

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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HIS POLISHING.

BY FANNIE BOLTON.

THE last keen touches are the worst for pain;
For they come nearer to the quivering heart.
'Tis not the gem just taken from earth's vein
That hath in pain its most exquisite part;
'Tis when the Polisher upon it lays
His hand to make the crystal brightest shine,
To catch the light in thousand scintillant rays,
And radiant flash, as doth a star divine.

Yet wouldst thou shun the Polisher's perfect art,
And in the unwitting darkness lie, O Gem?
And wouldst thou rather bide in ease, O Heart,
Than blaze in heaven's eternal diadem?
O scorn the cowardly wish, O Gem, O Heart,
Nor shrink in weakness from the Polisher's hand.
Rather rejoice to be beneath his art,
And fitted for his purpose high and grand.

For it shall be when all earth's pain is done,
When selfishness hath died beneath his test,
And thou an unmarred medium for the Sun
Of his eternal love, thou'lt say 't was blest,
Even this pain. And now heroic be;
Thou'lt blaze with light, O Heart, O blood-
bought Gem.
What joy is thine to shine eternally,
A star in Christ's divinest diadem!

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.

(Concluded.)

WE would ask you what time have you set in which you have determined to give your heart to God without reserve? What time have you set for seeking for perfection of character through faith in the righteousness of Christ? Is it to-morrow? To-morrow you may be cold in death. Is it next week? Next week your hands may be folded across your breast, and your eyes may be sealed in their last sleep, and it may be too late for you to perfect a character for heaven. I want to ask our ministers, What kind of character do you think the Lord will accept in his kingdom? Do you know God, and Jesus Christ whom he hath sent? Is the love of God abiding in your souls? Are you dwelling in Christ, and Christ in you? If you are, you are safe; but if you are not, there is no safety for you. Do not allow your minds to be diverted from the all-important theme of the righteousness of Christ by the study of theories. Do not imagine that the performance of

ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the day of the Lord's preparation, and we should yield our hearts to God, that they may be softened and subdued by the Holy Spirit.

"Ye shall receive power, after that the Holy Ghost is come upon you." But when the Holy Spirit is in the heart, the minister will manifest it to others by his godly life and holy conversation. Do you think that the minister who has no burden for souls is fit for the sacred office to which he has been ordained?—No; he does not know what it means to keep his own soul in the love of God. The minister should realize that souls are the purchase of the blood of Christ, ransomed at an infinite cost. Can the minister who is standing under the shadow of Calvary engage in jesting and joking, and indulge his carnal propensities? Would such a one be a safe guide for the flock of God? Would he not cause them to stumble? He would cause them to stumble; for he would not discern between the sacred and the common, and eternity would be lost out of his reckoning.

We should all realize that an angel is writing every word and action in the book of record, and the things done in secret are to be proclaimed upon the housetop. What we need in this time of peril is a converted ministry. We need men who realize their soul poverty, and who will earnestly seek for the endowment of the Holy Spirit. A preparation of heart is necessary that God may give us his blessing, but this heart work is not done. O, when will the ministry awake to the solemn responsibilities that are laid upon them, and earnestly plead for heavenly power? It is the Holy Spirit that must give edge and power to the discourse of the minister, or his preaching will be as destitute of the righteousness of Christ as was the offering of Cain. Both ministers and people need to open the door to Christ. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Thank God for that promise, for it is given to those who have made mistakes and failures. Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." May God help us to do this work in sincerity and in contrition of soul.

When ministers enter the desk, they should do so feeling their dependence upon God, that they may work out their own salvation with fear and trembling, and all the glory should be given to God; for it is God that worketh in you both to will and to do of his good pleasure. This is the co-operation that God requires. What is the trouble that the flock of the Lord is sickly and ready to die? Why is it that spiritual food is not supplied? Are the ministers of the Lord eating the flesh and drinking the blood of the Son of God? Jesus says, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." My heart is drawn out to the hungry flock in Michigan, and you who have not fed on the living

Bread, who have not drank of the healing streams of salvation, and do not know where to lead the flock of God that they may find refreshment, for Christ's sake, do not try to minister in the sacred desk, until you have an experience in the things of God. Jesus prayed, "Sanctify them through thy truth: thy word is truth." When the word of God is in the heart, it exerts a sanctifying influence over the character, and men are brought into harmony with God. If truth and light are in the heart, you will bring love and light and blessing to the churches. You will not be as shadows casting the gloom of unbelief and darkness upon the people. Jesus wants to take your hand, and lead you, and will you not give yourselves to him? Talk of what Jesus did, how he left his glory, and came to seek and to save that which was lost.

If God has sent you to preach, he has provided that you shall go weighted with the graces of the Spirit of God, and with a message of truth that will be as meat in due season to the hungry flock of God. You will realize that you are standing between the living and the dead, and that you are a spectacle unto the world, to angels, and to men. The minister is to reveal Christ, not to exhibit himself to the people. Youth is not to be urged as an excuse for lightness and trifling; for the apostle exhorts that young men be sober-minded, and remember that they are to render an account to God for the influence they exert. Young men, if you have had no special sense of sin, if you are possessed of a spirit of trifling, do not seek to minister in the sacred desk, and jeopardize your own soul and the souls of others, and leave the impression on the world that you are representatives of the solemn truth for this time. Unless Jesus is formed within, the hope of glory, you will be a curse and not a blessing to the congregation, for the minister cannot bring the people to a higher standard than that which he himself reaches. But those who sincerely repent and turn to the Lord, will find in him a personal Saviour. He is able to save to the uttermost all that come unto God by him. He will save you from yourself, from every defilement, from all your foolishness. You are to believe in him, to "trust in the living God, who is the Saviour of all men, specially of those that believe." When you love Jesus, you will not grieve him by indulging sin in yourself; for you will realize that he came not to save you in your sins, but from your sins. John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Those whom God has called to the ministry are to give evidence by the influence they exert, that they are fit for the holy calling in which they are found. Paul writes, "Be thou an example of the believers." Then shall young ministers be excused for their lightness and trifling? Shall the church be expected to listen to their words, to receive their testimony, when their example misrepresents the character of Christ, and leads away from the path cast up for the ransomed of the Lord to walk in? What can we think of churches that will listen to the testimony of men who have no power in prayer, no fervency in their devotion, no freedom in personal labor for souls? The Lord has commanded, "Be ye holy in all manner of conversation." "Take heed unto

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

thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." The proof of the minister's call to preach the gospel is seen in his example and work. God desires men in the ministry who will esteem highly the things which he esteems, and preserve the sanctity of truth, and not do as did Nadab and Abihu. They discerned not the difference between the sacred and the common. Their senses were blunted with indulgence in wine, and they offered strange fire before the Lord. They did not realize the sacredness of the work in which they were engaged. There are some now who profess to be ministers of the Lord who talk of the things of God as they would talk of some business transaction. O, we need the heavenly enlightenment of the Holy Spirit. The churches will never become the light of the world unless they turn unto the Lord to serve him with full purpose of heart.

The people of God are called to be the light of the world, a city that is set upon a hill, not to be hidden; and if the church is ever to fulfill its divine mission, we must be filled with the love of Jesus. Our hearts must be so full of his matchless grace that when we meet each other, we shall take our brethren by the hand, and say, "Hear what the Lord hath done for my soul." Our minds must be stayed upon God until, by beholding, we shall become changed into the same image. Then we shall talk of the power of God, of the goodness and mercy and love of our heavenly Father; and as we talk of the matchless charms of our divine Redeemer, our hearts will be melted and subdued by the Holy Spirit, and those around us will behold us, and know that we have been with Jesus and learned of him.

Then if one comes among you professing to be a preacher of righteousness, who mingles with the truth words of foolishness and jesting, who carries no burden for souls, take him aside, and in the spirit of love and meekness, tell him that he cannot feed the church of God when he himself does not know what it means to feed on the bread of life. Let the father plead that he is seeking to follow the example of Abraham, and commanding his children and his household to keep the way of the Lord. Let the mother urge that a right example be given to her children. Let trifling and joking be banished from the conversation of the minister, but let his speech be seasoned with grace; let the light and love of Jesus shine in his example and precept, that souls may be won for the Master.

Follow the instruction of the word of God, in dealing with your ministering brethren. Paul says, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." There may be occasion to speak of their errors to those who have long been in the ministry, but let it be done as a matter of entreaty, and not rebuke. The younger ministers are to be treated as brethren, and may God help us that we may help one another. We must have a living connection with God. We must be clothed with power from on high by the baptism of the Holy Spirit, that we may reach a higher standard; for there is help for us in no other way.

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.

SELF-EXAMINATION.

A reading from the "Testimonies."

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

1. WHAT directions are given in 2 Cor. 13:5 in reference to this matter?

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

2. Is this a test of one's feelings, merely, or of his actions?

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10. Evidently the actions are taken into consideration here.

3. What search should we make in this examination?

"Let us search and try our ways, and turn again to the Lord." Lam. 3:40.

4. What is necessary in order to do this successfully?—Meditation and prayer.

"And Isaac went out to meditate [margin, pray] in the field at the eventide." Gen. 24:63.

5. What is one proper subject for meditation?

You will receive more strength by spending one hour each day in meditation, and in mourning over your failings and heart-corruptions and pleading for God's pardoning love and the assurance of sins forgiven, than you would by spending many hours and days in studying the most able authors.—"Testimonies for the Church," Vol. II, p. 433.

6. Is this often neglected?

You have neglected the greatest and most necessary study,—the study of yourself. A thorough knowledge of yourself, meditation and prayer, have come in as secondary things.—*Id.*

7. With what should we compare ourselves in our meditations?

Did you have correct views of life, endless life with God, how quickly would you turn from a life of pleasure and sin. . . . How careful would you be in meditating upon the law of God, and in comparing your life with its claims.—Vol. II, p. 290.

8. What is another profitable subject for meditation?

Meditation upon heavenly things is profitable, and will ever be accompanied with the comfort of the Holy Spirit.—Vol. II, p. 317. God should be the highest object of our thoughts. Meditating upon him and pleading with him, elevates the soul and quickens the affections.—*Id.*, p. 505.

9. What was Paul's advice to Timothy on this point?

"Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things." "Take heed unto thyself, and unto the doctrine." 1 Tim. 4:13, 15, 16.

10. What is the mirror into which we must look to examine ourselves?

He has given us his law as a mirror into which we may look and discover the defects in our characters. . . . to see the defects in ourselves, that we may remove them.—Vol. III, p. 116. Here is a work for man to do. He must face the mirror, God's law, discern the defects in his moral character, and put away his sins, washing his robe of character in the blood of the Lamb.—Vol. IV, p. 294.

11. What else do we see besides ourselves in looking into the word of God?

The word of God is to us a daguerreotype of the mind of God and of Christ, also of man fallen, and of man renewed after the image of Christ, possessing the divine mind.—Vol. III, p. 538.

12. What prevents self-examination?

The cares of the world engross the mind to that degree that self-examination and secret prayer are neglected.—Vol. II, p. 126.

13. How frequent should these examinations be?

Every follower of Christ should daily examine himself, that he may become perfectly acquainted with his own conduct.—Vol. II, p. 511.

14. Is this generally neglected?

There is with nearly all a neglect of self-examination.—*Id.*

15. What is the result of such neglect, especially in the case of a minister?

This neglect is positively dangerous in one who professes to be a mouthpiece for God.—*Id.*

16. Is it profitable at the close of each day to carefully review the actions of the day?

If ministers would make the actions of each day a subject of careful thought and deliberate review, with

the object to become acquainted with their own habits of life, they would better know themselves. By a close scrutiny of their daily life under all circumstances they would know their own motives, the principles which actuate them.—*Id.*, p. 512.

17. Should we see whether conscience approves our conduct or not?

This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character.—*Id.*

18. What fatal mistake do some make?

Even some ministers who are advocating the law of God, have but little knowledge of themselves. They do not meditate and investigate their motives. They do not see their errors and sins, because they do not, in sincerity and earnestness, take a view of their life, their acts, and their character, separate and as a whole, and compare them with the sacred and holy law of God.—*Id.*

19. How close should this self-examination be?

With fasting and earnest prayer, with deep heart-searching, stern self-examination, lay bare the soul; let no act escape your critical examination.—Vol. II, p. 158.

20. Should we take our wrongs to heart?

You do not take your wrongs and errors to heart, and afflict your souls over them. I entreat you to purify yourselves by obeying the truth.—Vol. IV, p. 246.

21. Should we condemn ourselves when we see our wrongs?

Closely examine your own heart as in the light of eternity. Hide nothing from your examination. Search, oh! search, as for your life, and condemn yourself, pass judgment upon yourself.—Vol. II, p. 81.

22. What then should we do?

Then by faith claim the cleansing blood of Christ to remove the stains from your Christian character. Do not flatter or excuse yourself. Deal truly with your own soul. And then as you view yourself a sinner, fall, all broken, at the foot of the cross. Jesus will receive you, all polluted as you are, and will wash you in his blood, and cleanse you from all pollution, and make you fit for the society of heavenly angels, in a pure, harmonious heaven.—*Id.*

23. How necessary is self-examination to men who are to occupy responsible positions?

To men whom God designs shall fill responsible positions, he in mercy reveals their hidden defects, that they may look within and examine critically the complicated emotions and exercises of their own hearts, and detect that which is wrong; thus they may modify their dispositions and refine their manners.—Vol. IV, p. 85.

24. Are all naturally devotional?

Some are not naturally devotional, and therefore should encourage and cultivate a habit of close examination of their own lives and motives, and should especially cherish a love for religious exercises and for secret prayer.—Vol. II, p. 513.

25. Is it well at the commencement of a new year to review the past and resolve for the future?

A new year has commenced. What has been the record of the past year in your Christian life? How stands your record in heaven? . . . Make a different life history the coming year from that of the past.—Vol. IV, p. 521. Another year of your life closes to-day. How can you look back upon it? . . . As you enter upon a new year, let it be with an earnest resolve to have your course onward and upward.—Vol. II, p. 261.

26. What is the true test in this matter?

Many are deluded by relying on sensational impressions. The test is, What are you doing for Christ? What sacrifices are you making? What victories are you gaining? A selfish spirit overcome, a temptation to neglect duty resisted, passion subdued, and willing, cheerful obedience rendered to the will of Christ, is far greater evidence that you are a child of God, than spasmodic piety and emotional religion.—Vol. IV, p. 188.

27. Some of these extracts are from personal testimonies; what is the design of God in giving the personal testimonies?

He makes plain the wrongs of some, that others may thus be warned, and fear, and shun those errors. By self-examination they may find that they are doing the same things which God condemns in others.—Vol. II, p. 113, Article, "Object of Personal Testimonies."

NOTE.—The page numbers are those found in the volumes as bound in 1885.

—"God has a particular place and a special service for every soul. Do not mistake about this. A man may be in the wrong place, but it is his doing, and the right one is empty because of his failure to fill it. God makes no mistakes when he places men."

CALVARY.

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

O SACRED mount! O hallowed spot!
My thoughts now turn to thee;
Thou art a rare forget-me-not,
Thou dear Mount Calvary.

On thee, the Son of man, of God;
Was nailed upon the tree,
And there his blood baptized thy sod,
Thou blood-stained Calvary.

Suspended on the rugged wood
His lovely form they see,
While mocking priests around him stood,
Upon Mount Calvary.

With jeers and taunts and wagging head,
"No Son of God is he,"
That wicked Jewish rabble said
Of him on Calvary.

"He others saved, himself can save
If Son of God he be;
Let him come down, and we'll believe
The man of Calvary."

What fearful scenes thy summit saw
When light was caused to flee,
While fear and trembling, dread and awe,
Seized all 'round Calvary.

The rending rocks and opening tomb
The astonished rabble see,
Which thus proclaims the city's doom
From darkened Calvary.

"My God! My God!" he says, "O, why
Hast thou forsaken me?"
This agonized, despairing cry
They hear from Calvary.

But not alone this cry of woe
Comes from that rugged tree;
"Forgive, they know not what they do,"
Is heard from Calvary.

"T is finished," then at last he cries,
As hanging on the tree,
He quickly bows his head, and dies
Upon Mount Calvary.

The Son of God thus freely gave
His precious life for me;
I will for him who came to save,
Remember Calvary.

NATURE OF JUSTIFYING WORKS.

BY ELDER E. W. WHITNEY.
(Boulder, Colo.)

"WAS not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how that by works a man is justified, and not by faith only." James 2: 21, 22, 24.

While the question of the relation of faith and works is so prominently before the minds of our people, as at present, it is important that each individual gain for himself a clear and scriptural understanding of it, lest Satan take advantage of erroneous impressions made upon the mind to lead away from truth.

God will arouse his people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe his word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.—*Testimony No. 33,* pp. 235, 236.

Satan's object is gained either by causing the acceptance of an extreme or erroneous position concerning an important truth, or by causing the rejection altogether of the light upon the same truth. Our only safety, therefore, lies in knowing for ourselves, aided by the Spirit of God,

which is promised to all alike who seek its aid, what is the real truth and the whole truth, necessary upon a given subject.

Concerning the relation of faith and works, there is in the minds of many, much perplexity. A forcible presentation of the importance of faith leads some to the conclusion that there is absolutely nothing for us to do except to believe; and believing, Christ in us does all the work without our effort. This position, in a certain sense, is correct; yet it is sometimes held and presented in such an extreme light as to leave no place for personal responsibility in the use or abuse of the faculties with which God has endowed us. The idea, with some, is carried to that extent, that personal responsibility is ignored even in the matter of *believing*, the position being taken that it is actually Christ in us who *believes* for us, because, as is strongly stated, of ourselves we are utterly unable to do anything. When so received and taught, it seems evident that such teaching results in harm.

