

The Advent Review and Herald

HOLY BIBLE IS THE FIELD 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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NIGHT, THEN DAY.

BY ELDER M. C. WILCOX.
(Oakland, Cal.)

"Weeping may endure for a night, but joy cometh in the morning." Ps. 30:5.

Once more the light of rising sun
Illumes the day,
The race of darksome night is run,—
Soon fled away.
And day, bright day, has dawned at last,—
The welcome day!
The gloomy shadows all are past,
Yea, gone for aye.

That night will come here nevermore;
'Tis gone forever;
Again upon time's changing shore,
It beats, no, never.
Another night may come in course
With shadows deep,
The tempests rage, the winds howl hoarse,
And sad clouds weep:

But day, bright day, again succeeds
To darksome night,
For night, dark night forever leads
To day so bright.
'T was so when on creation's morn
Creator spoke:
"Let there be light; let there be dawn,"
And bright day broke.

But broke from what, what did precede?—
It broke from night.
O child of care, the lesson heed,
First dark, then light.
Sad sorrow now may be thy state,
Pain with thee stay,
But there will come, though it seem late,
Glad painless day.

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.

SANCTIFICATION THROUGH THE TRUTH.

BY MRS. E. G. WHITE.

It is through the truth, by the power of the Holy Spirit, that we are to be sanctified,—transformed into the likeness of Christ. And in order for this change to be wrought in us, there must be an unconditional, whole-hearted acceptance of the truth, an unreserved surrender of the soul to its transforming power.

Our characters are by nature warped and perverted. Through the lack of proper development they are wanting in symmetry. With some excellent qualities are united objectionable traits, and through long indulgence wrong tendencies become second nature, and many persons cling tenaciously to their peculiarities. Even after they profess to accept the truth, to yield them-

selves to Christ, the same old habits are indulged, the same self-esteem is manifested, the same false notions entertained. Although such ones claim to be converted, it is evident that they have not yielded themselves to the transforming power of the truth.

These things are not only harming their own souls, but are misleading others, who look to them as representatives of the truths which they profess to believe. Here we may see why some of our ministers as well as laymen have not greater power. They have not made an entire surrender to God. They do not realize the sinfulness of clinging to their own ways, following their own ideas, which are crude and narrow, and without symmetry. They hold tenaciously to the theory of the truth, and try to present it to others, but it is so beclouded by their own peculiarities that its brightness is obscured; it appears unattractive, and too often is refused.

Those who accept unpopular truth must receive it in the face of many opposing influences. Tradition, custom, and prejudice barricade their souls against the light. The advocates of truth must give evidence in their own character of its reforming, transforming power, or their labors will have little effect.

Again: those who do accept the truth naturally expect that the one who presents it to them is right in his ideas of general principles and of what constitutes Christian character. When associated with him, they incline to do as he does. If his practices are wrong, they almost imperceptibly become partakers of the evil. His defects are reproduced in their religious experience. Often, through their love and reverence for him, some objectionable feature of his character is even copied by them as a virtue. If the one who is thus misrepresenting Christ could know what harm has been wrought by the faults of character which he has excused and cherished, he would be filled with horror.

All who receive the truth are to stand as its representatives and advocates; the same responsibility rests in a degree upon all members of the church, whether ministers or laymen. Every soul who receives the truth should make the fullest possible surrender of himself to God,—a surrender represented as falling upon the Rock and being broken. Our old habits, our hereditary and cultivated traits of character, must all be yielded to the transforming power of Christ if we would become vessels unto honor, meet for the Master's use, prepared unto every good work.

As the Comforter shall come, and reprove you of sin, of righteousness, and of judgment, be careful lest you resist the Spirit of God, and thus be left in darkness, not knowing at what you stumble. Be willing to discern what it shall reveal to you. Yield up your self-will, the long idolized habits peculiar to yourself, that you may receive the principles of truth. Thus you become a branch of the True Vine, and you will not bear wild grapes or thorn-berries, but rich clusters of precious fruit, just like that which grows upon the parent stock.

Said Christ, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Why prune the branch

that is already bearing fruit? Because its tendrils are fastening upon earthly rubbish, too much of its strength has gone to the growth of the stem and leaves, and too little to the production of fruit. The vine must be cut away, the tendrils that bind it earthward must be severed. It must be rightly directed. Then it will produce more fruit, and of more precious quality.

John says, "The light"—Christ—"shineth in darkness," that is, in the world, "and the darkness comprehended it not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The reason why the unbelieving world are not saved is that they do not choose to be enlightened. The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices, they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again.

The command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," would never have been given, if every provision had not been made whereby we may become as perfect in our sphere as God is in his. We are to be ever advancing from light to a greater light, holding fast what we have already received, and praying for more. Thus we shall never be left in darkness.

Let none feel that their way needs no changing. Those who decide thus are not fitted to engage in the work of God, for they will not feel the necessity of pressing constantly toward a higher standard, making continual improvement. None can walk safely unless they are distrustful of self, and are constantly looking to the work of God, studying it with willing heart to see their own errors, and to learn the will of Christ, and praying that it may be done in and by and through them. They show that their confidence is not in themselves, but in Christ. They hold the truth as a sacred treasure, able to sanctify and refine, and they are constantly seeking to bring their words and ways into harmony with its principles. They fear and tremble lest something savoring of self shall be idolized, and thus their defects be reproduced in others who confide in them. They are always seeking to subdue self, to put away everything that savors of it, and to supply the place with the meekness and lowliness of Christ. They are looking unto Jesus, growing up into him, gathering from him light and grace, that they may diffuse the same to others.

The truth, the grace of Christ, received into the soul never rests content with its own existence. It is always gathering, diffusing, and increasing by diffusing. It is an active, working principle.

As long as there are sinners to be saved, grace and love and truth are seeking for them. Jesus said: "I, if I be lifted up from the earth, will draw all men unto me." We are to be laborers together with him; but our work is to lift up Christ. He alone can draw men unto him.

Never think that even when you do your best, you are, of yourself, capable of winning souls to Christ. You must cultivate the habit of discerning a power beyond that which can be seen with human vision,—a power that is constantly at work upon the hearts of men. When you approach the stranger, when you stand face to face with the impenitent, the afflicted, the soul-needy, the Lord is by your side if you have indeed given yourself to him. He makes the impression on the heart. But you may be the instrument for his gracious work. You cannot reach hearts with a mere form of words, a parrot-like repetition of set phrases. What you say must be the expression of a personal experience: If you cheer hearts with words of courage and hope, it will be because the grace and love of God are to you a living reality. It is God's impress that these souls are to receive, not your own. But if the worker has not himself been refined, transformed, he cannot present the truth with a freshness, a force, a power, that awakens responsive feelings in those who hear the word of life.

It is true that some will be found who will accept the truth on its own merits, notwithstanding the defects of the one who presents it to them. Though himself unsanctified in heart, he may bring forward conclusive evidence in favor of the truth; and those upon whose hearts the Spirit of God has been moving, leading them to hunger and thirst for truth, will by the same Spirit be led to accept the truth when it is presented. It was not the man who made the impression, but the Comforter, the Spirit of truth, that Christ promised to send, to lead his disciples into all truth. But how much more might be accomplished in winning souls, if all who present the truth were instruments for the working of the Spirit of God.

Those to whom the message of truth is spoken, seldom ask, "Is it true?" But, "Who are the men that present these doctrines?" They judge of the truth by the character of its advocates. Multitudes estimate it by the numbers who accept it; and the question is often asked, as of old, "Have any of the rulers or of the Pharisees believed?" We cannot boast of large numbers, or of the patronage of the wealthy, or the great in the world's estimation. Here is not the source of our strength. God declared to Israel, through Moses, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." The advocates of truth must hide in Jesus; he is their greatness, their power and efficiency. They must love souls as he loved them, be obedient as he was, be courteous, full of sympathy. They should war with all their power against the least defect of character in themselves. They must represent Jesus. In every act let him appear.

