 16 I was at Oak Cliff with the Conference Committee.

Dec. 17-22 I spent with the Black Jack Grove church, giving seven discourses and making several visits. The Lord came near to this church during the week of prayer. Inclement weather kept me from visiting the company at Peerless.

Dec. 27-30 I was with the brethren at Mt. Pleasant, but as the brethren and sisters were coming down with *la grippe*, after holding three services, the meetings were postponed to some future time.

From Jan. 22 to Feb. 7 I was privileged to attend the institute at Moline, Kans. Truly the Lord did greatly bless there while seeking his grace and studying his word. The Lord is willing to bless, when we are willing to accept of his blessing. His promises and blessings are free, and they are ours when we take the proffered gift. Upon the acceptance of these gifts of God, the soul enjoys peace and rest, which are the result of ceasing from our own works.

W. S. CRUZAN.

#### MINNESOTA.

AMONG THE CHURCHES.—I left home Jan. 21, and expect to complete the circuit of my district to-morrow, having visited every church and company and many isolated ones. There has been considerable advancement since my last visit, and a general desire for more thorough instruction on the practical phases of the present truth, especially on living by faith.

I labored with brother Norderhus at Currie, also accompanied him to Brookville, where we joined brother Nielson of Wisconsin. As there are Danes in these two places, two meetings were held each day at the latter place, and one in the evening in English, especially for the young people, which resulted in forming a society to be called "Happy Workers," to labor this year for the Orphan's Home. I also secured four annual members for the International Tract Society, one being a Baptist lady.

At Mountain Lake, E'der H. F. Graf, assisted by his brother J. J. Graf, was doing a good work. They held a series of meetings south of Windom, which has resulted in some taking their stand for the truth. They also have held meetings at Bingham Lake, and one lady decided to keep all of God's commandments.

I close a week's meetings to-night at this place, which I trust have been a source of encouragement to the brethren, and a warning at least to others who have attended. I am of good courage and faith in the Lord, and feel like praising him continually. I expect to attend the institute at Des Moines, that I may become better fitted to do the work to which God has called me.

F. B. JOHNSON.

#### SOUTH DAKOTA.

GALLA AND DRAKOLA.—After the institute at Sioux Falls, by request of the Conference Committee, I visited Galla and began meetings Feb. 25. Stormy weather, very bad roads, and influenza prevented a full attendance at first, and broke up our meetings. But on Monday brother Kauble joined me, and the circumstances having materially improved, meetings were resumed, with a deep interest. The friends seemed eager for the instruction given, and ready to act upon it. A tract society of eight members was organized; six subscriptions

were obtained for the *Home Missionary*; a combined prayer and missionary meeting was appointed, a leader chosen, and quite an amount of books sold.

On my way to Gallia, I received an urgent call to visit Drakola, where is a company which had received the truth from reading, but had never heard preaching. Literature against the Sabbath was being circulated among them. It was decided that I should visit them, which I did, with brother Wheeler, arriving there March 4, and holding a Bible reading that evening. Public meetings were held Sabbath and Sunday, and a Sabbath-school Sabbath morning. They have an interesting school of eleven members, and occasionally children come in from other families in the neighborhood. The meetings were well attended, quite an outside interest being manifest. On Sunday afternoon the Congregational minister, who holds regular service every four weeks, gave his views on the law and Sabbath, to which I briefly replied at the introduction of my discourse in the evening. The effect of this seemed to be good, and served to establish our friends fully in their views on those points. One brother sent ninety dollars tithes to the State treasury, and all seemed greatly blessed and encouraged. Brother Wheeler rendered me efficient service.

S. B. WHITNEY.

#### MISSOURI.

RICH HILL, NEVADA, AND CARTHAGE.—After the close of our good institute at Moline, I attended the Sabbath-school convention at Rich Hill. This convention was a decided success. Eleven schools were represented, and the interest taken by all the delegates was gratifying indeed. Preaching service was held every evening at 7:30. At all of these meetings the outside attendance was good, and the best of attention was given to the subjects presented. At the conclusion of the meeting, two were baptized by Elder Santee.

From Rich Hill I went to Nevada. Here I spent a week, and though the weather was bad, the attendance at all of the meetings was good. The Lord came near, and helped in the presentation of his truth for this time, which was "Christ in you the hope of glory," the nearness of his coming, and the results of a union of Church and State in our own government. The interest deepened and increased from the start, and we were loth to leave. But as we were working to raise money on our apportionment to Union College, at the close of the week I went to Carthage.

I was with this church over two Sabbaths, and if possible, the interest was more marked than at Rich Hill and Nevada, both among our own people and outsiders. The preaching was of the same character as mentioned above, and the presence and power of the Lord was manifested in the presentation of the word. At the last evening but one before I left, we gave opportunity to any who wished to seek God and desired the prayers of his servants, to come forward. Some fourteen responded. As it was necessary to attend the meeting of the General Conference Association at Battle Creek, March 17-18, I left the work at Carthage in charge of Elders Santee and H. F. Phelps. Brother Phelps came from Minnesota, hardly able to talk above a whisper and hoping that the climate of southern Missouri might benefit him. (The same train carried us both to Carthage.) But thinking it not necessary to wait for the climate to do the work, at his own request, the instruction of James was carried out, and we left him preaching the word. We give the Lord all the praise.