If this extreme position regarding our inability to do acceptable works be received, there seems to be no reason why another kindred to it should not also be received; in fact, it follows as a natural sequence; viz., the extreme view held by some of "foreordination"—one can only do or be what he is foreordained to do or be.

How any one can read the above texts quoted from James without recognizing the fact that individual responsibility, as regards works, enters into God's plan in justifying man, is difficult to understand. The question, evidently, is not one of *works* or *no works*; but rather one of *works of faith*, or *works without faith*. The very principle of genuine faith is a working principle. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but *faith which worketh by love*." Gal. 5: 6; and, "Seest thou how *faith wrought* with his works, and by works was faith made perfect?" Again, the principle of faith must be exercised by each individual for himself,—it cannot be exercised by proxy,—"for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. "And this is the victory that overcometh the world, even *our faith*." 1 John 5: 4.

One question properly considered and answered will clear the seeming difficulty connected with this subject of "works," *i. e.*, Did Christ work? This at first may seem irrelevant, but it is to the point. All will agree that he was, emphatically, a worker. But how did he work? Did he work in his own strength or wisdom? Did he point to any works as his own? He positively states the contrary. Hear him: "My Father worketh hitherto, and *I work*," yet "the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise;" and "I can of mine own self do nothing, . . . I seek not mine own will, but the will of the Father which hath sent me." John 5: 19, 30. Again he says, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." John 8: 28. If Christ was a worker while unable to do anything of himself, we may likewise be workers for him, though unable to do anything without his aid.

He was our example; he worked in faith in his Father's strength and wisdom, just as we are to work in faith in Christ's strength and wisdom. (Compare Heb. 3: 1-6 with John 20: 21.) We are not to exceed the Pattern by working in our own strength, and consider such works acceptable; but we are to follow the Pattern, working in faith, and then such works will be indeed acceptable. If Christ worked, then we can and should work in the same sense.

Shall we conclude that because Christ could do nothing of himself, that he did not use every faculty of mind and body to its utmost capacity in accomplishing the work which his Father gave him to do? None who honor Christ would en-

ertain such a thought for a moment. So we are to use every faculty of mind and body in the work which Christ has given us to do. A few statements from the "Testimonies" are significant upon this point, as showing how our effort in the exercise of these faculties, is to be united with the work done for us (The italics are supplied.):—

The hill of progress is not to be climbed without effort. No one need expect to be carried along to the prize, either in religious or secular matters, independently of his *own exertions*.—"Testimony No. 31," p. 176.

Strength comes by exercise. All who put to use the ability which God has given them, will have increased ability to devote to his service. . . . A man who would lie down and refuse to exercise his limbs, would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength which he already had; he becomes a spiritual paralytic. . . . The true Christian works for God, [notice the expression] *not from impulse, but from principle*.

We are to exert *every energy of the soul* in the work of overcoming, and to look to Jesus for strength to do what we cannot do for ourselves. He who has appointed "to every man his work," according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation.—"Testimony No. 32," pp. 149, 228, 151.

Individuality and individual responsibility and accountability must not be lost sight of in the oneness which must exist in all the work of God. Christ says, "My Father *worketh* hitherto, and *I work*," and "I have finished the work which thou gavest me to do." Here is individuality. Again he says, "He that hath seen me hath seen the Father," for "I and my Father are *one*." Here is oneness.

He says also that he appoints "to *every man* his work." Here again we have individuality and individual responsibility; but he further says, "And the glory which thou gavest me, I have given them; that they may be *one, even as we are one*"—a like oneness to that existing between his Father and himself. Both individuality and oneness must characterize the work, or it will of necessity be imperfect.

John says, "If we walk in the light, as he is in the light, we have *fellowship* one with another, and the blood of Jesus Christ his son cleanseth us from all sin." Thus we see that works which justify are such as are the result of an individual faith which prompts one to the exercise of every power and faculty which God has placed within him in co-operating with the will and work of God in the earth. Such were the faith and works of Abraham, and such will be the faith and works of every true child of Abraham—of every true Christian.

GOD'S UNFOLDING WORK.

BY RANDALL STEWART.
(Battle Creek, Mich.)

SOME four hundred years ago, Martin Luther's mind was so wrought upon by the deceptions carried on by the priests in the Catholic Church, that he left them, and raised his voice in warning against their unholy work. He protested against the gross error of indulgences, against the doctrine of purgatory, the peddling of souls, the infallibility of the pope and his power to forgive sins, the worship of the Virgin Mary, and many other things practiced in the Romish Church. His position drew the following remarks from an old monk: "My dear brother Martin, if you can overthrow the doctrine of purgatory and this papal system of peddling souls, you will indeed be a great man," of which a writer at the end of the sixteenth century says, "What would the old monk say if he were living now?"

Is it not strange that Luther, with such an intellect to detect error, did not protest against the pope's Sunday? I have been asked by Lutherans, "If Sunday was a papal institution, why did not Luther see it and preach it in his day?" The Baptists ask why Calvin did not see and

preach it in his day? I have had many a Friend ask why George Fox did not have light on that subject? We have to acknowledge that all the reformers in Luther's time were men of bright intellects, and why did they not see the Sabbath? The answer is, God's time had not come.

Some fourteen hundred years before, the inspired revelator had said that the two-horned beast of Revelation 14 would cause the people of this country to make an image to the beast. Now if Luther, Calvin, Knox, and Fox had seen the Sabbath in their day, this country would have been settled by Sabbath-keepers, or at least they would be able now in our time, to hold the balance of power politically. This being the case, this country would now be a nation of Sabbath-keepers, and so would not be in a position to make an image to the beast. Truly, the hand of God leadeth the way, and we can in sincerity say, Great is the mystery of godliness!

When we see the strides that the D.D.'s of our country are making in fulfilling the words of inspiration,—for what are they doing now but saying to the people, "Make an image to the beast, which had the wound by a sword, and did live" (Rev. 13:14)?—we can truly say, Great is the mystery of iniquity! This truly is the time for the true Israel of God to work in putting light and truth before the people.

TRUSTING IN THE LAW.

BY E. HILLIARD.
(Duluth, Minn.)

SIN is the transgression of the law. The law is holy, just, and good, and it is a terrible thing in the sight of its author to transgress it; yet God bears long with those who disregard his divine precepts. His mercy is great, and this has led some to presume upon his loving-kindness; but when the blow of his wrath falls, it will be all the more severe.

The children of Israel had many ocular demonstrations of God's omnipotent power in rescuing them in time of imminent danger. They had been highly favored with his mercy, and yet they often departed from him, and rebelled against him. Whenever they sinned, they trusted in everything else but God. Sin and trust cannot exist in the heart at the same time. This was fully illustrated when Israel encountered the Philistines on the battle field of Aphek. The Philistines gained the victory, and 4,000 of the men of Israel were slain.

What was the occasion of the defeat? This was what puzzled Israel; so they held a council of the elders to ascertain the cause. "Wherefore," said they, "hath the Lord smitten us to-day before the Philistines?" They thought they discovered the cause of their loss in the absence of the ark, which was left at Shiloh. So they concluded to bring it into the camp. "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." 1 Sam. 4:3.

God had told his people that he would do a thing in Israel, at which both the ears of every one that heareth it shall tingle. He said he would judge the house of Eli, a priest in Israel, because his sons, Hophni and Phinehas, made themselves vile, and he restrained them not. This should have caused the people to search their hearts and put away their sins, especially Eli and his household. But instead of heeding the warning and correcting the sins which occasioned their defeat, among which was the worshiping of false gods, they trusted in the law contained in the ark. This was carried by the very ones who had been reproved for transgressing it—the sons of Eli. They seemed to think that if the sacred instrument was only in their midst, their victory would be complete. "So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim; and the two sons of Eli, Hophni

and Phinehas, were there with the ark of the covenant of God." 1 Sam. 4:4.

Israel was greatly animated at the sight of the ark, and when it came into the camp, they shouted with a great shout that made the earth ring. This frightened the Philistines, and they said: "What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. . . . They said, God is come into the camp. . . . Woe unto us."

The Philistines knew that when God was with his people, nothing could stand against them. This the Israelites also knew; but neither seemed to be conscious of God's absence. It is true that God is jealous of his law and his people, but he would protect neither, when the former was in the hands of those who had grossly transgressed it.

Israel, forgetful of their sins, went out to battle with great faith that the battle would be an easy one, because the tables containing the law were in their midst. The commander of the Philistine host said to his soldiers: "Quit yourselves like men, and fight." They did so, and Israel was defeated, 30,000 men were slain, among whom were Eli's sons, and the ark of God was taken, in which they trusted. When the news of the capture of the ark reached Eli, he fell backward from where he was sitting, and being an old and heavy man, his neck was broken. 1 Sam. 4:10-18. Thus were the ears of Israel made to tingle at the doings of the Lord.

It was when the Lord allowed them to fall into the hands of their enemies that they discovered the Lord was not among them. Then they greatly desired his presence. "And all the house of Israel lamented after the Lord. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ash-taroath from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines." 1 Sam. 7:2, 3. They obeyed, appointed a day of fasting and prayer, and said: "We have sinned against the Lord." But as soon as they began to seek the Lord by fasting and confession, the Philistines gathered against them. Israel was afraid. Their sins had been pointed out, and they saw the heinousness of transgressing God's holy law and trusting in it for deliverance. They did not realize that the law pointed out their sins, but had no power to deliver. How different they felt after they learned the mission of the law, and in whom to trust! Timid and distrustful of self, they hardly dared to offer prayer themselves, but said to Samuel, "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines." Samuel complied with their request, by offering up a lamb and crying unto the Lord for Israel, "and the Lord heard him."

The people had confessed their sins, and the Lord was ready to work for them. They were now trusting, not in the law, but in its Author, who had power to deliver, and his ear was open to their cry. While Samuel was offering up the sacrifice for Israel's sins, "the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel." When Israel felt timid and powerless, they trusted in One who had power to save. They learned this lesson at the expense of 34,000 lives. When their trust was in God, not a hand was raised in putting their foe to flight. The Lord sent thunder upon them, and Israel followed up their vanquished enemy, and slew them.

Is there not great danger of our trusting in the law? We know that the scriptural arguments for its perpetuity are incontrovertible, and because of this, have we not been inclined to think that God was with us to conquer the prejudices of our enemies and carry conviction to the heart of those

who are in rebellion against the government of heaven? Have we not been too much in the condition of the people whom Paul addresses in Rom. 2:23, 24: "Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written?"

While we may believe that the ten commandments are binding; that they contain the whole duty of man, and outwardly observe them, thinking thereby we shall be delivered from evil, we may be breaking them in a way that we are not aware of. We meet people who are very zealous for the Sabbath, and yet these same ones do not hesitate to gossip about their brethren and sisters and neighbors. They little realize what a work they are doing, and the enormity of their guilt. Hear what God says about such work: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 4:11.

If we speak evil of our brother, we speak against God's holy law. More than this, we put ourselves in the place of God, making ourselves a judge, thereby declaring that we are as competent as the Lawgiver to read the motives of our brother's heart and pronounce him worthy of condemnation. Are any of us committing this sin, and at the same time trying to convince our neighbor that the seventh day is the Sabbath? If so, are we not making our boast of the law, and through breaking the law dishonoring God?

God forbid that any of our tongues should be employed in defending his sacred law while they are used in defaming or judging our brother. Let us not be carried away with the thought that our overthrow is impossible because our position on the law is invulnerable; but let us rather confess our transgressions of that holy instrument, and trust in the blood of our Saviour to atone for our sins and his power to keep us in harmony with its divine precepts. May God grant that the thunder of Sinai may drive us to the foot of Calvary.

FAITH AND WORKS.

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

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

"If we would dwell with safety, from the noisome pestilence; if we would be preserved from danger, seen and unseen, we must hide in God, we must secure the protecting care of Jesus and holy angels."

"Many expect that God will keep them from sickness, merely because they ask him to do so. But the prayers of those who do not regard the laws of life God cannot answer, because their faith is not made perfect by works. When we do all on our part to insure health, then we may expect that good results will follow, and we can ask God in faith to bless our efforts; and he will answer our prayers, if his name can be glorified thereby. But let all understand they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are, by their careless inattention to the laws of health, taking a sure course to make themselves sick."—

Christian Temperance.

Truly, if we are reasonable in all things, the All-wise Being will do great and marvelous things for us; but we are not to fold our hands and do nothing on our part. He has in his love and kindness given us much light in reference to the simple remedies of nature, and when human help fails, he has pledged his word to do what we are unable to do for ourselves. Let us show our faith by being consistent; let us use reason and common sense.

—"A holy act strengthens the inward holiness. It is a seed of life growing into more life."

The Home.

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

THE EXCHANGE.

BY E. S. L.
(Garden City, Minn.)

[NOTE.—The following lines were composed after hearing a minister say, "There was a time when I looked forward to making a home for myself and little family here; but I've given that up, and am letting the Saviour build the home instead; and I'll work for him here below"—:]

Time was when I planned a cottage,
A home for me and mine,
Adorned like many another,
And made for love a shrine;
But Jesus, the blessed Saviour,
Said, Let me build for thee;
I will make a grander mansion
Than proudest kings e'er see.

"There's work on the earth for many,
A work that you may do,
So follow my earnest bidding,
I'll build your house for you:
Go herald the gospel tidings,
Entreat them for my sake,
That they in swift haste make ready,
And of my peace partake."

So I listened to his pleading,
And let my planning rest;
For I knew the blessed Master
Could build it for the best.
He could fashion lofty portals,
Set round with costly gems,
And the angels' songs would welcome
To halls of diadems.

So I'm laboring for the Master,
To do his work below,
Till the joyful time he calleth,
Then eagerly I'll go;
For I know its wondrous beauty
Will never fade away;
In that bright, celestial city
It will forever stay.

Do you wish for such a dwelling?
Christ will begin to-day
To prepare for you a mansion
That shall endure for aye.
There will not be spot or blemish
In one that's built above,
And its portals smile forever
On precious forms you love.

THE USE OF LITERATURE.

(Concluded.)

THE world is constantly receiving new evidence of the degrading depths to which fictitious literature is capable, in the hands of modern authors, of descending. Very rarely, however, does it receive any evidence of a tendency in the opposite direction,—any illustration of the light to which the standard of such literature might be raised, were its authors such persons as they should be. And it is useless to hope that the standard will ever be much higher than it is; for fiction is written to please and not to elevate, and the tendency of the popular taste is to become more and more depraved. Such works partake only of the character of their authors, and must therefore be "of the earth, earthy." The stream can never rise above its source. Every elevating force that has come into this world, since the fall, has come from above; and only as such forces operate through the human mind as an instrument, can the product of that mind have within it a tendency to benefit and uplift the soul. Whatever proceeds from the natural heart has the stamp of the natural heart upon it, and the vast flood of modern fictitious literature gives ample evidence that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7: 21, 22. The tendency of everything that is of the natural heart is to sink lower and lower into the abyss of evil,—to degrade, but never to elevate, that which it touches, and the influence of the natural heart, as exerted through the channel of literature, is almost beyond conception. How

many of the modern writers of fiction have made their minds the instruments of an influence that is higher than the earthly sort? By answering this question, it can be known how large a proportion of modern fiction is worthy of perusal. It is certain that the calculation, could it be made, would leave out by far the greater part of the fiction which modern literary enterprise continuously thrusts on our attention.

It is safer, in selecting literature of this variety, to go back into preceding generations, when fiction had not fallen to its present depth of depravity, and the conditions of authorship were not such as to invite every person of fancied literary ability and a diseased imagination to "rush into print." From such works as have come down to us from those times by the law of the survival of the fittest, we may select all that will be necessary to enable us to reap whatever benefit fictitious literature is able to bestow upon the mind, and also that which stands unquestionably highest in point of literary merit. To attempt to enumerate such works as are here designated would be both difficult and presumptuous, but a very good guide for determining what fiction is most worthy of perusal and study may be had in any standard work on English and American literature. Certainly, however, we should include the productions of those master minds which have done most to make the English language what it is,—the greatest and most widely-known language which has ever been spoken upon the earth.

It may also be said in this connection that no English-speaking person should do himself the injustice not to become acquainted, as far as his circumstances will permit, with that which is truly the literature of his mother tongue. Here lies open a most magnificent field of study, a bare glimpse of which is obtained in the average college course, but the explanation of which is, in the opinion of the writer, of vastly greater practical benefit than the attempted assimilation of the dead literature of bygone ages. It is to be hoped that the time may come ere long when the chains of precedent will be broken, and our college courses remodeled in this respect.

It need hardly be said that no treatise on the subject of literature, however brief, could be complete without mention of the English Bible. The value of this sacred book to us is so transcendently spiritual in character, that it is difficult to discern its full importance as a merely literary production. Yet from a literary standpoint alone, its perusal is of the greatest benefit. The Bible, in fact, combines in its pages the benefits of all varieties of literature. As a history, it gives us information of events reaching back to the very beginning of the world, and speaks where all other sources of information are silent; and not only this, but it speaks concerning those things which to us are of the greatest historical value. It abounds in the finest language both of poetry and prose. Its themes include narrations, description, argumentation, exposition, persuasion, and in each one its language is unexcelled in the whole range of literature, so potent was the indirect force of the Spirit of the infinite God acting upon the human minds through which it worked. In its pages is to be found every variety of figurative language, and its varied forms of expression, both poetical and prose, are always well adapted to the grand and lofty thoughts of which they are made the vehicle. The most eminent masters of English have acknowledged their indebtedness for very much of their ability to the study of its literature. As an exercise for the mind, nothing can be better than the effort to grasp and hold the great truths which it sets forth,—to follow, for example, the argument of the apostle Paul in some of his well-known epistles, or to comprehend some of its prophetic revelations. Its study imparts strength and vigor alike to the most ignorant and the most cultivated minds.