Both in the popular churches and in the world there is a misconception of our faith. Many false reports are circulated, many charges are brought against those who keep the commandments of God, which the world and the church are trampling under their feet. But if the teacher of truth is in close connection with God, the Lord himself will work upon minds, and impress them with the force of truth. The very best work that we can do is to come as close to the people as possible, and reveal in life and character the work wrought upon our own souls by the Spirit of God.

The teacher of truth will have a far-reaching influence, an influence that will be a savor of life unto life, or of death unto death. The precepts he advocates, he is under the most sacred obligation to obey. All the principles of truth must be brought into his life and character. Then precept and practice will harmonize.

"These things have I written unto you," said Jesus, "that in me ye might have peace"—peace in Christ, peace through belief of the truth. The Comforter is called the Spirit of truth because there is comfort and hope and peace in the truth. Falsehood cannot give genuine peace; this can be received only through the truth. We need heavenly culture and refinement. Under all circumstances we should manifest Christian sympathy and politeness. Daily we should send our supplications to heaven for divine grace and power. We must put away selfishness, and seek the heavenly adornment of a meek and quiet spirit, in the sight of God of great price.

Jesus prayed that his followers might be one; but we are not to sacrifice the truth in order to secure this union, for we are to be sanctified through the truth. Here is the foundation of all true peace. Human wisdom would change all this, pronouncing this basis too narrow. Men would try to effect unity through concession to popular opinion, through compromise with the world, a sacrifice of vital godliness. But truth is God's basis for the unity of his people.

Sanctification, unity, peace,—all are to be ours through the truth. The belief of the truth does not make men gloomy and uncomfortable. If you have peace in Christ, his precious blood is speaking pardon and hope to your soul. Yea, more, you have joy in the Holy Spirit, through accepting the precious promises.

Jesus says, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." "Therefore the world shall not overcome you if you believe in me. It is a world that I have conquered. Because I have overcome, if you believe in me, you shall overcome, and have eternal life."

All that Jesus has promised, he will fulfill; and it is greatly dishonoring to him for us to doubt him. All his words are spirit and life. Accepted and obeyed, they will give peace and happiness and assurance forever. "Not as the world giveth, give I unto you." Christ declares that he has given us peace; it belongs to us. And he has spoken these things, that in him we may have that which through infinite sacrifice he has purchased for us,—what he holds as ours. This peace we need not seek in the world, for the world has it not to bestow. It is in Christ. He will give it, in spite of the world, notwithstanding its threats and decrees, its alluring, deceiving promises.

In the presentation of truth the great lessons essential to success are to be learned, not from human authors, but from Christ. The teachings of men may be a help to the worker, but not till he has learned in the school of Christ the lesson, "Without me ye can do nothing." It is while you are humbling yourself in the sight of God that he is lifting you up. By beholding him, you will become changed into his likeness, and thus you will manifest the Christ-like graces that prove you to be one with him.

Of the Comforter it is written, "He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Through the Holy Spirit, Christ will open more clearly to those who believe on him that which he has inspired holy men to write concerning the truth. When the Saviour prayed, "Sanctify them through thy truth," he added, "Thy word is truth." The teachers of the truth need to search the word with great diligence. As represented in the Saviour's parable, they are to dig for the truth as for hid treasure, that the precious jewels may be discovered and revealed to others. But the pearls of truth found in the Scriptures can be discerned only by the eye of faith. "The pure in heart shall see God." They can hear his voice, and discern his love.

Jesus says, "I am the way, the truth, and the life." "I am that ladder which Jacob saw, the base of it resting firmly upon the earth, while the topmost round reaches to the throne of God.

I am the light that shines upon every soul who climbs up by me. I am the life, inspiring with faith and love as you move onward and upward."

All truth is found in Christ. "Ye are complete in him." Satan is continually seeking to turn minds away from Christ. Through his devices, man has been exalted, and has received confidence and honor that belong only to God. The people have looked to men for wisdom, instead of looking to God. And in order to save man from ruin, God has been compelled to let him see his own weakness by withdrawing, in a great measure, the Holy Spirit from him.

While Christ is everything to us, while our salvation depends upon him, and it is only by beholding him that we can hope to be transformed, why is it that so little is said about him, even by those who profess to preach his word?

"Show us the Father," said Philip, "and it sufficeth us." Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." I am "the brightness of his glory, and the express image of his person." You can know God by knowing me. It is the preaching of Christ and him crucified that melts and subdues the soul. Only by presenting the truth as it is in Jesus will our work be effectual in reaching the hearts of men.

Lift up Jesus, you that teach the people. Lift him up in exhortations, in sermons, in songs, in prayer. Let all your efforts be directed to pointing souls, confused, bewildered, and lost, to "the Lamb of God, which taketh away the sin of the world." Bid them look and live.

REMARKABLE ANSWERS TO PRAYER.

BY * * *
(Battle Creek, Mich.)

WE are in receipt of a letter from Mrs. M. C. Connerly, of Lebo, Coffey Co., Kans., describing her recovery from sickness in answer to prayer. She had been ill for twenty-eight months, and for more than a year had been confined to her bed. Hearing that God's healing power was being manifested at the camp-meetings held by Seventh-day Adventists, she believed that if she could attend one, she would be healed. Through the kindness of friends she was enabled to attend the camp-meeting held at Topeka, Kans. She was unable to walk, and had to be carried like a child, to and from the cars to the camp-ground. She was prayed for, and soon received sufficient strength to walk short distances. Since then she has steadily improved in health and strength, and is now doing her own house work. She closes her letter by saying, "To God be all the praise!"

Mrs. J. A. Carter of West Holland, Vt., writes that she has a son who is a commercial traveler and resides in Denver, Colo. He always writes often to his parents. Last summer he suddenly ceased to write. His mother felt certain he was sick. She took it to the Lord in prayer. When the fourth week had nearly passed, and no word had been received from her son, her anxiety was greatly intensified, and she passed nearly all of one night in prayer to God. She rose in the morning greatly depressed, but all at once a voice seemed to say to her, "All will be well." Immediately her burden was lifted, and she felt the assurance that her prayers were heard, and that her request would be granted. Four days later she received a few lines from her son's wife, saying that her husband had been very ill with fever three weeks. The fever had turned, and he was better. He made rapid recovery, and was soon at work again. Before she slept that night, she wrote to them her experience during her son's sickness, and asked them with her to give thanks to God who had heard and answered prayer.

—Trust him little who praises all, him less who censures all, and him least who is indifferen about all.—*Lavater.*

OUR REWARD.

BY GEO. E. PRICE.
(Butternut Ridge, N. B.)

DULL and dead earth's brightest picture,
To the glories yet unseen,
To the beauteous surroundings
That eternity will bring:
Faint the beauties all about us,
To the Eden fields renewed,
When the Majesty of heaven
Has to earth his palace moved.

Then our God will tabernacle
With his children all around,
Death no more their ranks invading,
And no pain will e'er be found;
Every want will be requited,
All friends there we wish to see,
No regrets and no vain longings,
Come with immortality.

O, we long for that blest country,
With its golden, jewelled dells;
And for that eternal summer,
That no wintry mist dispels,
Long for that eternal freedom
From the tendency to sin,
When is stamped on all about us
Purity without, within.

Hunger never more shall vex us,
Nor the sun have power to smite,
But beside those living waters,
Clothed in garments pure and white,
The all-gracious One to guide us,
Ne'er such honor known before,
Tears from weeping faces wiping,
We rejoice forevermore.