R. S. DONNELL.

Battle Creek, March 13.

#### LABOR IN DISTRICT NO. 5.

I SPENT about five weeks during the months of November and December, 1891, in Oklahoma and Indian Territories. I spent most of this time at Norman, Okla., and Elk, Ind. T. At the former place I spent about ten days, holding meetings and visiting. I found two families in this place keeping the Sabbath. I baptized two, and some others became interested. I learned that one family began to keep the Sabbath soon after I left. At Elk I found some eight or ten keeping the Sabbath. Six of these had formerly been Seventh-day Baptists, but had accepted many of the views of Seventh-day Adventists.

I began labor in a small log school-house, which had only one window in it, and the ground for a floor.

Soon a second window and a pine floor were added, making a comfortable place for meetings. Here I labored, remaining about three weeks. Three families began to keep the Sabbath, and eight or ten gave up the use of tobacco. I baptized six, and organized a Sabbath-school that would number twenty-five or more, if all the Sabbath-keepers and children would attend. I obtained one subscription for the *Signs* and six for the *REVIEW*. A leader and treasurer were elected. Regular Sabbath and weekly prayer-meetings will be held. Soon, I trust, good help will be actively engaged in labor in this field.

I spent the week of prayer with the church at Oak Hill, Tex. This is one of the strongest churches in the State. Two meetings were held each day. Elders Hyatt and Jensen, one or both, were present with me through the entire week. The blessing of God rested upon the meetings. Prof. Giddings and wife, who are teaching an excellent school at this place, closed the school, and nearly the entire school joined in the meetings. Sabbath afternoon thirty or more came forward for prayers. Some difficulties of long standing between brethren in the Conference were settled by the Spirit and blessing of God. I was unable to do all I desired for the young, owing to an attack of *la grippe*, but was truly thankful to God for the work accomplished. The offerings to the foreign mission work were largely increased over last year. I sent a full report of this meeting and my labors in the Territories to the *REVIEW*, but judge that it never reached the Office, as it has not been published. Hence at this time I make a brief report of these meetings.

Our next point was Springdale, Ark., at a ten days' institute for canvassers. The Lord was also present here. Elder Mc Reynolds baptized two at the close of this meeting. The work in Arkansas is moving forward very encouragingly.

At the close of the Moline institute, which has been reported, in company with Elders Palmer and Pegg and other Colorado delegates, I attended the State meeting at Denver, Colo. This meeting began on Wednesday evening, and continued over Sunday. The Spirit and power of God were present from the first. Elders Palmer and Pegg assisted in the preaching. The outside attendance was large. At the close of the State meeting it was thought best to continue the meetings. Elder Palmer and I remained, and the good work went on. There had been some difficulties existing in the Denver church for several years, which had recently reached a point that led twenty-four members of the church to petition for their names to be dropped from the church. Sabbath, Feb. 20, Elder Palmer spoke in the morning on the west side of the city, while I spoke at the same hour to those who went on the east side. At 4 P. M. all met together on the west side. After talking and reading testimonies for about one hour on the relations of members one to another, and how we should treat the erring, a most interesting meeting followed, many confessing that they had misjudged the motives of their brethren and sisters. Tears of penitence and joy mingled with confessions of wrongs, and shouts of praise to God for the victory in the strength of Christ continued for more than two hours. Things that had stood in the way were removed. By a unanimous vote all who had requested their names dropped from the church, withdrew their request. It was good to see these brethren dwelling together in love and unity. On Monday night we met at the First Baptist church in Denver, where it was my privilege to baptize twelve. There were others we hoped to see make the full surrender to God, who did not go forward. I trust they will not delay long.

Denver seems to be a good field for fruitful labor. I was happily surprised to see so many inquiring for the light, in this city which constitutes one third of the population of Colorado. The meetings were well attended, not only by our own people, but by many from the outside; while some decided for the truth, others were led to purchase books, etc., which I trust will be good seed that will bear fruit in the day of God. Our closing meeting was held on the east side of the city in the church building occupied by the brethren in that part of the city. The good Spirit of God was present to instruct, reprove, and comfort the people of God.

My next Sabbath was spent with the Boulder church, in company with Elder Palmer. Here also we had good meetings, and some were much encour-

aged and strengthened. Personally I praise God for his free Spirit and for all that he has done. Praise be to his dear name!

R. A. UNDERWOOD.

#### GENERAL MEETINGS IN MICHIGAN.

SINCE our last report, we have held meetings in Covert, Decatur, Kalamazoo, and Parkville.