The Bible is pre-eminently true to life. It, of all books, gives us the clearest insight into human nature; for it depicts this exactly as it

is. It never presents evil in an attractive light, and never detracts from the natural attractiveness of good. Its characters are presented without any glossing over of defects, or any undue extolling of virtues. It gives us that knowledge which is of all knowledge most important to each of us individually,—a knowledge of ourselves, and of the means of becoming better than we are.

In short, there is no need of the mind which the literature of the Bible cannot supply; and while none should, of course, confine themselves to its pages, it should be recognized as standing at the head of all that literature which is of essential use and importance to mankind.

L. A. S.

NAGGING.

THERE is no spirit in the family that is so fatal to peace, and consequently to happiness, as the desire to argue on trivial pretexts. One person possessed of the mania for setting all the rest right may make a household of worthy, easy-going people miserable. There is nothing right in the household except what she herself personally superintends; for the individuals who consider themselves delegated to the task of correcting the other members of the family are usually persons who devote themselves to this employment, and have little time for any other work. The hard-working man or woman has no time to devote to the shortcomings of others. It is usually the sluggard and the idler, who stand about and watch others work, who can suggest a dozen ways in which they could do better. The wise man of Israel has truly said: "A fool's lips enter into contention;" and the contentious fool is as common a nuisance to-day as he no doubt was in the time of Solomon. As a rule, the rest of the family where such a dictator makes his abode, are too busy to do anything but stolidly submit to a nagging tongue, and they usually go stolidly on in their own way. Yet, like the dropping of water on stone, which in time leaves its mark, such arguing is a source of annoyance and wears upon the nerves of the listeners, however they have schooled themselves to bear and forbear. The men or women who exercise their energies as household dictators are altogether disagreeable specimens of humanity, but, unhappily, are not uncommon. The dictator is often the last person in the house who realizes the discomfort that his system of nagging produces, as such a person, in the necessities of the case, is a pre-eminently selfish individual, whose horizon is limited to himself, and who only takes in the rest of the world as they form a part of his selfish interests.—*Selected.*

—THE Duke of Orleans was the eldest son of King Louis Philippe. He was a very noble young man—physically noble. His generous qualities had made him universally popular. One morning he invited a few of his friends to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour, he drank a little too much wine. He did not become intoxicated; he was not in any respect a dissipated man. His character was lofty and noble. But in that joyous hour he drank just one glass too much. In taking the parting glass, he slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered the carriage; but for that one glass of wine he would have kept his seat. Remembering something, he leaped from his carriage; but for that glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding he was taken into a beer-shop near by, and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property, and sent the whole family into exile.

—"Angry passion is a fire, and angry words like breath to fan them together; they are like steel and flint, sending out fire by mutual collision."

The Mission Field.

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

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

NOTES OF TRAVEL.

FIVE hours' ride on the railway takes one from Corinth to Patras, a prominent seaport at the entrance to the Gulf of Corinth. The train winds in and out all the way along the shore of the bay. The shore forms a beautiful slope from a few paces to five miles in width, and is covered with vineyards and olive groves, with here and there a number of orange and fig-trees. We passed through here the latter part of November; at this time, many orange trees were yellow with their ripening fruit, while the olive harvest was drawing to its close.

So far as our observation extended, the railway travel and traffic of Greece are very light. At Patras we took the steamer for Brindisi, Italy. During the first day, our course was mostly north, among the islands off the western shores of Epirus. A few hours after leaving the Bay of Corinth, we passed off the Ambracian Gulf, near which, in the vicinity of Actium, Caesar Octavius gained the noted naval victory over Antony and Cleopatra, which made him master of the world. In eighteen hours we reached the island of Corfu, and anchored at its capital, a city of the same name. Corfu was originally a Corinthian colony, founded 734 B. C. The colony soon became strong enough to gain its independence, and to dispute with Corinth the mastery of the Ionian islands. At this time, 665 B. C., the first naval battle known in history took place between the Corinthians and the colony of Corfu (then called Korkyra), in which the latter was victorious.

The shores of the island are high and wooded. The capital has a fine harbor, protected by an extensive fortress and castle on a prominent rock partly inclosing the harbor. The city is inclosed by a wall; the streets are narrow, and the buildings unusually high. The language of the island is modern Greek; but the traveler knowing French, Italian, or English, finds many able to converse with him. Corfu is the chief island of the Ionian group, and was the seat of the English governors, who ruled these islands from A. D. 1818 to 1863, when, on the ascension of George I., they were ceded to Greece.

A pleasant ride of twelve hours across the waters at the entrance to the Adriatic Sea, brought us to Brindisi (ancient Brindisium), located on the heel of the "boot." Here we took the train for Naples. After running across the heel of the boot, our train skirted for a time the shores of the Gulf of Taranto. Here are long, desert-like wastes, with but few signs of life, except here and there a hedge of defiant cactuses, seemingly without root or branch; how they subsist is hard to tell, unless it be out of sheer vengeance on the barren sand. From here, our course lay across the instep of the boot, over the Apennines. In southern Italy, trains run faster than in Russia or Greece, making about the same time as in America. The people in general are very congenial,—even extreme in their attentions. They are vivacious, solicitous, apt, and courteous, standing in sharp contrast with the slow, indifferent nature of the Russians.

The roads through the country are exceptionally fine, the bridges well kept, the land under good cultivation; while the cities and villages remind one of the fact that the Italians are good builders. Compared with the Alps, the scenery of the Apennines through which we passed is very tame. In several places, we saw the effects of an earthquake that occurred last summer. As we neared the western shores of Italy, the scenery became more interesting. Our first approach to the sea was at Salerno, a city of 20,000. In the ninth and tenth centuries it was occupied by the Lombards, and in the eleventh, by the Normans. Later, it became noted as the seat of the greatest medical school

in Europe. From here, the train rises rapidly through tunnels and over bridges in the interesting mountain scenery, and soon comes in view of the fertile plain and beautiful bay of Naples. In the distance, to the right, we noticed, towering above the rest, a huge, cone-shaped mountain, with white smoke rolling from its summit. For some time we had been watching for the appearance of Mt. Vesuvius, and at once suspected this to be the interesting volcano. On inquiry, we were told that this was the case. While we were all interest, and scrutinized every feature of the mountain, the people seemed unconcerned about it. Having been accustomed to seeing it all their lives, it evidently had ceased to be an object of special interest to them; but as long as we were in this vicinity, we did not become weary of beholding its ever-changing aspect.

On reaching Naples, we began to experience what every tourist must endure in Italy,—constantly being harassed by porters, beggars, hackmen, and guides. From childhood, the Italians possess quick wit, tact, and shrewdness in a remarkable degree. Whatever they may have lost in other respects, we doubt that they have lost any of their craftiness since Luther's day. It seems to be born in them. On one occasion when it was necessary to employ a hack, we decided to engage one in charge of a small boy, thinking that in youth we would find innocence and honesty, but we found the little fellow more shameless in his trickery than the older ones. It is a common saying that when traveling in Italy, one must always have a distinct understanding in advance about prices, fees, etc. But this is not sufficient. We were always careful to do this, but not in one case could we settle peaceably. However careful one may be in making a bargain, their craft always enables them to find some excuse for demanding more. But if one coolly and firmly holds to the first terms, giving no heed to their wild gestures and excited words, he can usually maintain his rights.

The Italians regard the tourist as their legitimate prey, hence they do not scruple to extort as much as possible. But it is said by those who profess to know, that they think less of one who calmly submits to their extortion than to one who contends for his rights. The writer wore plain clothes, and in every way tried to avoid the appearance of a tourist, but in spite of all, was everywhere marked as a stranger. On leaving the train, you are beset by a host of porters, who almost take your baggage by force, and in case they are not employed, continue to harass you for a long time; when finally rid of them, the traveler is at the mercy of hotel runners and cabmen. The latter are numerous in all parts of the cities, and assail every stranger that passes. Frequently, they will drive along the side of the pedestrian, importuning him constantly to enter their cab, and when he undertakes to cross the street, the cabman hastily drives across his way, and stops in front of him, thus doing all that he can to compel him to enter his cab.

But by these remarks, we do not wish to give the impression that the Italians are the worst people in the world. The above remarks apply more particularly to the class that make their living from tourists. The people in general have many excellent qualities. It would be unwise and unjust to judge the whole nation by what one sees as a tourist; for then he meets the very worst representatives of the people. As a nation the Italians are industrious. Since the overthrow of the papal rule, the country has undergone marked changes. Many of the former abuses have been reformed. Brigandage, as a system, has been rooted out, the number of beggars greatly reduced, and in northern Italy especially, the system of fixed prices is being introduced. As one surveys the country as a whole, he can see that great improvements have been made, and are still going on.

Without stopping to speak further of our experiences in Italy, we will here bring our Notes to a close, reserving for a later date a detailed

account of the remainder of the visit.* We reached Basel in safety and health after an absence of eleven weeks, feeling grateful to the Lord for his protection and prosperity.

H. P. HOLSER.

A LETTER FROM FIJI.

THE following extracts from a letter written to sister A. J. Read of the "Pitcairn," will be of interest to all. The writer is a lady on one of the Fiji Islands, whom the missionaries met while in that group:—

I think of you all very much, and shall never forget the pleasure and the benefit I got from association with you. You will be glad to know that I have been enabled to follow what I believe to be the truth in regard to the seventh day's being the true Sabbath, though I do not get any help or sympathy in so doing, but the opposite; however, I am not hindered, and that is something to be thankful for. I have taken home your books, and they have been just looked at, and put down again; but I hope that they may prove profitable to those to whom I may have opportunities of recommending them. I, of course, have read them with much pleasure and, I trust, profit.

I tried, after you left, to find some sympathizers in Levuka, but found only two or three really interested; Mrs. Johnston, the mother of Leslie Johnston, whom you will remember, and his sister, Mrs. Robertson, read with avidity any of your books they could get. I lent them my "Great Controversy," with which they were delighted, as I was.

I imagine from what I have heard since coming home, that there is not much to be expected from Mr. S.; these "shepherds" are too much wedded to their own notions, to receive the simple truth, and will not even take the trouble calmly to search the matter out. However, we know that God will make a way for the truth, notwithstanding all opposing forces; but it saddens me to see so much proud unteachableness, even in those who consider themselves God's children; and it is very hard to seem to stand quite alone, without any human sympathy, in the things which are closest to one's spirit; but I can only pray, and hope, and wait. The promise stands, that the bread cast upon the waters shall be found.

I suppose you are in Auckland by this time. I trust you will find many friends and receptive hearts there, and that you may be cheered and encouraged. I shall be so pleased to hear how you get on there.

I had a most delightful trip to my home from Levuka, all round one part of the group, and was welcomed home very warmly; my husband is now going for a little holiday. How I wish you were able to pay me a visit here! We are situated in a beautiful spot, on most fertile ground, with a glorious view all around us. What a glad time that will be when all God's dear children will be united forever!

NEW ZEALAND.

ELDER M. C. ISRAEL sends us a picture of the town of Nelson (New Zealand), where he has been holding meetings. The picture shows a very pretty town, with mountains rising in the background. Brother Israel writes:—

We have succeeded in reaching but few of the churchgoers, but there has been a fair interest on the part of others, and a few are rejoicing in the truth. Brother McCullagh is still pulling away at Kaikora, and is having some success after his hard fight and opposition.

Brethren Starr and Gates will be here the last of this week. One of them will help me a little while, and the other will help brother McCullagh before the Conference.

Brother and sister White will not be over till about time to commence the meetings. The repairs of the "Pitcairn" are about completed, and she will sail in a few days for Norfolk Island, and will return, if the weather permits, bringing brother and sister Read, and on the way will bring our brethren from Kaeo and Auckland to our Conference at Napier.

We have very recently heard of the death of brother Tay. Sister Tay is now at brother Edward Hare's in Auckland. If she is able, she will attend the Conference.

—Brother A. Keller, one of our Swiss laborers, is having a good interest at St. Gallen. He holds meetings in a rented hall three times a week. The attendance is sixty, and the collections are enough to pay for hall rent. Some have already begun to obey, and there is hope for others.

* During the short time that we remained in Italy, we met a number of the leading evangelical workers, and gained much information as to the character of the field and the manner and success of missionary work. Of these points, we will speak in another place.—H. P. H.

Special Mention.

AGGRESSIONS OF THE ROMAN CATHOLICS.

THE *Christian Union* says: "The crusade of the polemical Protestants in this country against the Roman Catholic Church is saved from being a crime only by being a folly." Both a folly and a crime is the course of the *Christian Union* toward that church.

It is idiotic, and it is wrong, for that journal, posing as a guardian of the public weal, with one hand to cover its eyes lest it see the stealthy assaults of that church on the public treasury, and filling the air with a cloud of foolish vaporings about "the political worth of the Roman Catholic Church in the United States," to blind the eyes of the public to those assaults, and thus practically, with the other hand, deliver over to these ecclesiastical plunderers the treasury keys. It is to the wicked that God said in his displeasure, "When thou sawest a thief, then thou consentedst with him."

What shadow of right has any church to claim public funds for its sectarian ends? Yet at this hour, by the mis-called Freedom of Worship bill at Albany, by the Carney Hospital bill at Boston, and by the Catholic Bureau at Washington, as well as in the Northwest, that church is eagerly snatching at the public crib.

The *Union* warns us "seriously to reflect" upon the lack of restraint of the dangerous classes which would result from "the abolition of the Roman Catholic Church." Who talks of abolishing it? The talk is simply of making it keep its place, and there are many millions of Americans talking pretty loudly in that strain, and who mean to be heard. Their voice is, "Hands off from public funds. In our politics, argument if you please, but no dictation by ecclesiastics."

This nation has no State church; it does not mean to have, and it resents every endeavor to run the government as if it had. And such endeavors, thanks to the insane course of journals that sneer at polemical Protestants, are meeting with deplorable success in various parts of the land, wherever the crafty Jesuits can get control of political affairs. One of the most foolish remarks the late James Russell Lowell ever made, was to congratulate Boston that the day had come when it had a Roman Catholic Irishman for mayor.

Of course every fair-minded citizen would have joined in that congratulation if, as Mr. Lowell, fresh from Europe, doubtless supposed, that mayor had been chosen because his eminent fitness left no room for a too common prejudice against his religion and race.

In fact, however, as a previous worthy and Democratic occupant of the chair remarked, the mayoralty of a great city was perhaps never known to fall so low as in that instance. Mayor O'Brien was elected because he was the willing tool of that allied power of rum, Rome and rowdism which then had control of our fair city; which shut up a school-house to open a saloon; which put the control of every important committee of the school-board in the hands of partisan Roman Catholics, one of whom came drunk to a school examination, and another swore at a teacher for referring pupils to the Lord's prayer and the 23rd Psalm; which claimed and received the official presence of the mayor at a public presentation of a champion belt to the drunken wife beater and slugger, John L. Sullivan.

At the mass meeting in Faneuil Hall, where the polemical movement began which the *Christian Union* condemns, one of the first speeches opened with these words: "This a council of defensive war. Nor is the war against any religion or race. It is simply an endeavor to resist the encroachment of a particular church in the sphere of our civil affairs."

The *Christian Union* derides our fears of

Roman Catholic political influence, and says our "lurid imagination pictures the lighting of the fires of the Inquisition" on American soil. Nonsense! We will tell that journal what we fear. At this moment we greatly fear that the Roman Catholic lobby at the capital, from its hatred of General Morgan, United States commissioner of Indian education, will succeed in cutting down the appropriation for those government schools for which the *Christian Union* has done most excellent service.

If that paper has any influence with Cardinal Gibbons, "whose work it gladly honors," it should bestir itself at once, and get him to call off his hounds. His voice was very potent not long ago to stop their fierce baying at the government for refusing to treat with the Catholic Bureau, when he found for once the nation could not be bulldozed. It is at headquarters that this movement against government Indian schools originates, as well as that other movement, of dire import, which after seventeen years of failure, with the unsleeping and tireless persistence of Rome, is just now pressing again at Albany an obnoxious bill. Every Roman Catholic bishop and priest in the land is under foreign orders to break down our American system of co-education of all classes in the public schools, a system which is the safeguard of the republic.

The pope bids American Catholics to run this government in the interests of his church. His artful language in a recent encyclical is readily understood. He says: "It is clear that there is just cause for Catholics to take part in the civil government; for this they do not undertake so as to approve what is not right in the conduct of public affairs in these times, but that they may change those ways of action into what is fair and true, having it firmly in mind to infuse the wisdom and virtue of the Catholic religion into all the veins of the State."

The *Christian Union* knows that there is no other church that dares thus avow the purpose, or has the least sympathy with the purpose, to infuse its peculiarities into all the veins of the State; to take charge of the politics and government of the nation for the advancement of a particular church.

Yet hear the pope again: "All Catholics must make themselves felt as active elements in daily, political life. We expect them to take an active part in all municipal affairs and elections, and to further the principles of the church in all public meetings. They must penetrate wherever possible in the administration of civil affairs. All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled in the principles of the true church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions." If any other church had ventured to declare such a purpose, it would instantly have felt the public condemnation, and this church would, but for the desire of politicians for Roman Catholic votes, and for the soporifics continually administered to the public by certain editors, who are so afraid Protestantism will be polemical that they would put it fast asleep.