Angel's anthem never pealeth,
Angel's harpstrings never move
To such songs as we shall utter
Who have felt redeeming love;
They have never felt the gladness,
Never such sweet rest have known
As shall we, when care and sorrow
And all weary toil have flown.

When upon the crystal surface
Of the great transparent sea,
We shall sing our Saviour's praises
And the song of victory,
Ours shall be far richer music;
Ours shall be the louder peal,
For we've felt the love of Jesus,
As no other can reveal.

O'er the latter-day delusions,
Strong and dark by Satan laid,
With the beast and with his image,
Which the great of earth have made,
We can claim eternal triumph,
And no scene so well can tell
The almighty power of Jesus,
Or the awful rage of hell.

Yet to sweeter, softer accents
We can tune our songs of love,
Praising all the matchless beauties
That upon our spirits move;
For throughout eternal ages,
Love, sweet love shall be our song,
And to tell of all his goodness,
Heaven's glad day is none too long.

WHO CHANGED THE SABBATH?

BY E. E. FRANKIE.
(Rock Hall, Md.)

SUNDAY—Are we justified in keeping this day, in preference to God's ancient and time honored memorial of creation, the seventh day (Saturday)?

There is only one source to which the consistent Protestant can go for a reply, and that is God's word.

Dr. Dowling has truly said:—

The Bible, and the Bible only is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant, how early a doctrine originated, if it is not found in the Bible. . . . Hence if a doctrine be propounded for his acceptance, he asks, Is it found in the inspired word? Was it taught by the Lord Jesus Christ or his apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it springs from the fertile brain of some modern visionary of the nineteenth. If it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed.

The prevailing idea is that Christ or his apostles changed the day. But we find the Bible silent on this point. We find that Christ himself kept

the seventh-day Sabbath. Luke 4:16, 31. The early Christians kept it after the crucifixion. Luke 23:56. Paul preached to Jews and Gentiles on the Sabbath day. Acts 18:4; 13:42. We search in vain for one passage in the Scriptures of truth, which sanctions Sunday or first-day-of-the-week observance.

The greatest obstacle in the way of the Sunday institution is the law of ten commandments. Sunday cannot be supported by that law, the fourth precept of which says, "the seventh day is the Sabbath," and to abolish the law would be to abolish the very foundation of the government of God. The leading Protestant denominations agree that the ten commandments are still in force.

The Methodist Discipline, Art. 6, says:—

No Christian whatever is free from the obedience of the commandments which are called moral.

The Baptist Church Manual, Art. 12, says:—

We believe that the law of God is the eternal and unchangeable rule of his moral government.

The Presbyterian Confession of Faith, Art. 5, says:—

The moral law doth forever bind all, as well justified persons as others to the obedience thereof. . . . Neither doth Christ in the gospel in any way dissolve, but much strengthen this obligation.

Dwight's Theology, a Presbyterian work, Vol. IV, page 120, says:—

The law of God is and must of necessity be unchangeable and eternal.

Thus we find the three great denominations of Protestantism agree that God's law of ten commandments is "unchangeable," and yet by their practice of keeping Sunday, they virtually admit that it has been changed. For surely a change of the Sabbath would involve a change of the fourth commandment of that law.

Hear these words from Bishop Mallalieu of the Methodist Church, when addressing a class of young men about to enter the ministry:—

Perfection involves the idea of good works and obedience to the ten commandments, emphatically the ten commandments. You will never get a perfection unless it is the Devil's perfection, that will admit you to preach anything that is not found in those.—Reported in Oil City Blizzard, Sept. 13, 1890.

And yet we know Sunday is not found in the ten commandments. Remembering this, let the reader draw his own conclusion from the bishop's words.

Having found that the Bible sustains no change of the Sabbath, we turn in vain to history and the leading authorities of these great denominations for Sunday sacredness.

Buck's Theological Dictionary, a Methodist work, says:—

Sabbath in the Hebrew language signifies rest, and is the seventh day of the week, . . . and it must be confessed that there is no law in the New Testament concerning the first day.

The Watchman, a Baptist paper, says in reply to a correspondent:—

The Scripture nowhere calls the first day of the week the Sabbath. . . . There is no scriptural authority forso doing, nor of course any scriptural obligation.

Dwight's Theology, Vol. IV, page 401, says:—

The Christian Sabbath (Sunday) is not in the Scripture, and was not by the primitive church called the Sabbath.

Rev. Geo. Hodges, who preaches in one of the largest churches in Pittsburgh, Pa., writing for the Pittsburgh Dispatch, says:—

The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal to one, or the seventh mean the first, nor Saturday mean Sunday. . . . The fact is that we are all Sabbath breakers, every one of us.

It is evident that Sunday cannot in any manner be identified with God's holy and sanctified rest day of the fourth commandment, and therefore is only a man-made institution. Now to history.

Neander, who is admitted by all to be the greatest and most reliable church historian, says:—

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday.—Rose's Neander, page 186.

But the question is asked, Who changed the Sabbath? In Dan. 7:25 we read of a power which all Protestant commentators agree is the papacy, or Roman Catholic power. We read in the verse named, "He shall think to change times and laws," meaning of course the times and laws of God, and it was this power which has been tampering with God's holy Sabbath, the only times in his law, and they haunt it in the face of Protestants as a token or mark of their authority in other traditional matters.

The following are three letters from Cardinal Gibbons of Baltimore, the highest authority of the Catholic Church in this country.

The first was written to Mrs. Mary J. Stavelly of Edesville, Md., and is as follows:—

Cardinal's Residence,
Baltimore, Md., Feb. 18, 1892.

Dear Mrs. Stavelly:—

In the old law, that is, before the coming of Christ, the Sabbath, the last day of the week, was the day of rest. In the new dispensation, that is, after the coming of Christ, the day of rest was changed from the last to the first day of the week, namely, Sunday. The church, the mouthpiece and representative of Jesus Christ, made the change.

The reason of the change is this: Sunday is the day upon which Christ rose from the dead, and is the day also upon which the Holy Spirit descended upon the apostles. Sunday is therefore the day upon which two of the most important events of our church took place. Hence it was deemed most appropriate by the church, that this should be the day set apart for rest and religious exercises, rather than the Sabbath, or seventh day, which had been observed in the old law.

Yours respectfully,

WM. A. REARDON.

The following letter was written to Mr. John R. Ashley of Rock Hall, Md., and is more to the point:—

Cardinal's Residence,
Baltimore, Md., Feb. 25, 1892.

John R. Ashley, Esq.

DEAR SIR: In answer to your first question, directed by the Cardinal to the reply to your letter, I will say:—

(1) Who changed the Sabbath?

Answer.—The Holy Catholic Church.

(2) Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?

Ans.—The Protestants are following the custom introduced by the holy Catholic Church.

(3) The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only.

I am, faithfully yours,

C. F. THOMAS, Chancellor.

The following letter from Cardinal Gibbons also, to the writer, bears on the same point:—

Cardinal's Residence, 408 N. Charles St.,
Baltimore, Md., Oct. 3, 1889.

DEAR MR. FRANKIE: At the request of his Eminence, the Cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following, not the Bible, which they take as their only rule of action, but the tradition of the church. I defy them to point out to me the word "Sunday" in the Bible; if it is not to be found there, and it cannot be, then it is not the Bible which they follow in this particular instance, but tradition, and in this they flatly contradict themselves.

The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They cannot prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition and are therefore weekly contradicting themselves.

Yours very sincerely,

W. A. REARDON.

Some time since, the writer saw a printed sermon by Father Enright, a Catholic priest who has charge of Redemptorist College, Kansas City, Mo., offering \$1,000 for Bible proof for Sunday keeping. The writer took the liberty to write him, and received the following letter over his signature:—

Jan. 11, 1892.