The church at Covert was organized only about a year ago, and a neat little house of worship erected. The attendance here was not what we had expected; though we had some excellent meetings, and the Spirit of the Lord was felt. But the members here need more earnest, judicious labor, to aid them in becoming more fully established on all points of our faith.

At Decatur the local attendance was good, and brethren came in from Dowagiac and Bloomingdale, and we enjoyed some precious meetings with them. Notwithstanding the small membership of this church, we found among them some very faithful brethren.

At Kalamazoo our meetings were characterized by the special blessing of God. We found some of our Bible workers here sick, for whom prayer was offered, and remarkable answers were received by their speedy restoration to health. Brother J. L. Edgar has done faithful work here, and his labors have been blest of God and appreciated by the people. The class and Sabbath-school was reorganized, and the proper officers elected to carry on the work. We predict brighter days in the future for this company. The strong prejudice that has heretofore existed is breaking away, and there is now a good outside interest.

The Parkville church is one of the oldest in the State, though at present there is but a small organization, the brethren laboring under some discouragements; but the meetings were well attended, and the blessing of the Lord was added to our efforts, the interest increasing to the last. In the evening the house was well filled, and those not of our faith entreated us to remain longer. We have found many good openings for labor in new fields in the southwestern part of the State, which we hope may be filled in the near future.

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

#### AMONG ROMAN CATHOLICS.

SINCE the middle of November last, I have been engaged in evangelistic work in the city of Worcester, Mass. This is a city of 90,000 inhabitants, of which about 10,000 are French Canadians. Of this last number, some two or three hundred are Protestants, the remainder, of course, being Roman Catholics, with some infidels. The composition of this field of labor—I mean the French population—seemed clearly to indicate the direction of my work. While following up an interest opened up among the Protestants by the recent visit of the canvasser, I felt impressed to devote a share of my time and attention to the Roman Catholics. In fact, if our work is "to every nation, and kindred, and tongue, and people," without any exception, it includes Catholic nations, such as Canada, Mexico, France, Spain, and Italy. And thus it would appear that our work in the Latin languages will be mostly a Catholic work. That being the case, the sooner we see it and make preparations for it, the better. These thoughts had for some time given me a desire to carry the "gospel of the kingdom" to the Roman Catholics, and so I was glad of the opportunity to do so. I shall in this article speak mainly about some experiences among that class.

The Canadians of Worcester are grouped into settlements scattered all over the city. They belong as a rule to the laboring class. Religiously, they form two independent parishes. The Protestant laboring force in the field consists of four evangelists: Rev. Gideon Aubin, pastor of the French Baptist Church and mission, founded ten or fifteen years ago; Rev. T. Levêque, from France, who has been working here for the past ten months, under the auspices of the French Methodist Mission; Mrs. Julia Garrett, employed by the city mission; and myself.

The method followed by the senior of these workers consisted chiefly in circulating papers and tracts discussing the doctrines of Rome, in carrying on a discussion, more or less violent, with one of the French Catholic organs of the city, and in visiting. Mr. Aubin devotes most of his pastoral duties now to his parish. Mr. Levêque is carrying on active

distribution of anti-papal publications and articles, and holds public services and evening lectures; besides, he visits the people at their homes, endeavoring to give them his whole message and theology in one interview, which generally proves too much for them to bear, as he is often shown the door, with imperative voice and threatening gestures.

My method is somewhat different. I have fortunately no organ in which to carry on an anti-Romanistic crusade, and no hall for public services. In fact, I strongly incline toward the conviction that the less publicity is given to the work until it forces by its own results the public attention, the better. So I take the illustrated French "Life of Christ," by Mrs. E. G. White, and a few small tracts adapted to Catholics, published by the American Tract Society, and make my way from home to home. The "Life of Christ," which I offer for sale, gives me a good chance to trace the earthly life of the Redeemer; to speak of his miracles, teachings, death, and resurrection; and thus create or awaken religious impressions, while the Spirit of God is working on the heart. As a rule, this conversation touches the hearts and brings forth from the hearers the expression of pious thoughts and desires. Thus the danger of arousing combativeness or prejudices is avoided. If they do not buy a book, I offer them a tract for sale; and if they do not buy that, I give them one, so they will have something to keep up and deepen the sentiments awakened.