The *Christian Union* heartily favors the effort of the Hon. John Jay, Mr. William Allen Butler, and their eminent associates of the American League, and the millions of patriotic citizens joined with them, to secure a constitutional amendment forbidding States to make sectarian appropriations of public money. In the coming struggle to carry that just and righteous law, let the *Christian Union* try to enlist the eminent prelates "whose works it gladly honors," and it will be likely to learn more about "the political work of the Roman Catholic Church in the United States."

However, we will give the Catholic Church higher praise than the *Christian Union* does.

Though loaded down with many errors, on the great vital truths of Christianity its teaching is far safer and more in accord with the Bible than

that of the *Christian Union*. Still, in certain lines, that journal and that church are each doing great good. We would abolish neither. We would reform both.—*Boston Daily Traveler*.

NAMES OF THE DAYS OF THE WEEK.

IN answer to a correspondent, asking the origin of the present names of the days of the week, the *Inter Ocean* of March 25, says:—

The names of the days of the week, as we have them, are taken directly from those in use by the early Saxons, and they derived them from the Scandinavians, who named them after their national deities and gods. Thus, the first day of the week is Sunday, or the day sacred to the sun; the second day is Monday, or Moon-day. The third, Tuesday, is taken from Tiesco, a mythical deity supposed to have been the first leader of war among the Teutonic nations. The fourth day of the week, Wednesday, was the day of Woden, another god of high reputation among the northern nations. Thursday was dedicated to the god Thor, who, for his supremacy over other gods and his supposed great power, was also called the god of thunder. Friday was the day sacred to Friga, the goddess of love in the northern mythology, and the last day of the week had its name from the god Seater or Sata, an old deity who was supposed to preside over the earth and its crops, fruits, etc. It is curious to note that the names of the days of the week used by the ancient Romans, though they did not in the least resemble in sound those used by the Scandinavian races, corresponded with them remarkably in the characters of the deities to whom the days were dedicated. It seems therefore highly probable that the northern nations took these names from the Romans, and translated them into their own mythology. Thus the first day of the week with the Romans was Dies Solis, day of the sun, and the second day was Dies Lune, day of the moon. The other days of the week were named for deities of the Roman theogony, thus: Tuesday was Dies Martis, the day of Mars; Wednesday, Dies Mercurii, the day of Mercury; Friday, Dies Veneris, the day of Venus; Saturday, Dies Saturni, the day of Saturn.

All modern nations use similar names for the days of the week, translated into their own languages. It may be noted that the modern German names correspond generally with those of the ancient Saxons, thus: Sonntag, Sunday; Montag, Monday; Dienstag, Tuesday; Mittwoch, midweek, does not correspond, but Godenstag, which was the old German name for Wednesday, is unquestionably the day of Woden; Donnestag, meaning the Thunderer's day, obviously corresponds with Thor's day; Freitag is Friday; and Saturday was Samstag by the old name, but is now better known as Sonnabend, the eve of Sunday. On the other hand, the French names for the days of the week are like those of ancient Rome: Dimanche (the Lord's day), Lundi, Mardi, Mercredi, Jeudi, Vendredi, and Samedi. The Italian names are similar: Domenica, Lunedì, Martedì, Mercoledì, Giovedì, Venerdì, and Sabato.

A CATHOLIC REVIVAL.

IN the *Homiletic Review* for January, Dr. Stuckenberg notices a great political and social revival which has taken place throughout the Catholic world, as evidenced by the numerous and enthusiastic conventions which have been held in the interests of the Catholic Church, and the zeal which has recently animated the clergy and laity in general. The great problems of the day have been carefully studied, and a wonderful activity has been shown in the department of literature. Great energy has also been displayed in meeting the crisis produced by socialism. This church has, he says, by means of this revival made great gains in political and social power. Its compact unity, its resoluteness, and the persistency of its demands have had a powerful effect on governments. In Protestant Germany the Catholic Center is the strongest party in Parliament, and infidel Liberals respect the Catholic power while they treat divided Protestantism with contempt.

The force of this revival outside the borders of the Catholic Church has been chiefly spent in promoting Romanizing tendencies within Protestant churches, and the Catholic gain in influence has been very large. Chief among the causes of the revival, Dr. Stuckenberg places the use which has been made by the priests of the dogmas of the immaculate conception and papal infallibility, as a rallying point from which to inflame the zeal of believers. The Jesuits have, he says, got a controlling hand over the church, and Jesuitism is now the dominant element. L. A. S.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 5, 1892.

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THE REST THAT REMAINETH.

Exposition of Heb. 4: 1-11.

"LET us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4: 11.

As these words from the apostle bring to view duties and circumstances ever present with the Christian, —the importance of labor and the danger of unbelief,—they become an important subject for our study. An example of unbelief is held up before us for our warning. What was the example, and what did the persons referred to lose by their unbelief?

From chapter 3: 16-19 we learn that reference is made to the Israelites when they came out of Egypt to go into the land of Canaan. Their unbelief was that they did not believe that they were able to go up and take the land, as God had told them to do, and the result was that all over twenty years of age perished in the wilderness. We are to beware of falling after the same example.

The history of the Hebrews is made a great object lesson for the Christian church. For the same apostle, speaking in another place (1 Cor. 10: 1-12) of some of their acts of rebellion and apostasy, says: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." God swore to the rebellious Israelites in the wilderness that they should not enter into his rest. Turning back to the original record we find it reading like this: "And the Lord heard the voice of your words, and was wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers."

Immediate reference is here made to the land of Canaan, and as a consequence of that oath none of that generation over twenty years of age were permitted to enter into that land, save only Caleb and Joshua. The Lord, by David (Ps. 95: 11), speaking of the same thing, says: "I swore in my wrath that they should not enter into my rest." Paul quotes this and applies it to his subject in Heb. 3: 7-11. Thus the land of Canaan is called God's "rest," for he swore that they should not enter into "his rest," and as a result they were not permitted to enter into Canaan.

But was Canaan the sum of the promise, or was it the complete and true rest that God had in view? —It was not; for the second generation, under Joshua, did enter into that land and enjoyed all the "rest" included in that possession. Josh. 21: 43-45. Yet Paul says that Joshua did not give them rest, that is, that complete rest which God intended (Heb. 4: 8); and therefore another day was limited, or period set apart, in which people might prepare to enter into that rest, and the gospel was extended to later generations. And again, the apostle speaking of the ancient worthies, many who enjoyed the "rest" of Canaan, as well as those who lived before it, says that they were "pilgrims and strangers upon the earth," looking for "a better country, even a heavenly." That was the true rest, which was the object of their hope, and the reality of God's promise. Then, as Canaan is called "God's rest," and yet was not the true and ultimate rest involved in the promise, and the experiences of Israel were ensamples (*tupoi*, types) to us, it follows that the earthly Canaan represented, in a typical sense, the better country, even the heavenly,

which the ancient worthies sought. And the rest they were to enjoy in Canaan was the type of the true and heavenly rest which all believers are to enjoy in the world to come.

We now have before us the whole groundwork of the apostle's reasoning and exhortation. The children of Israel were called out of Egypt to go into Canaan, which was to be to them a land of rest, liberty, and prosperity. On their journey thither through the wilderness many of them lost their faith, disbelieved God, murmured and rebelled against him, and perished by the way. So we are called out from the world, as Israel was called out of Egypt. We have the heavenly Canaan in view, as they had the earthly; to reach this heavenly rest we have the Christian journey to perform, the Christian race to run, the Christian warfare to fight, as they had to reach the earthly Canaan by their journey through the wilderness; and we through unbelief may lose the heavenly Canaan, as they lost the earthly through the same besetting sin.

Bearing these facts in mind, let us now look at the teaching of Hebrews 4. In the 1st verse Paul states that we, Christians, have a promise left us of entering into God's rest, referring in this case, only to the future heavenly rest. And he exhorts us to fear, lest we come short of it. Verse 2. We have the gospel as well as they, but they did not have faith, but fell through unbelief. Verse 3 states that when we have believed, we shall enter into rest. Paul does not here speak of present rest. Literally translated, the passage would read: "For we, having believed, enter into rest;" that is, "having believed, we shall enter into rest;" or, expressed more fully, "When we have believed, when we have finished the period in which we are to manifest our faith by our works, we shall enter into rest." Just as we read in James 1: 12: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life," not when he is tried once or twice, but when he has finished his time, or period, of trial, then he shall receive the crown of life. So, when we have finished our time of faith, we shall enter into the true antitypical rest, or the heavenly Canaan. This emphasizes the fact that by faith we are to gain it, and by unbelief we shall lose it.

Reference is then made to the rejection of Israel through unbelief, and then an expression is introduced to show what God's rest is: "The works were finished from the foundation of the world." The "rest" is the rest which God entered into after the work of creation was finished. Heb. 4: 4 states this fact in these words: "God did rest the seventh day from all his works." This statement is made not with any reference to the Sabbath as an institution, or our duty in regard to observing it, but simply to show what God means when he speaks of his rest. He means that such a rest as he entered into when he had completed the work of creation, his people shall enter into when they shall have completed the period of their probation, and proved by their works of obedience their loyalty to him.

Verses 6 and 7 affirm that it is necessary that some (that is, a sufficient number to carry out God's purpose) shall be brought to enter into the promised rest. And as those to whom it was first preached fell through unbelief, so that the requisite number has not yet been made up, another day is limited, or period set apart, under which the gospel is continued to the world. So to-day, if we will hear his voice, we still have the opportunity of securing that rest. This is the promise that is left us, and we are exhorted not to fail of it, after the same example of unbelief. If man had always been obedient, and sin had never come into the world, either the increase of the human family would have been much slower than it has been, or the number requisite to carry out God's purpose would have long ago been made up. So in David, long after the children of Israel had

taken possession of Canaan, God still holds out the invitation, and his voice is still heard inviting them into his rest: "To-day, if ye will hear his voice, harden not your heart."

Verse 8: "For if Jesus [Joshua, *margin*] had given them rest," that is the true and final rest, then he (God) would not afterward have limited another day, or set apart another period in which the invitation should still be given to all who would enter into his rest. And why does Paul here use language implying that some would take the position that Joshua had given to the people, the rest which had been promised? because what was given by Joshua was a fulfillment of the preliminary division of the promise, and a type of the whole.

So Paul would not have any one think that that was all the rest God had promised, but that the fullness of the promise was yet to come. And this is the very conclusion he draws in the next verse: "There remaineth therefore a rest to the people of God." This is stated as a deduction, from the fact that Joshua did not give them the true rest promised. That is yet future. And it is the final rest, called here a keeping of a Sabbath (*margin*), because it corresponds to the Sabbath rest of God after the creation of the world, and which he makes an emblem of the future rest of his people.

Verse 10 is offered as still further proof that the rest is yet future: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Literally, "for any one having entered into that rest hath ceased from his works, as God did from his own." But the time has not yet come when we can cease from the works of God, the works of faith, the works of obedience,—all of which have a direct bearing upon our future welfare in the world to come. Therefore we have not yet entered into that rest. It is still future. Then the exhortation of verse 11 naturally follows: "Let us labor therefore to enter into that rest." How labor?—Why, the Scriptures say that if "by patient continuance in well-doing" we seek for honor, glory, and immortality, God will render to us eternal life. Rom. 2: 7. The rest promised in this chapter is not the rest from the guilt and dominion of sin, which Christ has promised to give to the weary and heavy laden, who will come unto him. Matt. 11: 28. For the rest which we receive here in Christ is in no wise the antitype of the rest which Joshua gave to Israel in Canaan; but the rest which will be given to us in the holy city, and in the new earth forever, will be the glorious rest in all its fullness, which was but dimly foreshadowed in the rest of Canaan. Into this rest let us labor to enter, and not fail after the example of unbelief so sadly manifested in the history of Israel.

The words of the hymn which used to be so great a favorite with brother White, express the true sentiment:—

"This life to toil is given,
And he improves it best,
Who seeks, by patient labor,
To enter into rest.
Then pilgrim, worn and weary,
Press on, the goal is nigh,
The prize is straight before thee,
There's resting by and by.

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.]

174.—SCATTERING THE POWER OF THE HOLY PEOPLE. DAN. 12: 7.

What is meant by scattering the power of the holy people, and to whom does the pronoun "he" refer? or who is the one that accomplishes this work, as brought to view in Dan. 12: 7?

W. C. P.

Answer.—The scattering of the power of the holy people doubtless means the oppression to

which the people of God are subject in this world, which will continue until the time of their deliverance, when their probation ends. As to the antecedent of the pronoun "he," two views are suggested, but as both tend to the same conclusion, it doesn't matter which we take, so far as the result is concerned. As the "time, times, and a half," during which the papacy bore rule, is spoken of, some refer the pronoun "he" to the papacy, which, though the days of its supremacy have ended, continues in a restricted way, in its work of scattering the power of the holy people, or opposing the work and cause of God in the earth, and will do so until it goes into the burning flame. Dan. 7:11, 21, 22. Others refer it to "Him that liveth forever and ever;" that is, God, in which case the scattering of the power (of course by the same earthly instruments), is referred to God, who permits it for the discipline and purifying of his church. Dan. 12:10. (See "Thoughts on Daniel.")

175.—THE WORLD'S FAIR.

If the seventh day was observed as extensively as Sunday at the present time, would you be in favor of having the Fair opened on the seventh day, or would you have it closed?

Mrs. S. H.

Ans.—We would be in favor of having those, into whose hands the management of the matter is committed, do, within the limits of their power, what to them shall seem the proper and right thing to do. The managers have a right to arrange that the Fair shall be closed on the first day of the week, or second, or any other day that they may think would be best. And the individual exhibitors have a right to close up their exhibits any day they choose. The Seventh-day Adventists will probably have an exhibit there, and that will be closed on the seventh day. But the government has no right to impose a religious test upon any one, in relation to the Fair, nor to interfere in religious matters in any way whatever. If the whole country kept the seventh day as the Sabbath, we would be just as much opposed to the enactment of a law compelling any one to observe that day, as we are now to a law to compel people to keep Sunday.

176.—BALAAM. NUM. 22:20.

After God had told Balaam to go with the men who were sent to him by Balak, why was an angel sent to intercept him in the way?

Mrs. L. W. E.

Ans.—When men persistently refuse the light, and fight against it, in order to gratify their own desires, God often allows them to have their own way for a time, that they may see the terrible results of their course, and perhaps be aroused thereby to reform; on the principle brought to view in Ps. 81:11, 12 and Rom. 1:28. Balaam probably had not passed beyond the limits of his probation when the angel met him; and that rebuke should have aroused him to the danger of persistently seeking the wages of unrighteousness, contrary to the will of God, as he had thus far made it known to him. 2 Pet. 1:15; Jude 11. It was an effort on the part of the Lord to reclaim him from the error of his way. The angel said: "I went out to withstand thee, because thy way is perverse before me." Num. 22:32. Then Balaam further shows his stupidly rebellious spirit by saying: "If it displease thee, I will get me back again." Just as if he could not trust the angel's words, and as if God had not sufficiently showed him his duty already.

THE GIFT OF GOD.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

That which is a gift, is not earned. The word of God declares eternal life to be a gift, and also expressly states that it is beyond man's power to attain it in any other way than by gift. It would

seem, indeed, that reason alone might teach the futility of the attempt on the part of frail, fallen, finite man to do anything, of himself, which could have the value of a service to the omnipotent, infinite God.

Yet eternal life, once forfeited, could not again be bestowed directly upon man by gift. The penalty of transgression must be paid, and by that price eternal life was purchased. Christ paid that penalty, and, with his Father, furnished the price, in his own life. This having been done, eternal life for man became "the gift of God, through Jesus Christ our Lord."

But while eternal life is a gift, it is also, in God's word, frequently termed a "reward." "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. This text is one of many that might be cited in illustration. Yet the word "reward," as it occurs in these texts, is not used in the ordinary sense of a reward that has been earned or that can be earned by man. Man does nothing to earn it, for on the one hand, he cannot do anything to that end, and on the other hand, he does not need to. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4, 5. And no man need do anything to earn eternal life, for it has been already earned for him. In the great sacrifice of Calvary the price was fully paid, and no one can duly appreciate that sacrifice and entertain the thought that he should in any way think to pay a part of the price himself.

In what sense, then, is eternal life said to be a reward?—Merely in the sense that it is promised to all persons who shall be of a certain class, or to all persons upon certain conditions, and comes as a necessary consequence of the fulfillment by the individual of those conditions. The great apostle says that God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2:6, 7. The words of this text do not assign a reason why, but only designate the class of individuals to whom eternal life will be rendered. When an individual exercises faith in Christ, he is justified; the righteousness of Christ is imputed to him, and he stands clear of all sin, as though he had never transgressed God's law; and upon this condition eternal life follows as a necessary consequence, for death can only come through sin. Where there is no sin, there is no death. Death has a claim only upon sinners. The righteous now die, it is true; but it is not that death which is the penalty of transgression, but only that which is a consequence of their inherited mortality; and from this brief taste of death they will be fully and forever released. They will be made as though they had never transgressed, and consequently as though they had never died.

That which remains to be done by man, therefore, in the transaction by which he secures eternal life, is to comply with the conditions upon which that life has been promised; which, in other words, is simply to manifest that "repentance toward God and faith toward our Lord Jesus Christ" which secures his justification. When he has done this, he is accepted of God, and he can do nothing to make himself any more fully accepted than he is at that particular time.