DEAR FRIEND: Your letter reached me only a few days ago. The paper you speak of I've not seen. My words were, "I have repeatedly offered \$1,000 to any one

who can prove to me from the Bible alone, that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, Remember that thou keep holy the Sabbath day. The Catholic Church says, No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week. And lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church."

Excuse delay in answering,

Yours respectfully,

T. ENRIGHT, Css. R.

Lock Box 75, Kansas City, Mo.

The writer wrote to Archbishop Ryan, stating Father Enright's position, and received the following reply:—

Archdiocese of Philadelphia,
Chancellor's Office, 225 North 18th St.,
Philadelphia, Pa.

Mr. E. E. Franke.

DEAR SIR: Of course Father Enright is correct. There is not a word in the New Testament about Christ's changing the day. On the contrary, he always observed the Sabbath, the seventh day.

Consult any Catholic work that has a chapter on Tradition, and you should find what you need.

The church alone is authority for the transfer from Saturday to Sunday.

Truly Yours,

IGN. F. HOOSTMAN, Chancellor.

The foregoing testimony is from the the highest authority of the Catholic Church in this country. Some, however, are not willing to receive Catholic admissions; for such we will give two good Protestant testimonies.

Dr. N. Sumnerbell in his history of the church from the time of Christ to A. D. 1871, says:—

In 321 Constantine made a law that Sunday should be kept in all cities and towns. But the country people were allowed to work, and not till 538 A. D., was country labor prohibited by the third council of Orleans, which called it the new Sabbath.

This was a Roman Catholic Council.

Rev. John Snyder, in an article in the St. Louis *Globe-Democrat* of April 3, 1887, said:—

Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day of the week. Every instructed man knows that the Catholic Church gave to the Christian world the Sunday, and determined the manner in which it should be used. And when Protestantism threw off the authority of the Catholic Church, it abandoned the only ecclesiastical foundation upon which Sunday can logically rest.

The above testimony comes from a man who is himself a Sunday keeper.

Now we appeal to every honest Protestant to choose whom he will serve. Paul says in Rom. 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

Are you obeying God and keeping his day? or are you obeying the Catholic Church and keeping Sunday? We cannot serve two masters.

FIRST-DAY OFFERINGS.

BY ELDER J. G. MATTESON.

(Boulder, Colo.)

THE report of first-day offerings for the last quarter of 1891 has appeared in the *Home Missionary*. It affords an interesting and important study. More has been given than at any previous quarter, and yet it is far too little to meet the necessities of the foreign mission.

It looks mysterious that our brethren do not interest themselves more in the foreign mission work than they do. No doubt some do all they can, but others hesitate. If all who are able would bring their gifts with a willing heart in proportion as God blesses them, then the amount would soon be greatly increased.

Some think that the system is not sufficiently sustained by the Scriptures to make this kind of gift a duty. They point to the fact that the apostle used the gifts to help the poor in Jerusalem. But all can see that they served for the furtherance of the gospel; and whatever may be said for or against this subject, the following facts are plain to all:—

1. The Lord has blessed our mission work in foreign countries; and there are at present numer-

ous good opportunities to extend the work; 2. The work needs to be sustained; 3. No better regular system can be adopted than the first-day offerings; 4. It is not duty, but the love of Christ that constrains believers to work for the gospel. 2 Cor. 5:14.

If you look at the report, you will see that Vermont with nineteen churches has given \$53.52; Texas with nineteen churches, \$66.58; and Indiana with more than forty churches, \$87.05. At the same time Colorado with ten churches has given \$86.54, yet most of the churches in this State are small, and only few members in proportion are well-to-do. Besides this, the largest church in Colorado would have given six times as much as it has, if it had given in proportion to some other churches in the same State. Why could not Indiana just as well have given three or four hundred dollars?

If all will do the best they can, we shall see a great improvement. And why should we not do this? Why not ask God to increase our interest in foreign mission work? Every one who is earning wages right along can give from five to twenty-five cents a week, and a few can give fifty cents or one dollar. The earth must be lightened with the glory of the last message. Many thousands who are still living in darkness and the shadow of death will rejoice in the light of the gospel before our Saviour comes. Who will aid this work with a willing heart? He who winneth souls is wise.

THE PRECIOUSNESS OF JESUS.

BY MRS. E. M. PEEBLES.

(Battle Creek, Mich.)

"UNTO you therefore which believe he is precious." Inspiration has no truer words than these. To the weary, sin-sick soul who has come to him for pardon, he becomes chiefest among ten thousand, the one altogether lovely.

Every tender tie that earth knows is used to represent the love of God to his people, and those that show the closest relationship, are kept constantly before us. He is Father of the fatherless, and God of the widow, and "whosoever," says Jesus, "shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." He is the Burden-bearer, the Mighty Healer, the Wonderful Counselor, the Elder Brother, the "Friend that sticketh closer than a brother."

Two texts alone will explain the matter: "He that loveth father or mother, . . . son or daughter more than me is not worthy of me," and, "Ye have not, because ye ask not." Many of heaven's choicest blessings are lost to us, which we might have had simply for the asking. The earnest breathings of the soul should constantly be:—

"Abide with me! Fast falls the eventide,
The darkness deepens; Lord with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!"

"I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who, like thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me!"

There is also much barrenness of soul because of a lack of grateful acknowledgment of his love.

He pities us, even as a father pitieth his child; and he says to us, "As one whom his mother comforteth, so will I comfort you." And as if these were not enough, he declares: "I have graven thee upon the palms of my hands."

O the infinite fullness there is in Jesus! O the wondrous, matchless depth of a Saviour's love! One who stands alone, from whose longing, aching heart nearly every earthly tie has been severed, is well prepared to appreciate his love; but he longs to become all these and much more to every Christian. And if the living, abiding presence of Jesus can so brighten and cheer the life, why not have all that he offers? Why perish with hunger in a land of plenty?

We know how precious is the interchange of

loving tenderness, and endearing words between those united by earthly ties,—how life which may have seemed weary and monotonous, becomes bright and beautiful, because those we love are made happy by our ministrations. The tender heart of Jesus yearns after those whom he died to save, with greater longing than mortals can know. Then why should he not be gladdened by the oft-whispered words of loving adoration, and the joyful song of praise "unto him that loved us, and washed us from our sins in his own blood."

"There is a cheering voice
That lifts the soul above,
Dispels the painful, anxious doubt,
And whispers, 'God is love.'"

CHRIST'S MISSION.

BY ELDER F. PEABODY.

(West Valley, N. Y.)

"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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:16-18.

If Christ's mission to the world had been to judge, not one would have stood the test, "for all have sinned and come short of the glory of God." Without help, all were doomed to perish. He came that whosoever believeth in him might not perish. Still those who do not believe in him stand in the same condition that all did before. Some believing in Christ does not affect the condition of those who do not believe. Then we see the force of the 18th verse: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." All were condemned to perish, but now the word of God is sure. "He that believeth on him is not condemned." "There is therefore now no condemnation to them which are in Christ Jesus."

It will be seen by this that since Christ has come and offered light and life to all who will believe, that very offer which some accept is condemnation to those who do not accept. They choose darkness rather than light. They choose death rather than life. They hate the light, because it exposes their deeds of evil. Wherever the light is carried, it is opposed and rejected for the same reason given by Christ. "Men loved darkness rather than light, because their deeds were evil." As in the case of Noah, so it always is; those who believe condemn those who do not. Those who believe rejoice in the light because it manifests their works as wrought in God. Even evil men will rejoice in the light until it manifests their wrong doings, then immediately they will step back into darkness. Not so with the child of God. He ever cries, "Cleanse thou me from secret faults, keep back thy servant also from presumptuous sins." What hope can the unconverted have? They are disconnected from Christ, the only source of life, in which state they will perish, and then when light and life are offered, they choose darkness, which now hides their evil deeds. O, how much depends upon the choice made!