After a first visit, I make a second and a third one, resuming the conversation by offering them a Catholic version of the Bible or the New Testament. This gives a chance to read the Scriptures upon whatever subject may be indicated by the conversation, especially the duty of reading the Bible, and its sufficiency as a rule of faith. Some buy a New Testament; others like to hear it read; for they cannot read it themselves; still others say that their priests forbid them reading it, and furthermore, none of their ancestors ever read it or even saw it! A few, though fearing to buy one, tell me some of their doubts about the priest's doings and sayings. But, although the immediate and obvious object of my call does not seem to be gained, some light flashes upon the minds of these benighted, though generous and kind people. In my second visit to a family of most sincerely bigoted though intelligent people, I was asked if I believed in the Virgin Mary. I answered, "Of course I do; let me read to you what the New Testament says about her." And so I did. "But is it true, as Protestants say, that Christ had brothers and sisters?"—"Yes; let me read it to you." And as I was reading, I could hear a younger member of the family say in a low, indignant tone: "They [meaning the priests] don't tell us that!" In another family, a lady asked me if auricular confession was in the Bible. As I answered negatively, she said, "Oh, if I was only sure that one could be saved without going through that ordeal!" (Any one wishing to become more familiar with that institution, which has been fitly called "the slaughter-house of virtue and purity," will receive a pamphlet entitled, "The Confessional Box Unmasked," by sending 15 cents to "The True Protestant," Philadelphia, Pa.)

I find some families, however, where the work, begun by others, is more advanced. The reading and the study of the Scriptures is eagerly listened to, and the teachings readily received and put into practice. One man told me he was going to establish a daily reading of the Scriptures in his family; and when, in a family meeting, we knelt for prayer, he offered an earnest, broken supplication, and yet he had never prayed except his chapel prayers. A free salvation looks sweet to these poor souls, accustomed to pay for every grace of Heaven. Two daughters of this same man were repeatedly "kicked out" of the confessional, because they had not paid the family seat in church. The reader will remember that it is at the confessional that the papists receive the absolution, in other words, the forgiveness of their sins. Thus, no money, no pardon for sins. Several around here are in the same position. But the Lord is using this very enormity to open their eyes.

The family last mentioned lives in a neighboring village, about ten miles from here, where there is quite an interest awakened. Among the interested ones is an ex-seminarist who was recently converted by means of the "Crusaders;" after he gave up the priesthood, he spent twenty-three years in in-

fidelity. He is now full of zeal for the enlightenment of others.

Opposition has for some time blocked the way among the French Protestants here; but now the door is gradually opening again. Two ladies have joined us; their husbands are seriously considering the matter. I am also laboring for some American families. I love to be a co-worker with the Master.

JOHN VUILLEUMIER.

## Special Notices.

### CORRECTION.

NORTHUMBERLAND is only thirty-eight miles from Williamsport, and not ninety-eight, as stated in my report in last week's paper. K. C. RUSSELL.

### TO CHURCHES IN MINNESOTA.

At the quarterly meeting in April, let each church elect delegates to the next annual Conference to be held in connection with the camp-meeting at Minneapolis, May 31 to June 7. As soon as possible after the election, names of delegates should be sent to Elder D. P. Curtis, Hutchinson, Minn. From this list of delegates the Auditing Committee is to be selected, that the work of auditing may be done during the week preceding the camp-meeting. Elders, clerks, and treasurers of churches will attend to this and see that report blanks are properly filled out and forwarded to the proper officers of the Conference. Careful attention to this request will greatly help those looking after the work.

A. J. Breed, Pres. of Conf.

## The Sabbath-School.

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

### LESSONS FROM THE OLD TESTAMENT.

#### LESSON I.—THE WAY OF THE RIGHTEOUS.

PS. 1:1-6.

(Commit Verses 1-6.)

(Sabbath, April 2.)

TEXT.—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1:1.

1. With what does the book of Psalms open? Ps. 1:1, first word.

NOTE.—The first psalm has no title in the original, as have most of the others. It was, doubtless, written by David. It opens, as does also the book, of course, with a benediction. The word translated "blessed" is in the plural, denoting "blessednesses," and, according to some scholars, could well be translated, "Oh, the blessednesses [or happinesses] of the man!" etc., including all blessings of God's grace. It is well to notice that this blessing is based solely on character.

2. Upon whom is such blessing pronounced? Verse 1.

3. What is the first step generally taken in wickedness? Verse 1, first clause.

NOTE.—Walking in "the counsel of the ungodly," imitating their ways, seeking their advice and help, are generally the first steps in backsliding from God. But the man who is blessed of God does not "walk" in the counsel of the ungodly; his counsel comes from God. (See 2 Tim. 2:22.)

4. What would naturally follow to him who walked in the counsel of the ungodly? Ps. 1:1, second clause.

NOTE.—From heeding the counsel of the ungodly, from occasionally following their advice, a person comes at last to stand in the way of sinners. He deliberately chooses the "trodden path" of those who transgress God's law.

5. What would be the third stage of sin? Verse 1, third clause.

NOTE.—The man who departs from God at first walks in the counsel of the ungodly, those who know not God, till he deliberately chooses to stand, or, as given by some, "to tread" in the way (the "trodden path") of sinners, till at last the heart becomes hardened, and he takes his seat among those who openly deride and scoff at that which is good and pure and true; he chooses the assembly of mockers as his companions.