Conversion is a work of the heart. God looks upon the heart and knows whether that faith is there which entitles the individual to be justified. If the heart is right before God, and the individual is justified, God sees it, and no outward works which that individual may perform will show this fact any more certainly to his Creator. But not so with regard to his fellow-men. They must look to his outward acts; for them, the tree must be judged by its fruits. It is therefore of the utmost consequence that those who are "the light of the world"

should be blameless in outward life. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3:8. Good works are a necessary result of a good heart, and therefore the best evidence to men that the heart of the doer of such works is good; but they have no such utility with respect to God, who, looking upon all hearts with the eye of omniscience, knows the exact condition of each, without the necessity of any outward sign to indicate who are justified from their sins, and therefore accepted with him and entitled to the gift of immortality. L. A. S.

THE WAGES OF SIN.

"The wages of sin is death." Rom. 6:23.

As the word "wages" is commonly used with reference to a final settlement of accounts, the above text may properly be taken to refer to the portion received at the day of final judgment by all such as have not received through Christ the remission of their sins. That portion, as many other passages of Scripture show, will be eternal loss of existence in the fires which accomplish the final dissolution of the world.

Death is not only the wages of sin, but it is the inevitable result of sin. The plan of redemption, which dates back to the first transgression, provided an escape from the wages of sin, but did not obviate at once its results. Adam ate of the fruit of the forbidden tree, and realized the sad truth of the words which his Creator had spoken,—“In the day that thou eatest thereof thou shalt surely die.” Through this act death entered the world, and from it his awful presence has never been removed. Adam could transmit nothing but his own mortality to his posterity.

In Christ a means is provided whereby man may be freed from sin, and consequently from the wages which as a sinner he would inevitably receive. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This great sacrifice, however, not only secures eternal life to some, but it gives all men a release from the bondage of death to which they are subjected through Adam. "For as in Adam all die, even so in Christ shall all be made alive." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." 1 Cor. 15:22; John 5:28, 29. The death of Christ did not at once secure immortality to any one, but left all alike subject to the touch of death, which in the natural order of events, all must inevitably feel; but it made sure that that dominion of death should be broken; and when at the last great resurrection this shall have been accomplished, all will be as free from death as though they had never died. So far as concerns any claim death may previously have had upon them, they are entirely and unconditionally released.

The death to which all men are now subject is a necessary consequence of man's mortal nature, but has no other significance. It is not the wages of sin, for the evil and the good fall under it alike, and its effect is temporal, not eternal; nor does it at all defeat the purpose of God in the sacrifice of his Son, since all will receive life again through that sacrifice, and the effect of the present death will be entirely obliterated.

Yet nothing will be finally released from death that is sinful and carnal. All this must die; and as all men are by nature carnal, all must, in a sense, pass through death. The great sacrifice on the cross was not made to bring eternal life to anything sinful, unless it should be freed from its sin; and the natural, carnal heart, the "old" or "natural" man, cannot be otherwise than sinful. "The carnal mind is enmity against God: for it is not sub-

ject to the law of God, neither indeed can be." Rom. 8:7. For the natural man there is therefore no final escape from death. ¶ But as regards the two great classes of the righteous and the wicked, there is a great difference in the means by which this death is accomplished. The one class die unto sin; the other class die in sin. In the one case the feelings and desires and affections of the natural heart—which constitute the carnal nature—have been crucified and put to death while the physical man is still alive, through the agency of the Holy Spirit; for "the spirit lusteth against the flesh," and when allowed free access to the heart, will destroy its fleshly instincts. But in the other case the carnal nature has continued to hold possession of the heart, and is destroyed by an agency outside the individual, that agency being the devouring fire which is rained down from God upon the wicked at the great executive judgment. "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20:17, 18.

The righteous are, therefore, so far as regards the natural, carnal nature, the life which pertains distinctively to this world, now dead. In this sense they have passed under the dominion of death, in answer to the demand made by the law of God upon them as sinners,—a substitution for that death which the law actually demanded, and which they are enabled to make by virtue of that sacrifice which paid the actual penalty of their transgressions. Christ, as the great sacrifice for sin, became literally dead; his followers, though physically alive, are identified with him, figuratively, in his death. Yet, as we have seen, it is not this present natural life which the righteous gain by means of the death of Christ. So far as concerns the life which is secured by the great work of redemption, this present life is of no more significance than the natural death to which all men are now subject. Both come from Adam, as the inheritance which he has bestowed upon all his children. ¶ The righteous man, whether living or dying, belongs to Christ, and is identified in interests with him. He has in his natural life no stronger hold upon life,—that life which Christ will give,—than he has in death. The righteous dead sleep in Christ, while to the righteous living it is said, "Ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. Then, when this glorious appearing shall take place, will be given to all the righteous, whether sleeping or alive, that life which the plan of redemption has brought within their reach. A thousand years later the wicked receive their reward,—the wages of sin,—in the second, eternal death. From the death which comes through Adam's sin they will have been freed by a universal resurrection, and will then receive the penalty of their own sins, in their final, complete extinction.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

THE LEADING THEMES OF OUR LORD'S DISCOURSE, AND AN EXPOSITION OF SEVEN GENERAL STATEMENTS.

HAVING noticed several important points in our Lord's discourse, it is proper to consider the principal subjects to which it is devoted, and some of its general statements. The inquiry of the disciples seemed to call it forth, though that fact affords no proof that the same instruction would not have been given had they not asked those questions. His words and work were ever prompted by divine wisdom. He said nothing that was not needed, and did nothing without a purpose.

The questions in substance as given by Matthew, Mark, and Luke relate to Jerusalem and the Jews, and to his second coming and the safety of his church. There are really two great divisions of it, with sub-divisions concerning subjects related to

each. They say, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" i. e., the Christian age. (See Matt. 24:3, Revised Version, margin, "The completion of the age."—*Interlinear translation of the literal Greek.*) As the personal coming of Christ marks the close of the Christian age, these two expressions amount to the same thing. So the disciples' question did not relate to three things, but two. Jerusalem being the metropolis of the Jewish nation, its destruction would bring the close of the Jewish polity. The disciples were Jews. They had a deep interest in what concerned the welfare of their people, who had been blessed with special privileges for ages. It was fitting that our Lord should foretell the doom of that nation with whom his earth life had been spent, and all his mighty works performed, and who were about to put him to death. He briefly states the important facts concerning the fate of Jerusalem and the Jews.

But the principal portion of the discourse as we may readily discern by careful examination of the evangelists, relates to the second advent, the signs to precede it, the historical facts to occur during the gospel dispensation, pointing out and identifying the different periods elapsed in the flight of time, showing the comparative nearness of the great event foretold, with various cautions, admonitions, and instruction to the church, revealing the dangers and experiences his disciples would pass through, as the great event became imminent.

Matthew gives by far the most complete outline of this prophecy of any of the gospel writers. He evidently gives a rapid survey of the whole period, from the time when he spoke till the end should come. (See verses 4-14.) He then speaks of the fate of Jerusalem, more particularly informing his disciples how they may escape the awful fate of the Jewish people by fleeing to a place of safety (verses 15-20); then portrays the fearful persecution to overtake his people during the Dark Ages (verses 21, 22); the counterfeit spiritual deceptions of the last days (verses 22-26); and then gives a particular description of the signs showing the near approach of his visible appearing (verse 29), and finally describes his coming itself. Verses 30, 31.

Let us notice briefly his recorded words when he commences to answer the questions of his disciples: "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Verses 4-6. The leading thought in these verses is a caution to the disciples not to expect "the end" of the gospel age too soon. With this is coupled a special caution against being deceived. Many great events were to happen before "the end" should come. The inference is unavoidable from this language that it would be a long period from the time he spoke till "the end" of the Gentile, or gospel age. This was reasonable; for the Jewish age in which special light and privileges were granted that people, had been some fifteen centuries in duration. Should not the "times of the Gentiles" (Luke 21:24) be at least equally long, when they were so much more numerous and with a territory so much more extended? "The end" our Saviour here mentions and several times refers to in this discourse, must be the one which the disciples inquired about, "What shall be the sign of thy coming and of the end of the world," or age? Surely "the world" did not end at the destruction of Jerusalem, neither did Christ come then, and history gives not a scintilla of evidence that any signs of his coming preceded the destruction of that city. Neither did he refer to "the end" of the Jewish age, when he places "the end" in the future; for that age was past long before Jerusalem was destroyed.

The prophet Daniel (Dan. 7:24-27) gives the

period of "seventy weeks" of prophetic "days," or years, as the allotted period of special privileges to his (the Jewish) people. It is easy to show that these commenced 457 B. C., at the going forth of the decree "to restore and to build Jerusalem," given by Artaxerxes, king of Persia. That period of seventy times seven, i. e., 490 years, must therefore end A. D. 34, three and a half years later than the point where Jesus gave this prophecy, after the Jewish nation had rejected Christ and would not accept the gospel. Then it began to be preached to the Gentiles, while the Jews persecuted and put to death the apostles and disciples of Christ. Here it was that the natural branches of the tame olive tree were broken off by unbelief, and the "wild olive," or the Gentiles, were grafted in by faith, contrary to nature, thus partaking of the root and fatness of the tame olive, the true Abrahamic stock. Rom. 11:17-24. Faith in Christ makes us true children of Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. It would be in the highest degree absurd to suppose that those wicked, bitter, persecuting Jews who had put Christ, and several of the apostles, and many of the disciples, to death, and most earnestly sought to destroy the gospel, were still granted special religious privileges as the children of God. These had ceased more than a quarter of a century before Jerusalem was destroyed. That terrible destruction came as a divine retribution for their crimes. Hence we know beyond a doubt that our Saviour was not referring to the Jewish age when he said "the end" of the world, or age, was "not yet." There were to be many "wars and rumors of wars," and "nation" rising "against nation," and famines, pestilences, and earthquakes in divers places, and still "the end" of the dispensation was "not yet." These were but "the beginning of sorrows." Christ's coming was then far distant.

Our Saviour's first words are most suggestive: "Take heed that no man deceive you." No caution he ever gave was more necessary. And no scripture has been more misapplied than this same prophetic discourse. But who is most likely to be deceived, those who pay little attention to his words, or those who carefully study them? those who give figurative or fanciful expositions of them, or those who take them literally, giving every statement its reasonable meaning? those who are almost indifferent to the subject of the whole discourse, or those who cherish all our Saviour said as most precious, and who love and desire his appearing? It is not difficult to answer these questions. Hence all should seek earnestly to ascertain his meaning, and so escape deception.

Again: before "the end" was to come, many false Christs were to appear, and many be deceived by them. Matt. 24:5. The Jews had rejected Jesus, the true Messiah, so they were left to be deluded by spurious pretenders. "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." John 5:43. This prediction was fully verified. In "Buck's Theological Dictionary, Art. Messiah," is given a list of twenty-four false Christs who led multitudes of the Jews into deception and ruin. "Professor Tholuck," according to Taylor ("Great Consummation," p. 16), "counts up fifty-eight false Messiahs who have arisen in various parts of the world and sought to deceive." Cuziba was the first of these mentioned who called himself Barcocheba, i. e., the star foretold by Balaam, and claimed he was to restore his nation to its ancient glory. He figured about a century after Christ, and some five or six hundred thousand Jews who followed him were destroyed. Most of the others were centuries later. Thus were our Saviour's words literally fulfilled. But let the reader note this fact, that not one of these false Christs appeared till long after the destruction of Jerusalem. Yet he declares that even after all of them should have appeared, "the end is not yet,"—

most decisive proof that "the end" mentioned was not the end of the Jewish, but of the Gentile age, and that Christ did not come at the destruction of Jerusalem, neither was the appearance of these false Christs given as a special sign of the nearness of his coming.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows (or birth pangs, Greek, *ōdinōn*). Matt. 24:7, 8. These calamities were to be prevalent all through the dispensation. They were not a special token of Christ's near approach, but rather evidences of God's judgments in our world, because of sins, dark and heinous, ever prevalent. There were strange convulsions beneath the crust of the earth, causing fearful upheavals on sea and land; tidal waves, eruptions of molten lava, islands forming, and great tracts sinking out of sight; earthquakes shaking down cities, toppling over man's works in wreck and ruin, destroying in the aggregate millions of souls; the air poisoned, causing pestilences to sweep away millions to an untimely grave; famines desolating nations, caused by the heaven's withholding the supply of rain; and various convulsions, terrible and destructive, which were evidences of the existence of a God overruling all nations, and visiting in wrath the persecuting, wicked nations of the earth,—all these are evidences of God's hatred of sin and tokens of the wrath sure to follow, when he rises up in judgment in "the end" of the age. These "birth pangs" are but the prelude of the climax of convulsions when earth's doom shall see the destruction of sin and sinners.

History most fully attests the fulfillment of these predictions of our Lord. We present a few extracts:—

"By famine and sword, 580,000 Jews were destroyed between A. D. 96 and A. D. 180, and earthquakes during the same period destroyed thirteen cities and over 100,000 lives. In Rome A. D. 169 and 187, pestilence destroyed 10,000 daily, and from the latter period continued three years. In A. D. 446, Sept. 17, an earthquake shook down the walls of Constantinople, and fifty-seven towers fell. In A. D. 539, in one district 50,000 died. An earthquake in Antioch, A. D. 588, killed 60,000. The plague in Turkey, A. D. 590, killed 10,000 daily. In Constantinople, A. D. 717, 300,000 died of plague. In 1005, earthquakes three months, followed by pestilence, destroyed, it is said, one third of the human race. In the years 1077 and 1124, in Constantinople and in Italy, plague and famine were so terrible that the living could not bury the dead, and they lay in the streets unburied. One third of the people in England died.

"In 1345 in London, Norwich, Venice, and Florence 300,000 died of the plague, and among the Eastern nations 20,000,000. It was the famous black death. In 1352, 900,000 died of famine in China. In Milan, in 1450, 60,000 died of plague. In Constantinople, in 1611, 200,000 died of the same. In Lyons, in 1626, 600,000 died from the same cause. In 1755 an earthquake destroyed Lisbon, shook the whole Spanish coast, threw down 2,000 houses in Mitylene, and the Archipelago, and was felt over a large portion of the globe. It is said that 90,000 persons were killed by it. The plague following it destroyed 150,000 lives in Constantinople. Surely our Lord's prediction had a wonderful fulfillment."

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." Verses 9, 10. In these prophetic words our Lord foretells the treatment his true disciples should receive from the nations of the earth, during the long period previous to his return. Satan hates true religion, and has ever instigated persecution in some form or other against it. This is evident by a general statement, including the whole period from the time he spoke till he should come again. For Mark adds to it these words: "For they shall deliver you up to councils; and in the synagogues ye shall be beaten," etc.

This last quotation must have been fulfilled before Jerusalem was destroyed; for such treatment from the Jews would not likely occur after the Jews themselves were carried away into captivity. But while this is so, the major part of it was fulfilled long after that city was destroyed. The persecutions inflicted by the Jews in Palestine could never fulfill the statement that they "should be hated of all nations" for Christ's sake. Many of the nations of the earth were not known in that age, and many of them did not then exist. But they have come upon the stage in ages since, and have heard of Christ, and have persecuted his disciples, and must be included in the "all nations" of whom he spoke. But as Christ speaks still more fully on the subject of this persecution, we will consider it more fully later.

As the next four verses relate to the last days, we will defer noticing them till that period is considered.

G. I. B.

(To be continued.)

SATAN'S DECEPTION AND POPISH PRAYERS.

THE pope, secluded in the Vatican, like Luther in the Wartburg (may the comparison end here), has grown morbid, and thinks the evil spirit is especially active at the present time. He does not hurl his inkstand at him, as did the redoubtable Reformer, but he has composed a prayer which is being printed in the Catholic papers, with a recommendation that it be used. Near the beginning of the prayer occurs the following sentence: "Hasten to the aid of man, whom thou hast created immortal."

It becomes a question of great interest where this idea of natural immortality originated, who first voiced this sentiment, which so many believe, even the so-called head of the church. As reference is made in the prayer to the time when man was made, we will survey that historic ground to learn what we can of man's nature. There we find that the Lord "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul,"—not an immortal soul; that the continuance of his life was dependent upon his future conduct; that his course was such that he brought upon himself the displeasure of God, with the declaration, "Dust thou art, and unto dust shalt thou return;" that he was driven from his Eden home, and "lest he put forth his hand and take also of the tree of life, and eat and live forever," a guard of cherubim were placed around the tree of life,—a positive proof that he was not immortal; and yet so far as life was concerned, he was just as God made him.

Coming now to the plan of salvation, we learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); that this life is something which is to be sought after "by patient continuance in well-doing" (Rom. 2:7); that it is brought "to light through the gospel" (2 Tim. 1:10); and that it is to be bestowed upon the saints at the second coming of our Lord Jesus Christ. 1 Cor. 15:51-54. This being the case, it is quite evident that the pope does not obtain the inspiration of his prayer from the facts of creation, or the truths of the gospel.

Going back once more to the time when man was made, we learn that when Satan compassed man's overthrow, he told a very specious story,—a story which although directly contradictory of what God had said, was believed; and that deceptive lie, so fatal to our first parents, has come down to us as a matter of general belief, and in many ways completes the work of deception upon the race. "And the serpent said unto the woman, Ye shall not surely die." Gen. 3:4.