NAME WRITTEN IN THE FOREHEAD.

BY MARCUS L. CARPENTER.

(Fremont, Mich.)

J. W. BUEL, in the book entitled, "The Story of Man," speaking of the Arabs, page 364, says:—

A contract with an employer is made by the latter's wetting his finger with saliva, and inscribing upon the brow of the Arab the words, "My name is written upon your brow. May you never more be seen among your tribe, if you prove false to your trust." The ceremony is concluded by the guide's replying, "If this occurs, may my brow nevermore be seen."

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 SHEPHERDS' GOOD NIGHT.

BY ELIZA H. MORTON.

(Deering, Me.)

In the land of the mountains,
Where peaks in their pride
Lift their heads to the azure
And serve as a guide,
Where the sun gilds the hilltops
With purple and gold,
Where the shadows of evening
The valley infold,

There the shepherds of Alp-land
Their flocks daily tend,
And the rocks steep and dangerous
With light foot ascend,
And the sheep are all gathered
With tenderest care,
In the fold safely sheltered
From damp, chilly air.

The "good night" of the shepherds
Is solemn and grand,
As it rings o'er the mountains
Of Switzer's fair land,—
"O praises, sing praises all,
O praise ye the Lord,
Through the horn and trumpet
Shout praises to God."

And each peak and each hilltop
Takes up the glad psalm,
"Jehovah, our Redeemer,
Preserve us from harm;
O praises, sing praises all,
O praise ye the Lord,
Through the horn and the trumpet
Shout praises to God."

A FEW WORDS TO PARENTS.

As we draw near the end, and the dangers and perils of the last days thicken around us, it becomes us as parents to have a watchful care over those under our influence. Satan will set many snares for the inexperienced, which we older ones do not think of, until he has bound them in his net. As a rule, we do not soon enough instill into our children's minds the principles of eternal truth. We do not teach them that Jesus is their Saviour; that he died for them as well as for older ones. I know many are apt to think and say of the little ones, "They are not old enough to understand." Let me assure you that children of tender age *do* understand, and often are brought to realize the influence of the Spirit of the Lord upon the heart. But the judgment alone will show how many of these little ones have been turned from good by the influence of the parents. Some such instances have been known to the writer, but a personal experience will illustrate this.

When about eleven years of age, a series of meetings were held in the village where my parents lived, and I attended them with my mother, who had long been a professor of religion. An invitation was given those who wished to start in the service of Christ, to occupy the front seats; and with others of my young associates I went forward. And while there is no doubt that some had no idea of the sacredness of such a move, my own home training had impressed upon my mind the fact that that was no time for trifling; and with childish faith and earnestness, I sought and found peace in my Saviour. O, the sacred, solemn joy that filled my heart! It seemed as if the sun shone brighter than ever before; but still there was no feeling of excitement, only a peace and joy, too deep for expression, at the thought of Jesus' accepting me.

I never knew how my schoolmates gained a knowledge of this; for to me it was something too sacred to speak of, but some of them told their parents that I had experienced religion. This soon reached the ears of my mother, in whose judgment my confidence was unbounded.

She told me what she had heard, and added that she had no "faith in it, as I was not old enough to know anything about such things."

Dear, but mistaken mother! Little did she dream that those words sounded to me like the knell of doom. Going to another room alone, I sat down in despair, and as I thought of Jesus' soon coming in glory to claim those he loved, I decided there was no hope for me, and gave up all thought of trying to serve him, thinking in despair that it was only older ones he would accept. But it is useless to attempt to tell the utter hopelessness that came over me at that time. And as thoughts of that time and the years that followed, when the Bible was neglected, and infidelity and darkness so nearly overcame me,—years of anxiety to my mother for the eternal welfare of her child—those years which might have been filled with a knowledge and experience of a Saviour's love,—the tears refuse to be stayed. O! if during those years I could only have had a knowledge of Christ's love, how different would have been my whole life's experience.

I do not wish to cast a shadow upon the memory of my mother; for she meant to do her duty faithfully; and many times have I overheard her praying that I might be brought to a knowledge of Jesus; and I believe that it is through the influence of her teaching, prayers, and example that to-day the love of the truth is in my heart. And it has always been a mystery to me that when her prayers were daily ascending for me, she should speak words that would never have passed her lips, had she known what their influence would be.

This, to me, painful experience has never before been related, and the sole object in doing so now is the hope that by it some other parent may be kept from a like mistake, and some other child be spared a similar trial.

And, dear parents, let us remember that a word once spoken is gone forever, and its influence may be as far-reaching as eternity. Let us teach our little ones that Jesus loves them *now*; that they need not wait for mature years before he will accept them; but that when on earth he said: "Suffer *little* children to come unto me," and he is the same loving Saviour now as then.

MRS. EMMA H. ROLLINS.

WHO IS YOUR PILOT?

It often happens in railway service that men are wanted to run a train over a portion of road to which they are entire strangers. In such a case, a man is put on the train who knows the road fully, and the train is placed under his control. He is called a pilot; his place is on the engine; if any orders are received effecting the train, they are referred to him. The driver must increase or diminish speed according to his direction. If he says, "Shut off," the driver must do so; if he says, "Call for brakes," the call must be given at once. When he takes his place, the trainmen trust him with all movements of the train, and give him their utmost confidence. Their life for the time is intrusted to him. No crew could be induced to run a train over a piece of road they did not know, without a pilot, because there is many a treacherous curve, many a shaky trestle, many a diamond crossing, and many an open bridge, which they know nothing about. Trainmen accept the services of a pilot, and render him willing obedience only on the belief that it is his purpose to conduct them safely over the road. If they thought for an instant that he wished to wreck the train and sought only the ruin and death of those committed to his care, there is not a man from round-house to terminus who would take a place on the train.

Young man, you are on the line of life to-day. Let me ask you this vital question, "Who is your pilot?" You travel a portion of life's line to-day that you never went over before nor can you ever travel it again. There are no return

trains on this line of life; when once the end is reached, you cannot reverse train and come back. O, the unspeakable importance of having the right pilot. Railway pilots are many, but in the matter of your life there are but two. The one is the Lord Jesus Christ, and the other is Satan, the god of this world. The one left heaven with no other purpose than to bring salvation and to pilot you safely over the rugged road of life. The purpose of the other is to ruin and destroy the body and soul of every man who puts himself under his direction. Perhaps you shudder at the thought of being on a train under the direction of a pilot who is fully determined on your destruction, and who would gloat over your mangled body. Yet thousands are at this moment under the guidance of a more fearful pilot, and running at lightning speed under the control of their destroyer, who will only drag them down to hell. His purpose is clear and definite; he goes about, seeking whom he may devour. Many young men about us are led captive by him at his will, while the loving Son of God stands by rejected, although he passed safely every evil snare in life, and is therefore able to save to the uttermost all who confide in him. None of those who are led by him shall fail, whereas Satan never gave peace nor safety to any that were led by him. Once more we ask, "Who is your pilot?" As you traverse this line of life, the red light of many a temptation will flash in your face; the sink-hole of many a vice must be crossed; many a swing-bridge of ruin will open in your path, and you will walk many a shaky trestle of evil habit, through which scores are dropping to the blackness of darkness forever. None ever passed safely over the line of life without the services of the great Pilot. All have been lost who ran without him. Be wise to-day, invite Jesus to be your pilot, give him control of your life; for his promise is clear and distinct: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—*Wm. Harker, in Barrie (Ont.) Blade.*

"PERSPIRE OR EXPIRE."