6. What leads to this hardness of heart? Heb. 3:13.

7. With whom alone does the counsel of life rest? Isa. 11:1, 2.

8. What is the character of the counsels of God? Isa. 25:1; 28:29.

9. What will be the end of those who despise the counsel of God? Prov. 1:29-32.

10. What does the psalmist say of the ungodly? Ps. 1:4.

11. What are we assured of those who put their dependence in such? Jer. 17:5, 6.

12. What is said of their final end? Ps. 1:5, last clause of verse 6.

13. Who only will stand in the judgment? Ans.—Only those who have formed a right character. Ps. 24:3, 4.

14. Through whom alone is such a character attained? 1 Cor. 1:30; John 5:24.

15. What change takes place in the heart of a man thus blessed? Eze. 36:26.

16. How will he regard God's law? Verse 27; Ps. 1:2.

17. To what is the Christian growth of such a man likened? Verse 3; Jer. 17:7, 8.

18. What promise does God give to those who have sinned against him, if they will but put away their sins and seek him with the whole heart? Isa. 58:8, 11.

19. What does he say of his prosperity? Ps. 1:3, last clause.

20. Can even the persecutions to which the people of God have been always subject, be said to be prosperity or for their good? Rom. 8:35-37, 28.

### ADDITIONAL NOTES.

1. IN THE WAY OF SINNERS.—We stand in the way of sinners when our conduct is such that others do not see in us the evidences of that divine grace which we have professed to receive. If this is wanting, all efforts on our part to induce others to accept the offers of salvation will have little effect. On the other hand, if we manifest in our lives the Spirit of the Master, then we shall not "stand in the way of sinners," and they will not stumble over us into perdition.

2. STANDING IN THE JUDGMENT.—In one sense we shall all stand in the judgment. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. In the sense in which it is used in the text, *standing* means *approved*. All will not thus stand. The decisions of the judgment separate finally and forever the righteous and the wicked. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3:18.

3. THE COMPARISONS.—The comparisons used by the sacred writers to illustrate the growth and energy of those who will be able to stand in the judgment are very striking. "A tree planted by the rivers of water." A *planted* tree will have particular care bestowed upon it. Such is the care Jesus has for his children. He declares that the hairs of their head are all numbered, "neither shall any man pluck them out of my hand." "By the rivers of water" indicates that they will receive an uninterrupted supply of spiritual vitality. One who has a continual connection with the great fountain of spiritual life will never have a dry and barren religion. There will be a freshness in his experience that will be felt by every one with whom he comes in contact. The fruits of those who constantly connect with the "living waters" are not intermittent, but perennial. The love may be fuller, the peace sweeter, and the joy more exuberant at one time than at another; but the heart will never be wholly barren "nor unfruitful in the knowledge of our Lord Jesus Christ."

4. THE STRIKING CONTRAST.—"The ungodly are not so." They do not have this experience. God is not in their thoughts, purposes, and desires. Their fruit is that borne by the natural man, and "the end of those things is death." "But are like the chaff which the wind driveth away." There is nothing in it of value,—nothing worth saving. When the chaff shall be burned up in "unquenchable fire," and the wheat shall be gathered into the heavenly garner, and the hosts of the redeemed shall stand upon the sea of glass with the Father's name written in their forehead, then it will be demonstrated that the ungodly shall "not stand . . . in the congregation of the righteous."

## News of the Week.

FOR WEEK ENDING MARCH 19.

### DOMESTIC.

—Cattle are dying in large numbers in Indian Territory from cold and exposure.

—The United States government is about to resume diplomatic relations with Italy.

—Ex-President Cleveland has expressed a willingness to become a candidate for the presidency.

—At Fresno, Cal., March 13, more than 25,000 hares were rounded up, driven into a corral and killed.

—The Legislature of Texas, Tuesday, refused to invite Senator Hill to address both houses in joint session.

—Work on schooners is being pushed at Mare Island navy-yard, so that a formidable fleet can be sent to Bering Sea, if necessary.

—The Wisconsin quarrymen desire to present to the Columbian Exposition, and after its close to the South Park Commission, a monolith 9 feet square at the base and 106 feet high. They ask the Exposition to contribute sufficient funds to build the foundation.

Secretary Blain continues to improve, and his physician hopes that he will be able to ride out early next week.

Near Ouray, Colo., Tuesday, a vast body of honeycomb quartz, running \$60 in gold to the ton, was broken into in the Ironclad mine.

Announcement is made that General Thayer will next Tuesday move in the Supreme Court of Nebraska for a re-opening of his case against Governor Boyd.

Henry Briceland, a life prisoner in the Pennsylvania penitentiary, has applied for a pardon after twenty years' confinement. He claims to be able to prove his innocence.

March 16 the steam-ship "Indiana" arrived at Libau, Russia. The "Indiana" was laden with provisions contributed by American citizens for the famine sufferers of Russia.

The heirs of the six Italians who were killed by the mob in New Orleans, March 14, 1891, have brought suit against the city of New Orleans for damages, claiming \$80,000 for each case.

The Committee on Naval Affairs, March 9, unanimously reported the bill of Senator Hale to provide for the building of new battle ships, and to appropriate \$500,000 for experiments in torpedoes.