Here we discover the beginning of the popular belief of the natural immortality of man. Tracing back the mighty stream of popular opinion upon

this subject to its source, we find the spring in that evil spirit that seduced the progenitors of our race from the path of rectitude and obedience. The originator of this popular falsehood has not forgotten how readily it takes with mankind, nor how powerful a factor it is for evil. It has entered largely into the religious life of all the heathen nations of antiquity. The sacrifices of the heathen had reference to the dead, but Paul testifies that the things which the Gentiles sacrifice, they sacrifice to devils. 1 Cor. 10:20. In fact, the adoration of their dead ancestors constitutes the principal part of the worship of the heathen.

From the heathen it was introduced into the church along with other errors at the time of the working of the "mystery of iniquity;" since which time it has had the general support of the Christian ministry. This must be a source of great satisfaction to Satan.

And now he has the additional cause for satanic pleasure that the so-called "head of the church," in a prayer composed in direct reference to Satan and his work, lays down as an established point of Christian theology, that very principle by which he caused the overthrow of the race, and which has been his masterpiece of deception all along.

M. E. K.

Editorial Notes.

THERE has been no garden of Eden upon the earth since Adam fell, but there has been in its place a spiritual garden, in which human plants are being trained and prepared for that future Eden which is to fill the earth. The plants in this spiritual garden are "rooted and grounded in love" (Eph. 3:17), are watered by the Spirit of God (Isa. 44:3, 4; 27:3; Hosea 14:5), live in the atmosphere of faith, and grow in the light of the "Sun of righteousness."

The word of God informs us that "there is a natural body, and there is a spiritual body" (1 Cor. 15:44); and correspondingly, there is a natural world, and there is a spiritual world. As a being of flesh and blood, man lives and moves amidst the visible, tangible surroundings of the natural world; but the Christian also lives and moves in the unseen spiritual world, the influence of which is stronger than that of the natural world to shape his thoughts and actions. The nourishment by which life is sustained in this spiritual world is Christ (1 Cor. 10:3, 4; John 6:53). As the spiritual part of man is the highest part of his being and should predominate, so the spiritual world predominates over the material world, throughout the universe of God, and is the only world in which life is worth the living.

The word of God declares that "all liars shall have their part in the lake which burneth with fire and brimstone." Rev. 21:8. The sin of lying is not considered a very grievous one by many apparently good people; yet the inspired word has given it an emphatic mention in the enumeration of sins contained in the above text. God is the author of truth, and it is said of him that he "cannot lie;" and it may be readily inferred that one who has no more regard for the truth than to become a liar must be radically defective in character. Again, while there is no express declaration against lying, in the decalogue, it is easily seen that the act is a violation of the "great commandment," "Thou shalt love thy neighbor as thyself." The act of lying may be a violation of almost any one of the six commandments which this greater precept includes. It should also be borne in mind that there are several different ways of telling a lie and several different views of those ways, in which some people are very evidently in error. The essence of lying is in deliberately conveying an untruthful impression; consequently it matters not by what means the impression be conveyed, whether by words or otherwise. A great many people seem

to think, however, that it is all right to convey such an impression, provided it is not done by actual words; but the result produced may be as bad in one case as in the other. And even though the individual should fail to convey the impression he intends,—though he should fail to accomplish any deception, he is no less guilty; for it is the intention itself, and not the result of the intention, which determines his guilt. Whether a person is a transgressor of the law of God or not, depends upon the condition of his heart—which God sees and knows—more than upon the visible actions to which that condition gives rise. The person whose heart is full of deceit, needs nothing more to bring upon him the guilt of the sin of lying.

As one reads in the daily papers the news of the world, he must observe that it is increasingly apparent that we have fallen upon troublous times. The latest addition to the great cyclorama of evil and disorder is the anarchistic outbreak in Paris, which is, it is said, of such formidable dimensions as to have inaugurated a veritable reign of terror in the French capital. Some idea of the actual situation may be had from the fact that would-be visitors do not consider it safe to enter the city, and hotel proprietors have in consequence incurred great financial loss. It is a time, when, as the prophecy of our Lord foretold, men's hearts are failing them for fear and for looking after those things which are coming on the earth. Luke 21:26. But while the hearts of worldly men are thus fearful, the Christian may call to mind the words of his divine Master, "Let not your heart be troubled." For him, all is calm and peaceful, and he has nothing to fear, "though the earth be removed, and though the mountains be carried into the midst of the sea."

L. A. S.

HAVE WE CLAIMED TOO MUCH?

THE Seventh-day Adventists have for years unhesitatingly put forth the claim that the change of the Sabbath from Saturday, the seventh day of the week, to Sunday, the first day of the week, is a change for which there is no scriptural authority; but that the change was made through the power and influence of an apostate church; namely, the Church of Rome.

We are aware that those who have never given this subject much attention may think that we have claimed more than we can prove; but in this statement we have the general facts of history in our favor, backed up by the unanimous testimony of the Roman Church. The Catholic Church has taken to itself the credit (if there is any credit in it) of this change of the Sabbath. They point to the entire absence of scriptural proof as one evidence, and to the historic acts of their church as the other, that they have wrought this change in the law of God. Catholics taunt Protestants with inconsistency in claiming the Bible to be their only rule of faith and practice, while at the same time, in this matter of Sunday observance, they deny the Scriptures, and tread in the footsteps of the "mother church." As an illustrative proof of this, we insert an extract from a late number of the *Catholic Mirror*, published at Baltimore, Md., the center, as it were, of Catholicism in this country, and under the very eye of Cardinal Gibbons.

"THE 'SABBATH QUESTION.'"

"Rev. Father M. O'Keefe, pastor at Towson, whose invincible controversial communications to the *Mirror*, under the nom de plume of 'Senex,' have given him a wide reputation, lectured for the sodality of St. Vincent's church on Wednesday night on the 'Sabbath Question.' In this discourse, Father O'Keefe entered into a popular, though learned, examination of the Sabbath day as distinguished from Sunday. He showed that, up to Christ's death, Saturday was the Sabbath, and that Christ himself observed Saturday as such. For thirty years after the death of Christ it was so kept. After proving that Scripture nowhere ordains any Sabbath but Saturday, Father O'Keefe demonstrated how Sunday became the Lord's day of the Christian. The determination of the question, of

course, brings prominently forward, the divine foundation of the Catholic Church, as opposed to the human organization of Protestantism. Father O'Keefe spoke in his peculiarly erudite, forcible, and lucid way."

The above from the *Mirror*, should furnish food for serious thought to every Protestant. There is no question but that in this statement the *Mirror* is substantially correct. It can easily be verified by both church and secular history. The only flaw we can find in it is that the Sabbath was kept by the church much longer than one would infer from the above statement. But this does not matter. If Christ and the apostles and the church generally, kept it for thirty years after the resurrection, and we know this from the Scriptures (Matt. 24:20), then the obligation to keep it now should be apparent to every one who holds to the all-sufficiency of the Scriptures, as do professed Protestants. And the fact that the great mass of Protestants treat this important subject lightly, shows to what extent they themselves still are under the influence of Rome.

The power of Rome has reached far beyond the actual boundaries of the Catholic Church. It is prophetically said of her in the word of God, that "all nations have drunk of the wine of the wrath of her fornication," or in other words, of her false doctrines. And again we read that "all the world wondered after the beast." Rev. 18:3; 13:3. We see in the Protestant Church of to-day much to show the fulfillment of these words. Although the Protestant nations and churches have shaken off some of the shackles which the Roman Church once put upon all the Christian world, the galling signs of their former slavery yet remain in the government-established religions of the Old World, and everywhere in the unscriptural doctrines still retained in the churches which have separated themselves from her communion.

The observance of the Sunday Sabbath is a sign of religious slavery to Rome, a recognition of her power to do what she claims she has done and can do again,—to dispense with the commandments of Christ. To the Catholic, this subjection of Protestantism to "the church" is a matter of intense self-satisfaction, involving as it does the question of the "divine foundation of the Catholic Church, as opposed to the human organization of Protestantism."

To Protestants, the consideration of the claim of the Catholic Church to have changed the Sabbath, backed up as it is by the concurrent predictions of Scripture (Dan. 7:25) and facts of history, should lead them to consider, whether the Reformation, begun so nobly in the sixteenth century, has yet progressed so far as to eliminate from the reformed churches all the errors with which the body of the early church was overwhelmed by its fusion with paganism, from which union arose the "man of sin."

The Reformation began with the then latest assumption of Rome, the power to sell indulgences to sin. It soon spread to image worship and other doctrines so vital to Romish superstition, that a separation from Rome could not be avoided. It seems to have been the design of God that the work of reformation should begin at the latest corrupt practice of Rome, and work back over her crooked and self-exalted course, until the work of reformation shall be complete. At the coming of Christ there will be a people on the earth who have so fully cast aside every "Babylonish garment," that they will neither worship the beast nor his image nor receive his mark in their forehead or in their hand. Rev. 14:9, 10. Such a people will keep the commandments of God and the faith of Jesus. Verse 12.

We believe in the work of Protestantism as opposed to the dogmas of the Roman Church. And while the body has proved recreant to its trust and has almost ceased to protest, and many like the children of Israel, look back with longing eyes to the Egypt left behind, we believe the spirit of the Reformers still survives in those who, in the proclamation of the "third angel's message" (Rev. 14:9-12), exalt the commandments of God above the decrees of an apostate church. May our work along these lines of reform be as unmistakable as is the occasion which calls it forth. M. E. K.

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.

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

BY WILLIAM BRICKEY,
(Kimball, Minn.)

HAVE you heard the gospel story?

Tell it, tell it.

Do you love the Lord of glory?

Tell it, tell it to the world.

Shout the tidings of salvation,

Free to every tribe and nation,

And fulfill your obligation,

Tell it, tell it, tell it to the world.

Do not wait to send your neighbor—

Tell it, tell it.

Go while you have strength to labor—

Tell it, tell it to the world.

Run with feet that never tire,

Raise your voice a little higher,

And with zeal that burns like fire,

Tell it, tell it, tell it to the world.

Do not wait a moment longer—

Tell it, tell it.

Telling only makes you stronger—

Tell it, tell it to the world.

Use the printing-press and cable,

God will surely make you able,

Tell the white man and the sable,

Tell it, tell it, tell it to the world.

Soon we'll see the blessed Master—

Tell it, tell it;

Speed your work a little faster—

Tell it, tell it to the world.

Though you meet with much resistance,

Lightning power will lend assistance,

Flash the message through all distance;

Tell it, tell it, tell it to the world.

PENNSYLVANIA.

ZENO, BUTLER Co.—I am now holding meetings at this place, which is four miles from Renfrew, where I had formerly been. We see fruits of our labors, and hope to see more. The people are friendly, and manifest a desire to hear and learn. They also are doing something in helping to meet the expenses. The Lord is near to help, and I feel to trust all in his hands to guide in the work.

F. PEABODY.

WISCONSIN.

STAR.—I left the Stevens' Point school Feb. 24, and went to my home in Sparta. March 4 I visited the little company at Star. B. F. Shepard, the blind preacher of La Crosse, with the minister in charge of the Methodist church at Star, had been holding meetings for seven weeks, speaking a great deal of the time against our people. They had scattered a book written against us, far and wide, and had taken twelve nights to preach on the subject, using the book for their authority. But how vain is Satan's work. He can do nothing against the truth, but for it. I stayed with the church over two Sabbaths. Five joined the church, and others asked the prayers of God's people. Our last meeting was one of power, and with tearful eyes and thankful hearts we felt that God was there. Gladly would I have stayed longer and carried on the good work; but could not, as I had to attend the institute at Des Moines, where I now am. May God bless and keep that faithful church. He is greatly blessing here. To him be all the praise!

R. J. WHITE.

NORTH CAROLINA.

ASHEVILLE.—To the friends who have written to us for names of persons for missionary correspondence, we wish to say, that we have received letters calling for more names than we now have on hand. But we will gladly supply each writer with the number of names called for in a short time.

Dear brethren and sisters, you are engaging in a good work, and as some of you have had little experience in this work, I wish to say it is not the long letters that do the greatest good. Seek the Lord with all your heart, and tell the story of the cross plainly. Do not try to show how much Scripture you can quote; but let them know you are doing this for Christ's sake. Tell them

how you received their address, and do not get discouraged if you do not get an answer immediately. Send more papers and write again.

While you are seeking to place the truth before others, you will find that it will benefit you as well as help those you are trying to benefit. I thank you all for your kind words of encouragement to us in your letters.

D. T. SHIREMAN.

March 22.

MICHIGAN.

LYONS AND CARLTON CENTER.—When I reached Lyons, on Friday evening, March 18, the meeting was progressing well, and quite a few had come in from other places. Elder Evans had to go away Saturday evening. The interest steadily grew each day. Nearly all in attendance came to remain until the close. The labor was all directed to help the hearers to become free in the Lord. The word spoken was blessed. Backsliders were reclaimed, and sinners converted. On the last day it did seem as though we were having a few drops of the "latter rain." There was a power that reached the souls of the ungodly.

The Sabbath-school numbers some forty, and in it there are many youth who have nearly grown up since the church was brought out. I think all members of the school have given their hearts to the Saviour. Two expect to join the Detroit Mission, and several others will attend the Battle Creek College next year, and thus fit themselves for some place in the cause. The outside attendance was good.

At Carlton we were all refreshed. From the first the power of the Lord was present in every service. At some of the meetings a third of the congregation would be specially seeking God, and they did not seek him in vain. When some of the youth spoke, they were heard to say: "God accepts me for Jesus' sake;" "I know the Lord has forgiven my sins;" "I am the Lord's, and he is mine;" "I wrestled till I found him." The evening meetings were well attended by those not of our faith. Some of these had never before stepped into our church. The Sabbath-school is prospering. Two were added to the church, and a deacon was ordained. Several of the young anticipate attending the College another year. Elder Burnham was present, and assisted in this meeting. This is the last of our general meetings, which we will hold at present. Brother Horton goes to western Michigan, and I go to Ontario to join Elder Leland.

A. O. BURRILL.

APPRECIATION OF THE "REVIEW."

We often receive letters, expressing the writers' appreciation of the REVIEW. These are a source of encouragement to us, although we do not have space to publish them. As a sample of these letters, we insert the following from brother W. J. Wilson, Odessa, Nebr.:

"I have been a reader of the REVIEW for over thirty years, and as it has been a constant and welcome visitor, I will say that it is the best visitor I ever saw. It brings good news, and carries away no evil report; but it is always tender-hearted, ever kind and true. Its reproofs are gentle, yet to the point. It is never in a hurry, and it never gets mad. If on a mission, it fills its place, and does its work, and it finds no fault with the cold frowns or jeers of its opponents. It brings good news from a far country. The sun never sets on its mission field. It is never afraid to speak the truth to the ruler on his throne or to the peasant in his humble cottage; but it gives its warning in a fearless manner, always ready to cheer the faint-hearted and dying, and bids them look to the Lamb of God and live. If they shake the head, still the REVIEW is the same. There is no change in the meekness of its answer. It is never intrusive, only going where it is sent; and then it relies on the prayers of the one who sends it.

"It should find its way into every family of Seventh-day Adventists. Dear brethren, don't fail to receive this friend of my youth. For the last thirty years I have pondered over its pages, and my heart is knit to it as David's heart was to Jonathan's, in days of old. How often are its good admonitions heeded and souls saved, eternity only can reveal. I have often wondered how large a number was issued; and when it reached ten thousand, my heart rejoiced, and I said: 'I will stand by the REVIEW till the number reaches thirty thousand.' May God bless its mission till the Master comes."

Special Notices.

OKLAHOMA AND INDIAN TERRITORIES.

THERE are quite a number of Sabbath-keepers in these Territories, and as some of them have been calling for help, the General Conference has decided that I should make this my field of labor. Therefore I desire the name and address of every Sabbath-keeper in these Territories, that I may become acquainted with the brethren and the wants of the cause, as far as possible. Please give me all the information you can concerning the prospect for labor in your locality.

Another minister will be chosen to come and labor with me. I feel that in entering this new field a great responsibility will be laid upon us. Therefore we will come to you, not in our own name, but in the name of Him who said: "Go ye into all the world, and preach the gospel to every creature." We need your prayers, and your co-operation in every way possible, that you can help us in the good work of God. I wish to correspond with you all, and to visit you also as soon as I can. Please address me at once at Stillwater, Oklahoma Ter.

R. H. BROCK.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON III.—GOD'S WORKS AND WORD. PSALM 19. (Commit Verses 7-11.)

(Sabbath, April 16.)

TEXT.—"The law of the Lord is perfect, converting the soul."
Ps. 19: 7.

NOTE.—In this psalm are described two great manifestations of God, namely, his works and his word.

GOD IN HIS WORKS.

1. In what does the psalmist say are the manifestations of God? Ps. 19: 1.
2. How frequently are God's glory and handiwork thus manifested? Verse 2.
3. How far-reaching is this instruction? Verses 3, 4; Rom. 10: 18.
4. What responsibility does this revelation place upon man? Rom. 1: 19, 20.

NOTE.—It has been well said that the manifestation of God in the works of nature is his great primary school, day school and night school, and universal primary day and night school.

5. How may it be said that man is left without excuse by the revelation which God makes of himself in his works?

NOTE.—God's works—the glory and beauty of the heavens and the earth—proclaim a Being of infinite power, knowledge, wisdom, and glory. But a Being who is infinite in power and wisdom and knowledge must be infinite also in justice and mercy (or love, the combination of all goodness) so that a reflective soul desiring to know more of God would be led "from nature up to nature's God."

6. How does the psalmist describe the most glorious of God's work manifest to us? Ps. 19: 4-6.
7. Of what is the sun the great source to us? Ans.—Of light and heat, a symbol of the light and life from God, warming, blessing all.