SOME one has written to the New York *Herald*, asking advice about his son. He writes:—

This boy of mine is very decidedly a genius, and will make a great mark in the world. The village in which we live furnishes no proper field for such a brain as his, and his mother and I have been thinking of sending him to New York. What would you advise?

With this paragraph as a text, the *Herald* preaches a very good lay sermon. It says:—

One gospel in this world which has claim to be regarded as divine, is the gospel of hard work. The man who begins life with the conviction that he must roll up his sleeves and dig for every dollar, must draw his belt a little tighter and strike a stronger gait if he wants to win the race, is the only one, so far as our observation goes, who at fifty, or later on, drives through the park in his own carriage. We may have a hard, cold, and unsympathetic method of handling the problem, but in our judgment the only way to succeed is to perspire. Indeed, we might make the statement of fact still more succinct, and say that "perspire or expire" is the rule of life.

—"We shall know each other there," is a line in a hymn which is a favorite with many good people. Some people are more anxious about heavenly recognition than about knowing each other here. There is many a weary, discouraged pilgrim not far from each one of us, who would be greatly cheered if we would cultivate his or her acquaintance here. They need us now more than they will after a little. Make it your business to know the Christian people around you here and now, and then they will be gladder to know you up there.—*Religious Herald.*

—A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on yours.—*Tillotson.*

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 55:10.

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

A LETTER FROM BRITISH GUIANA.

[THE following letter from brother Arnold to his children, was not written for publication, but it gives so good a picture of the varied experiences of a worker in British Guiana, canvassing for "Great Controversy," that we are glad to be permitted to print it:—]

DEAR CHILDREN:—

I think you will be interested to hear of my work in the country since returning to Demerara. You know I left Georgetown, the capital of Demerara, as the rainy season set in, to canvass Port-of-Spain, the capital of Trinidad. I took about three hundred and fifteen books there, and about the middle of August I delivered the last one, and took passage in the royal mail steam-ship for Demerara via Barbadoes, where I met brother Ball once more, and assembled with the brethren on the Sabbath.

Tuesday morning with my "coolie man" and my satchel, in which was packed my hammock, Sanitarium biscuits, a supply of malted milk, spirit lamp, etc., I set out for the west bank of the Demerara River. We proceeded up the river from village to village and plantation to plantation, till the last estate had been reached, then returned to Georgetown Friday morning with over forty-five orders for books. At first I dreaded this method of work, but now I have come to like it, as there are no long walks to get home after the day's work, but I can make myself at home almost anywhere where there is room to hang up my hammock. We keep a good lookout for bananas (buckwa, as my coolie man calls them), and these with the graham crackers and hot milk afford a good substantial diet.

Some of the better class have tanks for catching rain-water, but many of the poorer people drink from the canals, where they also bathe and wash their clothes. It is a saying here that if one will drink creek water and eat wild hog, he will never leave Demerara. As good water is so scarce, I carry a small supply in a little rubber bag, taking a new supply as opportunity affords. Very often we get green cocoanuts. Three of these are usually sold for half a bit, or four cents. A good coconut contains a glass of cooling beverage which is much sought for when fever prevails.

As we tramped along the first day, I was told of a Mr. —, who lives in one of the villages, where I could probably find accommodation for the night. At last we reached the place, and the house was pointed out. It was the home of a colored minister. The gentleman was not at home, but after a little hesitation, his wife gave me permission to swing my hammock in the "gallery,"—what you would call the veranda, only not so open, being mostly inclosed with blinds, and making a nice cool room in hot weather. Well, I prepared for the night, the first to be spent in a hammock. The situation was so novel that I rather enjoyed it, and was saying to myself, "How nice this is," when rip went the hammock. Just above my head was a large rent. The hammock was hardly worth the copy of "Marvel" that I had traded for it. Well, thought I, I will turn it around, and try it again; but this time it let me down altogether. So I spread it out on the floor and lay down for the night; but the floor soon became very hard, and I finished the night in a large arm-chair. After my morning bath and breakfast, we were off again, my "coolie man," who says "Solam," for good morning, taking my large satchel on his head.

The next two nights were spent in a Wesleyan chapel. By placing two seats facing each other, and using some cushions, I was able to rest very well. Shortly after three o'clock Friday morn-

ing the boatman began to blow his conk shell, as a signal that the tide was falling, thus permitting us the more easily to descend the river to Georgetown. Many of the boats here are called bateaus. They are shaped much like a canoe, and paddles are used instead of oars. As the bateaus are without rudders, and the river full of sharks and undercurrents, it becomes necessary to sit very still, or one may meet with disaster, as others have from time to time. Once I found myself too late for the ferry steamer, and so crossed the river in a bateau, paying extra, as it was night. On hearing of it, an old sea-captain said he would not risk himself in a bateau on the Demerara River at night. So perhaps I would better be more careful in the future. We reached the landing at Georgetown just as the town clock in the market tower struck six. Thus ended my first excursion into the country.

As I write you this letter, I am seated in a humble cottage in one of the little villages far from Georgetown, on the west coast of British Guiana. We have crossed rivers and worked our way from island to island and plantation to plantation, sometimes stopping in school-houses for the night and again finding shelter in a coolie thatched hut from the rain. As the Sabbath was drawing on, I found a quiet place with an old colored lady on the banks of the Essequibo River. I have a good hammock this time, and after the trip is over, I will bring it home to you.

How thankful we should be that the Lord has given us a part and lot with his people in this grand and solemn time! We have much to cheer us on our way, much more than many others have had. As I look up at the gorgeous stars in the southern sky, I know that God's throne still stands, as they draw their light from that throne. How do I know this? Read "Great Controversy," page 476, and you will say so too.

Your affectionate father,
W. ARNOLD.

Essequibo, South America.

LIVERPOOL SHIP MISSION.

[OUR readers will be interested in the following report, which we condense from letters recently received from brother G. R. Drew:—]

If our friends in America could know the interesting items which come to our attention in this port alone, from week to week, I am sure they would be convinced that it is wonderful how the truth is reaching various parts of the world, even the *small* islands of the sea. And they would be surprised to see how much of this work is performed by those outside of the ranks of Sabbath-keepers, who are favorable to the truth, and are interested in extending the circulation of our publications.

A few days ago I visited the steamship "Stanwick," which had left a copy of "Patriarchs and Prophets" and also a volume of health journals at St. Michaels, a Portuguese island in the western ocean, belonging to the Azore group. The lady with whom they were left was much pleased with the book. I have her address, and shall write to her and send a copy of our English paper, *Present Truth*.

About eight months ago I sold a captain a "Home Hand-Book" and "Bible Readings." In his absence I left a small library of our books on his ship, for his use on the voyage. I could not see him before he left this port, but when he put in at Hamburg, he wrote me, stating that the books I had left on board he had bought before; but as he was going out to India, he said he would give them away where they would do good, and would pay me on his return to England. He has just returned, and has sent me a post-office order for five dollars.

Another case is that of a captain of a large steamship, who is now taking three large bundles of papers out to brother LaRue in Hong Kong, free of charge. He has twice given me a donation for missionary work, and he makes me wel-

come on board the ship. I have placed a small library on his ship, with instructions to distribute the books in foreign countries where they may do good.

A short time ago I was selling a medical book on a ship, when a master rigger stepped up and looked at the book. He bought one of the "Bible Readings." Shortly after this, I called at his home and sold his wife two "Thoughts on Daniel and the Revelation," "The Sanctuary," and "Patriarchs and Prophets." In making this call, I met one of their sons, who is studying for the ministry in a London university. I made him a present of "The History of the Sabbath," which he thought a valuable book. So here is a chance that this book will go the rounds among his fellow-students in the college. And this is not all; through this young man's influence another minister became interested, and I am now waiting for a letter telling me when to visit him. I hope to sell fifteen or twenty dollars' worth of books, as he says he wishes that much.