Serious charges against the management of the typhus fever hospital at North Brother Island having been made by the New York World, an investigation has been held which has revealed gross neglect of the sufferers.

Mrs. Francis Carter, an aged colored woman of Alton, Ill., will receive \$150,000 from the estate of the late Dr. William Wetson of Pittsburgh. She was a nurse in his father's family in Louisiana, before the war.

The Franklin Sugar Refinery of Philadelphia, Pa., has been purchased or absorbed by the American Sugar Refineries Co. Claus Spreckles of San Francisco is now the only sugar refiner of any importance that stands between this company and a universal sugar monopoly in this country.

Work on the United States ships in Mare Island navy-yard is being done night and day. The "Charleston" left the yard to-day, and is awaiting orders. The "Ranger," "Charleston," "Albatross," and "Rush" can be sent to Bering Sea on short notice. The "Corwin" has sailed, and the "Bear" will follow next week.

FOREIGN.

March 9 a heavy snow-storm prevailed in London and many other parts of the United Kingdom.

At Raccor, Peru, an attempt was made to burn an aged foreigner, on the ground that he was a heretic.

Several Roman newspapers have been seized for publishing the proceedings of the Republican congress.

It is said that the congress of San Salvador has refused to ratify the reciprocity treaty with the United States.

An extensive movement of Russian troops is reported on the frontier. Every place of importance is filling with soldiers.

General Gourko asked permission of the Russian government to expel all the inhabitants of Warsaw except 50,000; but it was refused.

The North German Gazette announces that the government is prepared to offer a compromise on the Prussian Sectarian Education bill.

Canada threatens to prohibit the passage of American vessels through the Welland canal in case the bonding privilege is denied to Canadian railroads by the United States government.

A heavy thunder-storm in North Wales has caused the snow to melt, and the mountain passes are blocked. Many head of live stock have been drowned, and work has been stopped in the quarries.

The completion of the commercial treaty between the United States and France has been announced by the French foreign office, though the items in all respects have not been received at Washington.

An attempt was made March 15, in Paris, to blow up the barracks of the Republican guard. No one was killed, but much damage was done to the building. It is believed that anarchists were the perpetrators of the act.

March 16, an avalanche occurred at Bellueno, a city of north Italy, fifty-one miles north of Venice. Eight persons were overwhelmed and killed by the immense mass of snow, and considerable property was destroyed.

At the general elections for the Province of Quebec, the Mercier party was badly defeated, and M. Mercier has resigned his seat, issuing a circular defending himself and charging upon his enemies misrepresentation and calumny.

Much distress prevails among the working class in some parts of Portugal. Many of them are absolutely penniless, and every day bread is distributed to a great number of them. The government is about to start public works, to give employment to the poor.

The British African Lakes Company has received news of a native attack upon Fort Johnson, in which officers King and Watson and six soldiers were wounded. One seven-pounder gun was captured by the natives. Trade in the vicinity of Fort Johnson is paralyzed.

Russian authorities report that, owing to recent heavy snow-storms forming a strong crust, it has become much more easy to transport food in Russia, and grain has already reached the famine-stricken provinces in large quantities, so that the condition of the sufferers has much improved.

The Kreuz Zeitung of Berlin, publishes a report that Chancellor von Caprivi has resigned. It has received no confirmation, however. The North German Gazette confirms the report that Count von Zedlitz-Trutzschler intends to resign. Telegrams received in Paris say the reports are confirmed.

RELIGIOUS.

Father Vincent Teto, an Italian Catholic priest, has renounced Rome. He says his change of mind was caused by reading the Bible.

The War Minister of Austria has issued an order, requiring the officers of the army to take the men of their respective commands to church at least once a month. The Minister also expresses the hope that the younger officers will abandon their flippant behavior, of which they have often been guilty on such occasions. He also requests that no military dances be given, either in Advent or Lent.

Appointments.

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

THE tract and missionary meeting for Dist. No. 4, Maine, will be held at South Woodstock, April 3. HENRY DAVIS, Director.

PROVIDENCE permitting, I will hold a general meeting at Wolf Lake, Ind., April 1-4. I hope to see all the friends of the cause within reach of this place at this meeting. F. D. STARR.

BUSINESS NOTICES.

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

FOR SALE.—A seven-room house in College View, Nebr., one block from car line, and one from campus. Long time on easy payments; will exchange for farm in eastern Kansas or Nebraska or Ohio. C. P. HASKELL, Geneva, Ohio.

LABOR BUREAU.

WANTED.—A man to work on a farm by the year or month. Address Josiah Curtis, Box 99, Elk Rapids, Antrim Co., Mich.

WANTED.—A man and his wife (Sabbath-keepers), to take charge of a farm for an aged couple. Will do well by the right kind of persons. Address Emeline Boise, Spokeville, Wis.

ADDRESS.

THE address of T. J. Stone is Hopewell, Mecklenburgh Co., N. C.