GOD IN HIS WORD OR LAW.

8. What must reflect the character of a government? Ans.—The law; for it is the kind of laws and their enforcement which make a government what it is.

9. What is said of the law of the Lord? Ps. 19: 7, first clause.

10. Can that which is perfect be amended?
11. What is the effect of the law on the soul? Verse 7, first part.

NOTE.—The law restores the soul by revealing the right way, pointing out its sin (1 John 3: 4; Rom. 7: 7) and need of a Saviour, and so leads to conversion. (See Gal. 3: 22, 23.)

12. What is a second characteristic of God's law? Ps. 19: 7, last part.

NOTE.—"Testimony" means witness. God's law is the witness of his character, and also witnesses to the righteousness of Christ in us. Rom. 3: 21. This (as well as all other kindred terms used in this connection) refers to the decalogue. (See Ex. 25: 16.)

13. What effect does the witness of God have upon the sinner? Ps. 19: 7, last part; 119: 98-100.

NOTE.—This witness is "sure;" it will never fail; it can be depended upon forever. "Amen" is derived from the same word. It makes wise the simple, not the foolish, but the ignorant who desire to know.

14. What third characteristic and result of God's law is mentioned? Ps. 19: 8, first part; 119: 111, 128.

NOTE.—"Statutes" (Revised Version "precepts"), appointments, charges, which God has given. They are right and right alone, and hence the converted heart rejoices that it has found the right way.

15. What is the fourth characteristic of God's law, and what is its effect? Ps. 19: 8, last part; 12: 6.

16. What is the fifth characteristic of that law and its effect? Ps. 19: 9, first part.

NOTE.—"Fear," that which demands reverence is applied to the great and holy law of God's love, which demands on the part of the soul that reverence for God which is the beginning of wisdom. (See Job 28: 28; Prov. 1: 7.) God's law endures forever. Ps. 111: 7, 8.

17. What sixth characteristic and its effect are noted? Ps. 19: 9, last part; 119: 160.

18. What effect do all these qualities have upon the converted soul? Ps. 19: 10.

NOTE.—The testimony of this psalm to the law of God is the universal testimony of the entire Bible. The law of God, like its Author, is perfect, sure, right, clean, true, and righteous altogether, and, says Paul, holy, just, good, spiritual. Rom. 7: 12, 14. There is only one cause why any one should hate God's law, and that is the possession of the carnal mind. Rom. 8: 7.

19. By what means and by whom may we be brought to love God's law? Rom. 1: 16, 17; Eze. 36: 26, 27.

20. What question does the psalmist ask, and what petition does he offer? Ps. 19: 12.

NOTE.—Secret faults, faults not seen or realized by himself.

21. Who only knows the heart, and by what agency does God reveal it to us? Jer. 17: 9, 10; Ps. 19: 11, first part; Rom. 7: 7.

22. From what sins does David earnestly pray to be kept? Ps. 19: 13.

NOTE.—Presumptuous sins seem to be set opposite the secret faults, or, rather, secret faults and presumptuous sins make up the sum total of all sin. Presumptuous sins are sins committed, knowing them to be wrong, presuming on God's mercy, or thinking that God is not particular. They may exist in all degrees, from slight departures from God to the utmost defiance, as was the case in Num. 15: 30, 31. (See also Lev. 10: 1, 2; 2 Sam. 6: 3-7.) We may commit secret faults without a violation of conscience, because we do not know we have them, although others may. But we cannot commit known sins without presuming on God's mercy and numbing our conscience; and in stupefying conscience we fall rapidly till we commit much transgression. Let us continually pray that such sins may not have dominion over us. One of the most blessed of friends is a conscience made and kept tender by the Spirit of God.

23. What, on the other hand, is said of keeping God's commandments? Ps. 19: 11; Rev. 22: 14.

NOTE.—There is not only a reward for keeping, as is implied in the last scripture, but there is a reward in keeping them, in doing God's will by the grace of Christ, in walking with him.

24. What should be the daily prayer of every heart? Ps. 19: 14.

ADDITIONAL NOTES.

1. THE PLANETARY WORLD AS EVIDENCES OF A CREATOR.—The numerous worlds which occupy space are of themselves evidences of a Creator. If these planets acted in an independent manner; if they moved in their orbits without reference to the position and course of others, then it might be naturally supposed that they were controlled by more than one mind. But the perfect order maintained by these celestial bodies, and the union that is apparent in all their movements, are unmistakable tokens that they "declare the glory" of one God, the Maker of heaven and earth. And every successful revolution of the earth and her sister worlds around the sun, and the uninterrupted return of the seasons, are additional reasons for so believing. Thus "day unto day uttereth speech, and night unto night sheweth knowledge" of the great God, the Creator and upholder of all things.

2. HARMONY IN GOD'S WORD AS WELL AS WORKS.—Like the works of God, his word is in perfect harmony with itself. There is in the word of God a development of truth from the type to the reality; but there is always harmony in the truths taught. And the rule of right—the law that converts the soul—has been the same in all ages. Love is the fulfilling of the law; and those in whom the love of God is perfected will not rebel at any of the special duties required by that law. Those who love God supremely will not feel it an irksome duty, but a delight to do what he has commanded them to do, and to refrain from doing what he has forbidden.

3. "THE STATUTES OF THE LORD ARE RIGHT."—They are right because they are like their divine author. Being right, any deviation from them must be wrong. The law converts the soul, in that it condemns our evil conduct, shows us to be helpless, and drives us to the fountain "opened for sin and uncleanness." The merits of Christ's perfect obedience to the law of God is then imputed to us by faith. In this way Christ becomes the end of the law, for righteousness to every one that believeth. Thus the law is vindicated, and the sinner put in another way of justification—the way of faith. And yet the righteousness which he receives by faith in Christ, is the righteousness of the law, which the Saviour holds by virtue of his perfect obedience to it. Thus God can be just, and the justifier of him which believeth in Jesus.

News of the Week.

FOR WEEK ENDING APRIL 2.

DOMESTIC.

—Walt Whitman, the "good gray poet," is dead.

—Duluth elevators were never before so crowded with wheat at this time of the year as they are now.

—If the present weather should continue, the Straits of Mackinac are likely to be clear of ice by April 10.

—A reply from Lord Salisbury to the demand of the President of the United States, indicates a willingness to agree to the arrangements of last year.

—In Wall street, yesterday, money closed easy at two per cent. Bar silver was eighty-five. The stock market closed dull and firm at small fractions above opening figures.

—Resolutions were introduced in the Massachusetts Board of Trade, Tuesday, asking Congress to create a new cabinet office to be in charge of a "Minister of Commerce and Trade."

—Three members of the schooner "Winnie Laurie's" crew are said to have been eaten by their comrades. The schooner arrived at New York, Friday, March 25, sixty-days without food.

—Mrs. Mary A. Green, a widow of a Revolutionary soldier died at Clay City, Ill., yesterday, aged ninety-six years. She was married when seventeen to William A. Eden, who was seventy-seven.

—March 26, by a unanimous vote, seventy-two senators voting, the Bering Sea arbitration treaty was ratified, with an amendment that the arbitration shall be conducted in the English language.

—The Bunker Hill Transportation Co. was organized at Bunker Hill, Wis., Tuesday, with a capital of \$100,000. The company will operate a line of steamboats between Chicago and Buffalo.

—Under the vagrancy act, three negroes were sold at auction, Monday, at Fayette, Mo., purchasers being entitled to their services during the term of sentence. It is said that the colored people of the town are greatly excited over the affair.

—"Prince" Michael Mills, leader of the "Disciples of the Flying Roll," and his "spiritual wife," Lizzie Courts, were held in bonds in Detroit, Wednesday, on charges of immorality. It is feared that an attempt will be made to lynch Mills.

—Lord Salisbury has replied to the letter of President Harrison in a pacific tone, and consents, with some slight changes, to renew the *modus vivendi* for the protection of the seals in Bering Sea. Great satisfaction is felt in this country at this action.

—It is stated in a Winnipeg paper that 16,000,000 bushels of wheat have already been taken from the farmers' hands in Manitoba and the Territories. This would mean an average of over five hundred bushels for each farmer in the country.

—"Prince Michael"—the leader the "New Latter House of Israel," who, for some time have been assembling at Detroit—was arrested March 28, at the instigation of his wife, who charges him with adultery with some of the "angels" of his household.

—A heavy rain storm suddenly turning to snow, March 27, did much damage in some parts of the West. At Omaha, Nebr., and Council Bluffs, Iowa, great damage was done to the telegraph and electric light service, and business and traffic were largely suspended.

—On Friday, March 22, a motion was made in the House of Representatives to lay the Bland Silver bill upon the table. The motion was lost by a tie vote, but the time set for the discussion of the bill having expired, this vote becomes at least a temporary defeat of the bill.

—A terrible wind, in some places amounting to a tornado, prevailed through Nebraska, Kansas, and Ohio, April 1. In Towanda, Kans., every building was leveled, and twenty persons are reported killed. Many other towns over a wide area report destruction of property and loss of life.

—The California State Nicaragua canal convention held a meeting at San Francisco, Cal., March 29. A letter from Hon. Warner Miller, president of the Construction Co., was read, stating that work on the canal was progressing favorably, \$700,000 having been expended during the past year.

—Hundreds of colored people are leaving Tennessee for Oklahoma. The "Oklahoma Emigration Society" which has the emigration in charge, expect to move 4,000 emigrants during the next ten days. They will be settled on government lands on the border of the Arapahoe and Cheyenne reservation near Kingfisher.

—Hundreds of negroes, who have been working the past winter upon Dr. Seward Webb's railroad in the Adirondack region, have found their way to Utica, N. Y., destitute and penniless. They tell heart-rending stories of the way they have been robbed and otherwise maltreated by the contractors. A train loaded with

200 more colored men bound for the same place was warned from proceeding farther by those who had been there, with such success that they refused to go on. Much indignation prevails at Utica at this inhuman treatment of the negroes; and the citizens and municipal authorities of Utica will feed and clothe them and send them to their former homes in the South. The State will investigate the matter.

FOREIGN.

—Stanley will go to the Congo this year for a long period.

—Uruguay has appropriated \$240,000 for a national exhibit at the World's Fair.

—The District of Columbia is about to send a shipload of provisions to the Russian sufferers.

—The Austrian government is greatly disturbed by the attitude of the military in Russian Poland.

—The Russian military maneuvers during the present year will include a grand total of 200,000 men.

—Captain Ponthier is conducting successful operations against the slave traders on the Congo, in Africa.

—It is estimated that the revenues of the Argentine Republic will amount to \$30,000,000 for the current year.

—Balloons are said to be used by the Germans to spy upon the movements of the Russian troops on the frontier.

—The British government has decided to build a railroad from some point on the coast of Africa to Lake Victoria Nyanza.

—The Collector of Customs at Victoria, B. C., has received instructions to allow no more sealing vessels to clear for Bering Sea.

—The cheerfully hopeful Count of Paris has just issued another of his periodical notifications that he still has a lien on the throne of France.

—The new extradition treaty between France and the United States was signed at Paris, Friday, by M. Ribot, and Whitlaw Reid, the American Minister.

—Fifty-two anarchists were sentenced to imprisonment for terms ranging from twenty-five days to two years and eight months at Rome, Thursday.

—It is said that the Allan line steamer "Parisian" left England a few days ago with nearly one thousand emigrants destined for the Canadian Northwest.

—Forty foreign anarchists were ordered to leave Paris within twenty-four hours, Wednesday. Ravachol, the leader in the recent dynamite outrages, was captured.

—The German government was defeated in the Reichstag, Tuesday, by a vote of 177 to 109 on an attempt to re-insert in the estimates provision for a new corvette.

—Canadian sealers have been notified that they will not be indemnified for any losses they may suffer in Bering Sea. Clearances for Bering Sea will be refused hereafter.

—Anarchists are becoming very active in Paris, and several buildings have been wrecked by dynamite lately. Much excitement prevails, and many foreigners are leaving the city.

—A decree has been issued by the Austrian Minister of Commerce, announcing that from April 1 next, a direct post-office-money-order service will be established between Austria-Hungary and the United States.

—The commissioner who is arranging for the distribution of flour and grain sent from America for the relief of the suffering peasants in Russia, has written a letter requesting that seed grain be sent from America.

—A ship loaded with petroleum, took fire March 27, in the harbor of Barcelona, Spain. The fire spread to other vessels, and seven ships were burned. The spectacle from the shore was one of terrible grandeur.

—The British steamer "Missouri," Captain Finley, which sailed from New York March 15 for Libau via Deptford, with a cargo of flour and meat for the relief of the Russian famine sufferers, was signaled off the Finley Islands yesterday.

—Count von Eulenburg has become president of the Prussian Council of Ministers, succeeding Chancellor Caprivi. Much doubt is expressed as to the wisdom of the separation of the Imperial Chancellorship from the Prussian Premiership.

—Czechs at Prague persisted in celebrating the anniversary of Comenius, Tuesday. Crowds were charged upon by the police and after stubborn fighting, dispersed. Large numbers of the mob received sword wounds or were trampled upon by the horses of the mounted police. Many arrests were made.

—Between thirty and forty claims of the British Columbia sealers for damages, aggregating \$500,000 have been forwarded to the department of Marine at Ottawa, in compliance with the proclamation requesting claims for compensation for loss occasioned by the expulsion of sealers from Bering Sea under the *modus vivendi*.

—There was an exciting scene in the Landtag, March 28, when the new Prussian Premier, von Eulenburg, announced that the Primary Education bill had been abandoned. The Nationalists were delighted; but the Ultramontanes could not conceal their anger, and they greeted the premier's announcement with a storm of hisses.

—Refugees from the famine districts in Russia have been pouring into St. Petersburg by the thousands. The prefect quarters them upon the citizens with orders to furnish them food and shelter. The government has voted an additional sum of 60,000,000 rubles—\$45,000,000—for relief, and seems to begin to realize the magnitude of the disaster and something of its responsibility. An extensive system of public works has been planned for the benefit of the unemployed. While these things are creditable to Russia, the calamity is so great as to leave room for the help of all Christendom.

—The miseries of the persecuted Jews in Russia no tongue can describe. The decree of expulsion compels them to attempt to escape from the country. But Turkey has prohibited their immigration to Palestine, and the German emperor has issued a decree forbidding them to pass over German soil in their attempts to escape from Russia. They are shot down without mercy if they try to pass the German guards. The issuance of this decree by the emperor of Germany will arrest the progress of 400,000 Jews at the frontier, who have already started to leave Russia.

RELIGIOUS.

—It is estimated that there are nearly 500,000 Roman Catholics in Chicago.

—About one thousand baptisms have taken place on the Agra district, India, during the past year.

—Gen. Booth says the Salvation Army uniform is worn by men of all colors and in every zone on earth.

—In the mission schools of Japan more than four hundred young men and women are preparing for special Christian work.

—Serious uprisings are reported in eastern Siberia, resulting from the forced conversion of Buddhists by Russian orthodox missionaries.

—Spurgeon, it is estimated, received into his church between 15,000 and 20,000 members, and founded over fifty chapels in various parts of London.

—The Buddhists of Tomsk, not wishing to be converted to the Orthodox Greek Church, took up arms, and in several street fights seem to have had the better of the argument.

—The only country in the world which is closed against Christian missions is Chinese Tibet. The Moravians have established stations all around it. They have learned the language, and have translated the Bible into it, for use when the barriers shall be removed.

—The Methodist Church is making the discovery that much of their official work is done by the same method practiced by the politicians. They find that there are "rings" and "bosses," and that men are pledged beforehand to vote in a certain direction. The discovery makes considerable excitement.

—Mrs. Isabella Beecher Hooker has lately become a convert to Spiritualism. She claims to have received a communication from her deceased brother, Rev. Henry Ward Beecher, in which he declares that while he was on the earth he believed in Spiritualism, but did not dare to avow his belief for fear that his friends would desert him.

—The growth of religious dissent in Russia is something marvelous. There seems to be a general breaking away from the established religion; and the clergy of the Greek Church backed by the authority of the czar, are utterly unable to check the movement. It is estimated that fully one third of the population are dissenters, the Stundists alone numbering 2,000,000.

Appointments.

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

No preventing providence, I will hold a series of meetings in the hall at Onondaga, Ingham Co., Mich., commencing Sunday evening, April 3, and continuing as long as the interest may demand.

J. F. BALLENGER.

NEW ENGLAND.

THE quarterly meeting for Dist. No. 1, will be held at Slocumville, April 9, 10. Elder Porter has signified his intention of being present at this meeting. Let us lay aside our cares, and spend these days together in learning more of God. The first meeting will begin Friday evening, at 7:30.

C. H. EDWARDS, Director.

CAMP-MEETINGS AND OTHER CONFERENCE
MEETINGS FOR 1892.

DISTRICT NUMBER ONE.

MARITIME Prov., Moncton, N. B., May	11-16
New England (local meeting), "	20-30
Pennsylvania, " June	31 to June 7
New York, " "	1-13
Canada, " "	22-28
Virginia, " Aug.	16-23
Maine, " 25 to Sept. 5	6-13
Vermont, " Sept.	15-20
New England, " "	20-27
Atlantic, " "	

DISTRICT NUMBER TWO.

Tennessee River Conference, Aug.	30 to Sept. 5
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DISTRICT NUMBER THREE.