I should be helpless, oftentimes, in my work without the health journals and medical books. I believe there will be many in the kingdom of God who were first interested in the health work. I can say that our courage is good, and we feel that our mortal life, as well as immortal, depends upon our interest in this good work. It is true we sometimes feel worn, but with the help we have, we expect to enjoy this good work many years yet, if the Lord does not come. "Work while it is called to-day," "Go labor in my vineyard," says the good Master, and my soul answers, Yes. GEO. R. DREW.

Tranmere, Birkenhead.

—In a recent copy of the weekly cyclostyle report of the canvassing work in Great Britain, brother Ellery Robinson speaks briefly of his experience in a few weeks' effort to extend the circulation of our English paper, the *Present Truth*, in the city of Bath. He says:—

My first work was with the news agents. Some readily consented to my proposals, others were sceptical, but willing to make a trial. All but one, who demurred because the attitude of the paper toward Romanism would not suit his mainly ritualistic customers, are now taking the paper and meeting with more or less success in its sale. I have secured 200 yearly subscriptions to be supplied by the news agents. The tide is beginning to set in favor of the paper. A Mrs. —, who had bought "Bible Readings" of brother Bailey, was much pleased with it, and was lending it to others. She subscribed for *Present Truth*. A Mr. —, who has become deeply interested in "Bible Readings" and has "Patriarchs and Prophets," is taking the paper, and also receiving reading-matter from one of our Bible workers. So you can see how the foundation is laid for future work by the faithful book canvasser who goes ahead to break up the fallow ground. May the Lord bless our canvassers, and give them courage and strength to press on in this most important branch of the work. The interest in Elder Washburn's meetings is increasing, and the Bible workers bring in good reports. Please remember the work in Bath, that we may have wisdom and the mind of our great Leader; then we know the work will prosper.

—The Swedish Conference has sent two Bible workers into Finland, to begin labor for that intelligent and industrious people, who have never before had any of our labors. Elder O. Johnson accompanied them, to help them in getting established. Finland is sure to be one of the most interesting of the European fields. We hope to have some of our smaller tracts in the Finnish language very soon. Nothing has ever yet been printed for this people by us.

—The report from the South American canvassers, which appears in this month's *Home Missionary*, shows that they are of good courage still, and see evidences that their work may be made a success. It is hoped that we may soon have books in the Spanish language for these southern fields.

—There are forty canvassers at work in Great Britain.

Special Attention.

HEARING AT THE IOWA LEGISLATURE.

In harmony with the concerted effort that has been put forth in every State legislature in session this season, which is but the outgrowth of a planned effort in this direction, the friends of Sunday-closing began almost on the opening day to influence the present sitting of the Iowa Legislature some way to place itself on record as in sympathy with the effort of religious people to secure the closing of the World's Fair on Sunday.

Three or four different forms of petitions have been presented, almost wholly, as was explained at the hearing, by the religious element of the State. One asked that the State appropriation be made contingent on Sunday closing of the gates; another wished only the Iowa exhibit closed, while another, and perhaps the principle one, asked for the passage of a resolution memorializing the Columbian commission to close the gates of the Fair on Sunday, without any reference, whatever, to the appropriation. It was offered by Representative Wilson, and reads as follows:—

Whereas, It has been proposed to open the doors of the Columbian Exposition in 1893, upon the Sabbath-day, contrary to the honorable custom of our nation and in direct violation of the statutes of the State of Illinois, within the borders of which it is held, and also in violation of the laws of almost every other State in the Union; and,—

Whereas, The preservation of the Sabbath as a day of rest, is necessary, not only for the well-being of the church, which gives us our prized name of a Christian nation; but also for the stability of the State, for the physical welfare of the people and for the preservation of the rights and interests of the working men; and,—

Whereas, The proposed action would be a long step toward permanent disregard of the Sabbath as a day of rest; therefore,—

Be it Resolved by the General Assembly of the State of Iowa, SEC. 1, That we respectfully petition the commissioners of the Exposition to keep the doors closed upon the first day of the week, commonly called the Sabbath.

SEC. 2, That a copy of these resolutions be sent to the commissioners.

All these resolutions and petitions were referred to a committee of nine of the members of the legislature, appointed to consider them in common with others. When it was learned that there was a probability of their being called up for action, the writer secured an interview with the chairman and other members of the committee, and presented to them his ideas of this sort of legislation, and after talking the matter over, Dr. Young, the chairman, kindly consented to give a representative of the Religious Liberty Association a hearing before the committee some time previous to its being called up for final disposal, and said he would notify us of the date.

The hearing was asked for on Wednesday, March 16, and we were notified to appear, but we informed the committee that our representative, Elder A. T. Jones, whom we desired to have speak before the committee, was then in another State, and would not be here until the following Monday. So the chairman secured the postponement of the consideration of the resolution till a later date, and appointed Tuesday, March 22, as the date of the hearing. The committee were all present, and together with a few of our brethren, composed the audience, which met in one of the committee rooms. Quite a little time was taken up in transacting routine work before the hearing was reached, and there was but half an hour allotted to Elder Jones in which to present what he had to say. But, short as the time was, he showed conclusively that the proposed action was wholly beyond the jurisdiction of the legislature; as according to the first article of the State constitution, the Iowa Legislature had no right to pass any laws or take any steps that would favor or in any way connect with religion; that this same reason applied with equal force to similar action by any State legislature; for every State

constitution has a like clause, all of which were derived from that memorable clause in the national Constitution prohibiting Congress from making any law respecting an establishment of religion or prohibiting the free exercise thereof. Then to make the statements clearer, he reviewed the history of that clause, showed how it came to be placed in the national Constitution, and what was the real intent of its framers.

The hearing was cut short before the full development of the points which Elder Jones designed to get before the committee, but the speech was listened to apparently with much interest, and elicited frequent interrogations, so much so that at one time the chairman rapped on the table and said: "Here, gentlemen, we gave this man a half hour, but we are taking all the time," whereupon one of the members immediately spoke up, "We'll give him more time, then; we want to know about this matter."

One asked the question whether the speaker did not think that the interests of the church demanded legislative action in closing the gates of the Exposition on Sunday. "No," said Elder Jones, "Christ says the *gates of hell* shall not prevail against the church. How, then, can the gates of the Columbian Exposition affect it?"

The question was asked whether the commissioners had any right to shut away those who *wanted to go* to the Fair on Sunday in response to a petition from those who did *not* want to go, and the answer was, "Assuredly not. Those who do not care to go, can stay away, and those who want to go can do so without any interference to those who do not want to go; for the going or remaining away is wholly an individual matter."

Then it was suggested by one of the committee that in view of the fact that the Exposition was an international affair, not a State or even a national thing, it would certainly be unjust to foreign exhibitors who do not regard the day as they would thus be required to do, as long as they were in part at least contributory to its success.

Another query was raised as to whether or not the Seventh-day people were petitioning for the opening of the gates, to which it was replied that they are not; that their opposition is to the gate's being closed on Sunday *by legislative action*; which, as they hold, is a question wholly outside the jurisdiction of civil law, as it is contrary to the Constitution of the United States and of every State in the Union. The idea was also developed that to close the gates on Sunday and compel the people to remain away, would not advance the interests of Sabbath-keeping; for if the day was not regarded to the Lord, it was not regarded at all; that if a man did not care to go to the Exposition because of regarding the day to the Lord, he was not compelled to; so if a man did not regard Sunday as unto the Lord, he should not be compelled to show the day deference out of respect to the Columbian Exposition.