PAPERS WANTED.

ETA M. COBRAU, Aberdeen, S. Dak., would gladly receive clean papers and tracts for missionary work. Postage prepaid.

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.]

WHITE.—Of cancer, at Bedford, N. H., Feb. 29, 1892, Ellen E. White, aged fifty-four years. F. W. MACE.

HASKELL.—Of la grippe pneumonia, at Geneva, Ohio, Mrs. P. F. Haskell, mother of C. P. Haskell, Jan. 29, 1892, aged sixty-five years. C. P. HASKELL.

HUMPHREY.—Mrs. Wm. Humphrey, mother of Mrs. C. P. Haskell, at Ashtabula, Ohio, of chronic diarrhea, Feb. 29, 1892, aged sixty-eight years. C. P. HASKELL.

PICKLE.—Of pneumonia, at Townsend, Mont., Feb. 22, 1892, Nancy M. Pickle, aged 48 years, 9 months, and 11 days. Funeral discourse by Rev. Stickleman (Methodist), from 2 Tim. 1: 10. \* \* \*

EMERY.—Of la grippe, at Sutton, P. Q., Feb. 1, 1892, N. W. Emery, in the sixty-ninth year of his age. Funeral services were conducted by Rev. Blunt (Church of England), using as a text, Gen. 48: 21. H. W. PIERCE.

CHANGE OF THE SABBATH.

BY GEO. I. BUTLER.

THIS work is a comprehensive yet brief treatise, which answers clearly and conclusively the oft-repeated question, Who changed the Sabbath? It is designed for the many readers whose time will not permit a perusal of the more exhaustive work, entitled "History of the Sabbath."

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

Table with columns for EAST, WEST, Stations, and various train times. Includes stations like Chicago, Detroit, Buffalo, and Niagara Falls.

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.

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

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 6, 1891.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes stations like Chicago, Detroit, Toronto, and Montreal.

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.

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 22, 1892.

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The Seventh-day Adventist Educational Society held its seventeenth annual session, Tuesday, March 15, according to appointment. A report of the proceedings will appear next week.

We are reminded that another camp-meeting season is right upon us. The *Signs of the Times* of March 14, contains the appointment of the central California camp-meeting for 1892, which is to be held at Selma, from March 31 to April 10.

The *Commercial Gazette* of Cincinnati, March 1, 1892, commenting on the late riots in Indianapolis, remarks that notwithstanding abundant crops, business prosperity, industrial content, peace, and comfort, there is "an uneasiness among the labor organizations that is ominous," and "which threatens to bring upon our country a season of uncertainty, anxiety, dread, and distress." It adds, "May the danger be averted."

In his report in another column, Elder R. A. Underwood refers to a previous communication sent to the REVIEW, which did not appear. It is but proper to say that that communication, so far as we know, never reached this Office, as he suggests might have been the case. If any others have sent reports which have not in due time appeared, they may attribute their non-appearance to the same cause. We are happy to insert all accredited reports; and we aim to give them an appearance at as early a date as possible, though the crowded state of our columns at certain seasons makes it unavoidable to lay over some of them for a week or two.

Some time ago there was opened in the REVIEW a department called "Religious Liberty," devoted to the presentation of arguments on the growing question of the union of Church and State, and a record of the more important movements looking to that end. It has been thought best to transfer this matter to the Special Mention department, and omit the department head of "Religious Liberty." Matter of this nature will still be given in the REVIEW just as fully as before; but hereafter it will be found in the Special Mention department. This department will also, as in the past, contain miscellaneous items which are considered worthy of particular notice.

## A SMASH-UP.

QUITE a large number of packages of the REVIEW of March 8 have been returned to this Office, in a ruined condition, with the following note from the post-office at Cincinnati, Ohio: "Damaged in an accident on the C. H. & D. R. R., March 8, 1892." The Office will try to decipher the names, and send again, as far as the extra copies we have on hand will go. But if any, whose papers would pass over that road, do not receive the issue of March 8, this notice will explain the reason.

## SIX HUNDRED MILLIONS.

THE following paragraph from the *Railway Age* (Chicago), Feb. 26, 1892, headed "Railway Capitalization," brings to view indeed, as it calls it, a "very wonderful" state of things:—

"Very wonderful has been the increase in the capitalization of single railway companies within a few years. It is not so very long since \$50,000,000 was considered an extraordinary amount to be represented in a railway property, and when a few years ago one of the greatest companies consolidated its indebtedness into a bond issue of \$160,000,000, all the world wondered. But now one plan for reorganizing the Richmond & West Point Terminal contemplates an issue of \$500,000,000 in securities of the new company, and the deal of the coal companies with a combined capitalization of \$600,000,000 is a matter of current talk. This tendency, however, is not confined to railway companies, but characterizes all financial interests. This is merely the day of large things."