Indiana (spring meeting), May	17-23
Ohio, " "	24-30
Illinois, " June	4-7
Wisconsin, " "	14-21
Michigan, " "	20-23
Indiana, " Aug.	9-15
Ohio, " "	12-22
Illinois, " "	24-30
Illinois (southern meeting), Sept.	6-12
Michigan, " "	20-27

DISTRICT NUMBER FOUR.

Minnesota, May	31 to June 7
Iowa, June	7-14
Wisconsin, " "	14-21
South Dakota, " "	22-28
Nebraska, Aug.	30 to Sept. 6

DISTRICT NUMBER FIVE.

Missouri, Aug.	3-15
Texas, " "	10-22
Arkansas, " 25 to Sept. 5	
Colorado, " 31 to Sept. 12	
Kansas, Sept.	15-26

DISTRICT NUMBER SIX.

Central California, Last of March,	
Upper Columbia, May	17-24
North Pacific, " "	24-31
Montana, June	8-14

GEN. CONF. COM.

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.—Eighty acres of timbered land, maple, elm, bass-wood, and hemlock. Post-office and school convenient, also Seventh-day Adventist church. Price \$500. Apply to Samuel Midgley, Ely, Emmet Co., Mich.

FOR SALE.—A good farm of forty acres near a thriving town; good school privileges. For particulars, address Charles Buttles, Humboldt, Humboldt Co., Iowa.

LABOR BUREAU.

A MAN now employed as book-keeper, wants employment among Seventh-day Adventists. Is not particular as to what kind of work he does. Can give good references. Address W. W. Clement, Faribault, Minn.

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.]

IN MEMORIAM.

BY L. A. S.
(Ann Arbor, Mich.)

[Lines written in memory of Elder A. J. Cudney, missionary to the Pacific Islands, who was never heard of after his departure from Honolulu for Pitcairn Island, July 31, 1888.]

In thy surging vastness roll,
O wave of the western sea;
And with far-off isle and murmur'g shoal,
Keep thy sad mystery.

O'er thy silent caverns roll,
O wave of the western deep;
Where never the solemn church-bells toll
For the souls that thou dost keep.

Yet off to the dying gale,
When the skies are darkly hung,
Thy waters tell the mournful tale
In their mysterious tongue.

O could some mortal ear
Those mystic words perceive,
'T would learn a tale we fain would hear,
Yet fain would not believe!

For softly the breezes play
O'er the distant tropic shore;
But one whom they have borne away
Hath come to us no more.

And the ocean's league-long face,—
Calm-smoothed or tempest-tossed,—
Reveals to us no sign or trace
Of that which we have lost.

And how, or when, or where,
No mortal voice hath said,
Save to the winds which wandering, bear
The message of the dead!

Where the balmy days are bright
With spring's perpetual smile,
There rises on the mariner's sight
A lone historic isle.

And o'er that isle a ray
Of heavenly light had shone,
With brightness brighter than the day,
From the eternal throne.

And in their fair retreat,
Old age and smiling youth
Did wait with longing eyes to greet
The messenger of truth:

Whom by the western shore,
We bade a long farewell;
Nor knew that he should come no more
His mission's tale to tell.

The ocean waste was bright,
By cloudless skies hung o'er;
And the billows slowly from our sight
His tiny vessel bore.

Till like some bird descried
Floating white-winged in air,
It seemed to sail above the tide
On the wafting wings of prayer.

And fresh the favoring breeze
From its cloudy covert blew,
And lightly toward the southern seas
The fragile vessel flew.

But eyes that did hopeful wait
For the vision so far before,
Saw not the shadowy hand of Fate,
That hung the voyage o'er;

Saw not the fateful hour
Which out of the dark drew nigh;
To rouse the ocean's slumbering power,
And the demons in the sky.

Till the sun's last, lingering rays
Shone dim on a tossing sail;
And night shut out the mariner's gaze
Across the billows pale.

And when in the far-off East,
Shone again the light of dawn;
The winds were calm, the storm had ceased,—
But the glimmering sail was gone!

And still with expectant eye
The island climbed the height,
But ever the days and weeks went by
Without the looked-for sight.

And still sad hearts at home
Sought news from the voyage heard;
But ever the many days did come
Without the welcome word.

O bark that o'er the waste
Thy perilous path didst keep,
Thy fragile prow too boldly faced
The surges of the deep!

And thou, that o'er the wave
That fragile bark didst bear,
Too rashly did thy spirit brave
The perils lurking there!

Thy hand no more is strong,
Thy voice that oft was heard
To plead before the listening throng,
Speaks not the sacred word.

No more shall tread thy feet
The sands, thine ear no more
Shall hear the waves of ocean beat
Upon the sounding shore.

Thy plans, thy hopes were bright;
Alas! the setting sun
That shone upon the verge of night,
Beheld thy labors done!

Thy work is o'er; thine eyes,
That pierced the distance through,
Shall ne'er behold the island rise
From out the spreading blue.

Breathe, O thou winds, a sigh,
For hope no more intrudes,
To search with ever longing eye
The ocean solitudes.

Yet blest the sleeping are;
Life's evil tide to stem
They strive no more, and from afar
Their works do follow them.

* * * * *
In thy surging vastness roll,
O wave of the western sea;
But a Voice shall break thy long control,
And call thy dead from thee!

RICE.—At Longmont, Colo., March 18, 1892, of chronic gastritis, Sylvester Rice, aged 51 years, 2 months, and 25 days.
J. D. PEGG.

PRESCOTT.—At North Berwick, Maine, Feb. 13, 1892, Amos Prescott, formerly of Bristol, Vt., aged 85 years, 2 months, and 7 days.
J. L. PRESCOTT.

AUBREY.—At Pacific, Mo., Maggie A. Aubrey, aged 4 years, 4 months, and 6 days. Remarks by the writer from 1 Cor. 15: 42-44.
GEO. M. ELLIS.

ADSLT.—At Hornby, Steuben Co., N. Y., March 10, 1892, after a protracted illness, Martin Adslt, aged 89 years, 8 months, and 10 days. Discourse by the writer.
J. W. RAYMOND.

NICHOLS.—Of heart-disease, Feb. 11, 1892, at Empire, Lee-lanaw Co., Mich., Louisa Nichols. Comforting remarks were made by C. D. Pool (Presbyterian), from John 14.
H. S. CHASE.

WEIMER.—At Union City, Ind., Feb. 28, 1892, Leah Welmer, wife of John S. Welmer, aged 75 years, 4 months, and 22 days. The funeral services were conducted by Elder Peter Miner (German Baptist Reformed).
L. F. ELLIOT.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* At'nt'do Express.	† Eve'g Express.	† Eve'g Accom'n
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City.....	9.10	11.10	2.00	4.45	am 12.25	11.20	7.00
Niles.....	10.20	pm 12.45	2.52	5.50	1.45	am 12.25	8.35
Kalamazoo.....	12.00	2.20	3.55	7.04	3.37	2.00	pm 10.05
Battle Creek.....	pm 12.55	2.50	4.25	7.37	4.29	2.45	7.53
Jackson.....	3.05	4.30	5.52	8.62	6.25	4.20	9.45
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	5.45	10.55
Detroit.....	6.15	6.45	7.20	10.45	8.20	6.15	am 12.00
Buffalo.....	am 3.00	am 3.00	am 3.00	am 3.00	am 3.00	am 3.00	am 3.00
Rochester.....			5.50	9.55	8.10		10.00
Syracuse.....			8.00	12.15	10.20		am 1.00
New York.....			pm 3.45	pm 8.50	am 7.00		7.45
Boston.....			5.40	11.05	10.45		10.45
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Express.	† Eve'g Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 3.00	pm 6.45			
New York.....	10.30	4.30	6.00	9.15			
Syracuse.....	pm 7.30	11.35	am 2.10	am 7.20			
Rochester.....	1.25	4.20	5.50	9.05			
Buffalo.....	pm 11.00	11.00	2.20	5.30	11.50	am 8.45	
Suspension Bridge.....			3.15	6.25	pm 12.50		
Detroit.....	am 3.20	am 7.40	9.05	pm 1.20	9.15	pm 4.45	pm 8.00
Ann Arbor.....	9.35	8.40	9.55	2.15	10.32	5.52	9.18
Jackson.....	11.25	9.40	10.58	3.17	12.01	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.02	4.25	am 1.20	8.47	am 12.05
Kalamazoo.....	2.17	11.55	12.39	5.00	2.22	pm 9.30	1.07
Niles.....	4.15	pm 1.12	1.43	6.17	4.15	7.40	9.10
Michigan City.....	5.57	2.14	2.45	7.20	5.35	8.55	4.30
Chicago.....	7.55	3.55	4.30	9.00	7.55	11.15	6.50

*Daily. †Daily except Sunday. ‡Daily except Saturday.
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 A. M., arriving at Niles at 10.05 A. M., daily except Sunday.
Trains on Battle Creek Division depart at 8.03 A. M. and 4.35 P. M., and arrive at 12.40 P. M. and 7.00 P. M., daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00 am 9.00 pm 7.00	Boston.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	New York.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Buffalo.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Niagara Falls.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Boston.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Montreal.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Toronto.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Detroit.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Port Huron.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Port Huron Tunnel.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Lapeer.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Flint.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Bay City.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Saginaw.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Durand.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Lansing.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Charlotte.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	BATTLE CREEK.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Vicksburg.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Schoolcraft.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Cassopolis.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	South Bend.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Valparaiso.....	am 6.15 pm 9.25
pm 3.00 am 9.00 pm 7.00	Chicago.....	am 6.15 pm 9.25

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

WHAT MORE DO YOU WANT?

SHORTEST line, fastest time, low rates, Union Depots, Pullman Dining and Sleepers, fine scenery and perfect service on the Union Pacific to all points west.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 5, 1892.

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CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

Lines from two leading telegraph companies, the Western Union and the Postal Telegraph, now run into the editorial rooms of the REVIEW Office, and brother M. B. Duffie, who is an experienced operator, and who now has a desk in said rooms, has charge of the matter of receiving and despatching messages.

The English language is unfortunately so constructed that a single letter will often reverse the meaning of a sentence and change a true statement into the worst error. In Elder Butler’s article last week, p. 202, 1st column, 14th line from bottom, the lack of one type makes it read, “And blood of beasts has ever since been efficacious,” whereas it should read, “And blood of beasts has never since been efficacious.”

The quarterly occasion, April 2, was a good day for the church in Battle Creek. Brother A. O. Tait gave in the forenoon in the Tabernacle, a plain and pointed discourse on so working for Christ, being willing to go at his bidding, living the truth in preference to merely talking it, and so dedicating ourselves to his cause and service that he may say to us at last, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” In the afternoon the congregation was separated into seven divisions, and the list of between eight and nine hundred members of the Battle Creek church was read, when all present took part, and many of the more than two hundred absent members were reported by friends. In the evening the ordinances were celebrated. A larger company, we think, participated than ever before. It was an excellent season.

WORTHY OF NOTE.

A FEW days since an individual in this city sent a copy of the “Prophetic Scar,” one of our new tracts, to an Episcopalian minister in California. The latter read the same carefully and wrote to the sender to the effect that he had long been convinced that the awakening in 1844 was God’s work. He also inclosed in the letter a list of prominent ministers and others in different parts of the country with the request that one of the tracts should be mailed to each of them, sending at the same time money enough to pay for the tracts and the postage on them.

Incidents like these are encouraging, since they furnish evidence that even in the Orthodox churches there is a class of ministers who are believers in the near advent of our Lord. How numerous this class may be, it is impossible to tell. It may be that as time advances, we shall be as much surprised at the greatness of their numbers as Elijah was when he learned that there were 7,000 men in Israel who had not bowed the knee to Baal.

MISTAKEN IDENTITY.

In the *Interior* of March 17, appeared the following paragraph:—

“We should be sorry to meet at the bar of eternal judgment the charge which must confront the Seventh-day Adventists of this age. While millions of Christians are joined together to save, if possible, to the workingman and the home one sweet day of rest and worship, the Adventists have publicly joined the forces who are trying to break down the last barriers which surround the Christian Sabbath. In a late number of their leading publication they say that it were better to have no day of rest and religion than to have any other hours than those upon which they have themselves decided. With such people argument is vain.”

Knowing that none of our papers had ever published any sentiments of this kind, we immediately wrote to the *Interior* to know what paper it was that had published such statements, and at what date. After a few days the answer came that it was the *Outlook*, published, they believed, at Alfred Center, N. Y. But the *Outlook* is not a Seventh-day Adventist paper at all, but a Seventh-day Baptist paper, and it is not published at Alfred Center, but at Room 100, Bible House, New York City. We have no idea that the *Outlook* gave utterance to such sentiments as are attributed to it. But we call attention to the matter only to say that, whether it did or not, the *Interior*, before launching out in such a wholesale charge, ought to know the difference between Seventh-day Adventists and Seventh-day Baptists, so as to avoid the mistake of charging the wrong party. There is one paper in this country which would not be caught tripping in this manner, and that is the *Independent* of New York.

UNLAWFUL FOR TRAINS TO BREAK DOWN ON SUNDAYS.

THEY are getting so strict in Atlanta, Ga., in regard to Sunday, that recently, when a train was unable to reach that city until 8 A. M., Sunday morning, on account of a break-down, the trainmen were arrested for Sunday labor, and the case was decided against them. The railroad is talking of appealing the case to the higher courts.

When these Sunday laws get into good working order, we will see that even break-downs on railroads cannot be placed among works of necessity or charity.

A. O. T.

SUNDAY ARRESTS IN TENNESSEE.

MOST of our readers have doubtless noticed the reports that five of our brethren have been indicted in Tennessee for Sunday labor. We have written to the brethren, and have just learned the particulars in the case.

They state that the papers have been issued and are now in the hands of the sheriff, who makes the arrests, but, as yet, the papers have not been served on the individuals so indicted. They say that they are liable to be arrested any day and called before the courts to answer for their action in this matter. Doubtless these arrests have been withheld for some time to see what course the trial of brother King would take, but now that that matter is at rest in consequence of brother King’s death, they seem to be planning another lot of Sunday arrests.

We have long been expecting these things, and it certainly is becoming apparent to every one who is watching the trend of public sentiment, that the fulfillment of the prophecy of Revelation 13 is rapidly drawing to an issue. The great question for us at this time is to have that connection with Christ, that will enable us each to stand in our place and do our part as the conflict draws on.

A. O. T.

S. D. A. PUBLISHING ASSOCIATION.

Thirty-second Annual Meeting of the Stockholders

THE Seventh-day Adventist Publishing Association will hold its thirty-second annual session (first annual session under new charter) in Battle Creek, Mich., on Thursday, April 28, 1892, at the Tabernacle, at ten o’clock, A. M., for the election of a Board of Trustees for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present, has the privilege of selecting and empowering some one, if he has not already done so, to represent him or her by proxy. Blank forms for proxy will be sent to any who may request it.

C. ELDRIDGE,
U. SMITH,
A. R. HENRY,
F. E. BELDEN,
H. LINDSAY,
DAN. T. JONES,
O. A. OLSEN,

Trustees.

LITERARY NOTICES.

DUE PROCESS OF LAW.

THE REVIEW AND HERALD has just issued a new pamphlet of 150 pages, entitled, “Due Process of Law and the Divine Right of Dissent,” by Alonzo T. Jones. Whether Christianity is part of the common law of this country receives particular attention. Upon this point the decisions of the courts of several States are cited to prove that Christianity does not hold any such relation to the common law. The positions taken upon the subject of religious liberty by the fathers of our country are quite fully stated, and some of the infractions of this liberty which have already taken place are pointed out. Especial attention is given to the trial of the late R. M. King of Tennessee for working on Sunday, the latter part of the book being a review of Judge Hammond’s decision in that case.

The book is one that thinking people everywhere cannot fail to be interested in, and our people should give it a wide circulation. Price, 10 cents. Address REVIEW AND HERALD, Battle Creek, Mich.

GOD’S PEOPLE IN ALL TIMES.

THIS is the title of a large and handsomely gotten up work of 733 pages, in two parts, bound together, which has been sent us by the publisher, H. H. Hardesty of Richmond, Va., Louisville, Ky., Knoxville, Tenn., and Toledo, Ohio. The book is quite fully equipped with maps, illustrations, charts, etc., and is a review of the people of God from the earliest age, and brings into prominence many humble sects which have been ignored by many church historians. Part first is devoted largely to the consideration of Old Testament themes, under the headings: “The Bible Verified,” “Religions of the World in all Ages,” “The Ancient Jews,” “The Temples of Jerusalem,” “Job—His Temptation and Vindication,” “The Life and Labors of Our Saviour,” St. Paul, the apostles, etc.

Part second, under the heading, “The Rise and Growth of Protestantism,” considers the persecution of God’s early people by the means of the Inquisition for the correction of so-called heretics, with biographical sketches of the early martyrs. Among the different sects considered are the Seventh-day Baptists, Moravians, Swedenborgians, Quakers, Mennonites, accompanied in many instances by a biographical sketch and photograph of the founder. The chapter devoted to the Seventh-day Adventists was furnished by the editor of this paper, by request of the publisher. It occupies four pages, giving their origin, progress, and principles, and closing with a biographical sketch of Elders James White, Joseph Bates, and J. N. Andrews. The concluding pages give the origin and growth of Sunday-schools, with a full-page portrait and biographical sketch of Robert Raikes, the founder of Sunday-schools. The work concludes with a chapter on “The Christian Outlook,” in which the lives of many who have given themselves to the work of the gospel are brought into personal review.

We consider it upon the whole a very desirable work, and a valuable acquisition to the library.

For prices, terms, etc., address the publisher as above.