This would be "wonderful" enough, even if it was confined to railway operations; but when, as the *Age* asserts, it "characterizes all financial interests," it is more striking still. Who, even a few years ago, dreamed that such conditions could arise? It is simply called "the day of large things." But it is more; it is the day of prophetic things. Prophecy foresaw, and put on record for our instruction, that just before the last great day, rich men would oppress the laborer, and heap together treasures. James 5:5. If they are not doing it now, by just such combinations as those noted above, how could it ever be done?

## GREAT MEN IN FEAR.

In the *Literary Digest* of March 5, appears a remarkable article headed, "Moltke on Socialism," by Felix Dahn, translated from the *Nord und Süd*, January, 1892. The ideas are gathered from Von Moltke's "History of the Franco-Prussian War, and Collected Writings."

In 1871, when he saw the horrible deeds perpetrated by the Communists of Paris upon their own countrymen, while their capital was besieged by the Germans, he thought such deeds could not take place in any German city under like circumstances. But now, after twenty years from Sedan, he could not make the same boast. That is, the spirit of socialism and communism has so developed in Germany, that, should trouble arise, many would even join in the work of the enemy to overthrow their father-land. And all, even to the women and children, in the rural districts as well as in cities, are more or less infected with the same spirit.

He refers to the efforts made toward improving the social condition of the people, and says that these movements should be carried forward regardless of consequences, that, in the significant language of Emperor William II, "we may disburden our consciences."

But this very language, he says, betrays a deep-seated anxiety that all efforts to avert a terrible upheaval, a destructive discharge of the rumbling, seething, subterranean forces, will be in vain. The result when these gathering forces do break loose, he describes as follows:—

"In that day when these forces shall break loose, the kaiser and all of us may 'with a good conscience' enter on the struggle, the horrors of which will immeasurably exceed those of mere political

revolutions. It will, in fact, be a very 'gloaming of the gods,' in which all the giant forces of the bestial impulses of envy, revenge, and covetousness, will break forth, lust for the annihilation of all that we regard as ideal, dear, and sacred."

Such is the picture of the coming struggle which he thinks it impossible to avoid. "That social laws," he adds, "will not avail to avert that uprising, is beyond all doubt."

Opposed to the few thousand men of thought and insight, stand the millions of the discontented and oppressed, ready to be the blind tools of their leaders. There is no hope, he thinks, that the danger will be dispelled by internal dissensions in the ranks of the socialists themselves. Society would be saved if the uprising should be made prematurely; but the shrewdness of the leaders, he thinks, will prevent that. He looks for a combined attack of France and Russia upon Germany, in the near future, in which case, the socialists joining with the enemy would enable them to be victorious, and Germany would be wiped out, and socialism triumph.

But socialism, he argues, cannot endure, for it has in itself no elements of permanence, and the result would be, not a new and better order of society, but chaos, in which the civilization of Europe would be rolled back to barbarism!

Does not this look some like "men's hearts failing them for fear, and for looking after those things which are coming on the earth"? Luke 21:26.

## DECEIVING THE LITTLE ONES.

JESUS once said that "whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6. This being the case, what will he say of those who study to deceive the little ones. This is what is constantly being done even by such good people as Sunday-school teachers. Worse still, religious papers print directions for teachers to use in this deceptive work.

The following is a sample:—

"Prepare to teach the children that the first day in every week is a celebration of resurrection. Plan to call seven children to the front, to whom shall be given the names of the days of the week, as they take hold of hands. Lord's day is first, etc. Remind the children that it was on the 'first day' of the week that Jesus rose from the dead, and so the 'first day' in every week is a monument day, celebrating his resurrection. Teach that Sabbath, or Lord's day, is a better name for this day than Sunday, because 'Sabbath' is a name which God gave, and 'Sunday' is a name which we have learned from the heathen, who called it *Sunday* because they worshiped the sun on that day. Let us not call the day on which our Saviour rose from the dead, by a heathen name!"

What is the above but absolute, deliberate deception? It is not only destitute of scriptural proof, but is squarely opposed to the Scriptures; but the little innocents, who, if they were come to years of understanding, might see the fallacy of such reasoning and refuse to be taught such nonsense, take it all down much as they do medicine, because it is given them. Is it any wonder that the true light of the Sabbath dawns slowly upon people upon whose childish impressionable minds, such ideas as the above have been impressed?

That God has called the seventh day the Sabbath has no weight with these Sunday-school writers and teachers. They find that the terms "Sabbath," and "Lord's day," which God has applied to the seventh day, is a better name for the first day than the name God gave it, or the one that is commonly used to designate it, and being a little ashamed of the heathen origin of the name "Sunday," and of the sun worship which gave it its name and of which Sunday-keeping is still a relic, they perpetrate a deliberate steal, and then teach it to the little ones too innocent to be suspicious, and too young to reason for themselves.

Referring again to Matt. 18:6, we ask if a woe be pronounced upon those who offend child-believers in Christ, what may not, in the final judgment, be pronounced upon those who deceive the little ones?