A friend of the bill soberly inquired whether it was not right to have laws to compel people to keep the Sabbath, and the answer was that it was not right in any sense; that it was simply to compel religious observance, and the State has no right to enact laws with respect to religion and the enforcement of religious observances. Upon this it was observed by certain of the committee that if the State could not legislate upon religion, then we might as well abolish all our moral laws. Quite a number of other interesting points were brought out, but these are sufficient to show the drift of the minds of the committee.

After the hearing was passed, several of the members remained to talk further concerning the question, one of them purchased a copy of "Two Republics," and promised to bring it to the notice of other members. As we were leaving the room, another one said: "That committee has something to think over now that they have not had before." Another one said: "I don't believe this question of Sunday-closing of the World's Fair will be called up at all at this session now."

He further said: "The facts are, we have been besieged by the religious element of our constituency for closing the Capitol building on Sunday, shutting off the Sunday pay of the employees, action against Sunday newspapers, until life is pretty near a burden."

The question of the State appropriation to the World's Fair was called up the following Friday, and passed, but the Sunday clause was left entirely out, and we are also told that the Sunday-rest resolutions and petitions are forever killed; so take it all in all, the friends of religious liberty feel that the hearing had its effect, and are glad for the effort. Elder Jones the next day visited Governor Boise, presented him with a copy of his late work, which was gratefully accepted, and was asked for a further interview. It will be recalled that the governor had a little experience during his late campaign in the way the religious element of the State undertook to defeat his re-election and dictate what should be the policy of the governor. In his inaugural he referred to religious interference at some length, and his statements were Jeffersonian, pure, and simple.

W. E. CORNELL.

IS THE WORLD BEING CONVERTED TO CHRIST?

WHEN the evidences of the near coming of the Lord are presented to people, they often take refuge in the popular fable of the "temporal millennium," and say that his coming cannot be near, for this work is not yet accomplished. They then tell what wonderful success foreign missionaries are having, and paint a glowing picture of the world as they imagine it will be before Jesus comes. We would commend to such the following candid statement of facts. It is an editorial note from a late number of the *Christian at Work*:—

Only two missionary religions exist at the present time, and they are the only living ones,—Christianity and Mohammedanism. Heretofore, while Christianity has made its attempt on Mohammedan countries,—and not always successfully, it must be confessed,—Mohammedanism has not sent missionaries to Christian countries. But now there seems to be a turn about. There is something strangely ironic in a recent telegram from Rangoon, stating that a crowded and enthusiastic meeting of influential Mohammedans had been held here to consider the adoption of measures for promoting the Mohammedan religion in England. A committee was appointed to raise funds in support of a Mohammedan institute in Liverpool, and large subscriptions were promised. Thoughtful writers have frequently insisted upon it as a certainty that the ideas of Asia would before long make themselves felt at the West, but few of these, we imagine, expected to see Mohammedans subscribing for a missionary effort to convert the English. But there is small likelihood of their winning success, the vital dogma of Mohammedanism, the irresponsibility of God, being as opposed to the thought of the West as polygamy is to its morals. The effort, though, affords a curious illustration of the favor with which the true believers still hold their faith. They send abroad, and this will be news, we imagine, to some Christian brethren of the order of the Philistines who are quite satisfied with what the church is doing at the present time; we say they send abroad more missionaries than we do, and, as regards numbers, with more success. All the Chinese Mohammedans, numbering about five millions, are converts of a comparatively recent date, all of which carries a significant lesson for the Christian churches.

M. E. K.

SUNDAY IN MISSOURI.

A DISPATCH from Lexington, Mo., states that the Grand Jury of that place have "agreed individually and as a body, to notify violators of the Sunday law in their respective towns and neighborhoods, that if they did not desist, it would be the duty of the jurors to report them to the next Grand Jury." The dispatch further states that all forms of business are being closed there on Sunday.

We are in the time of the fulfilling of a great prophecy. Who that is acquainted with the prophecy, and is reading the signs of the times, can fail to see it?

A. O. T.

—Snowstorms in western Nebraska delayed trains Monday, April 4.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 12, 1892.

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"MARY'S OFFERING."

How many times was Christ anointed? and what Mary anointed him?

[THE records of the evangelists on this subject furnish a very interesting study, and many queries arise concerning the Marys mentioned in the several accounts, especially in view of a statement in "Spirit of Prophecy," Vol. II, that there was but one. As the subject has recently come up again, we re-publish, by request, the following article which appeared in the REVIEW of July 26, 1887:—]

"Mary's Offering" is the heading of one of the chapters in "Spirit of Prophecy," Vol. II, occupying pages 372-383. The chapter records the leading incidents of a supper made in Bethany by Simon the leper, in honor of Christ, to which were invited Lazarus, whom Christ had raised from the dead, and his sisters, Martha and Mary. It represents that Mary, with a precious alabaster box of ointment, anointed his head and his feet, and wiped his feet with her long, flowing hair, as a token of her gratitude because, first, Christ had rebuked the demons who had controlled her, forgiven her sins, which had been many, and restored her to health and peace and the divine favor; and, secondly, because he had raised her brother Lazarus from the corruption of the tomb to the vigor and bloom of health, as she beheld him before her. Judas hypocritically protested against the extravagance of Mary's offering, and Simon sympathized with him in his feelings. A conversation then follows between Christ and Simon, in regard to those loving much who are forgiven much, in which he draws a sharp contrast between his own gratitude and that of Mary, and mildly rebukes him for not feeling more grateful for the forgiveness of his own sins, which were many, and the restoration from the loathsome leprosy of which Christ had healed him.

A most striking and instructive picture is presented by this chapter; but it seems to some to be out of harmony with the New Testament record, and hence not true. Has not the writer, it is asked, here confounded different occasions, and different individuals? The difficulties claimed to exist are these: 1. That the conversation recorded took place between Christ and Simon a Pharisee (Luke 7:36, 40), not Simon the leper (Matt. 26:6); 2. That this was at Nain, not Bethany (see last references); 3. That the woman introduced in Luke 7:37, who anointed Christ's feet, was a sinner in the city, not Mary of Magdala, nor Mary the sister of Lazarus, as represented in chapter 32 of "Spirit of Prophecy." As thus presented, it involves, as compared with the New Testament record, a mistake in the time, a mistake in the place, a mistake in the identity of the Simon who made the feast, and a mistake in the identity of the woman who anointed Christ.

In examining this question, let us look carefully at what the New Testament says concerning it. There are four passages which speak of the anointing of the Saviour; the first is Matt. 26:6-12, and reads as follows:—

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman?

for she hath wrought a good work upon me. For ye have the poor always with you: but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial.

This took place in Bethany; it was at the house of Simon the leper; and it was two days before the Passover. Verse 2. The next record is in Mark 14:3, 4, etc., and reads as follows:—

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? etc.

The narrative then proceeds substantially as in Matthew, and refers to the same time and occasion. It was in Bethany at the house of Simon the leper; and this was also two days before the Passover. Verse 1. The next mention is Luke 7:36-50, a portion of which we quote as follows:—

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment, etc.

This record goes on to state that the Pharisee was surprised that Jesus did not know that the woman was a sinner, or knowing it, should permit her thus to approach him, and then introduces the conversation between him and the Pharisee, substantially as given in "Spirit of Prophecy." But this says nothing about the place where, nor the time when, it occurred. It calls the host a Pharisee, not a leper, and speaks of the anointing of the Saviour's feet only, and not of his head; and the natural inference is that it occurred quite a length of time before the close of his ministry. The fourth mention is found in John 12:1-8, the record of which runs as follows:—

Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

In view of these records, it has been a great question with the harmonists and synoptists, how many times Jesus was anointed. Was there only one occasion? or were there two? or three? Some claim three, holding that the occasion which John mentions is different from that of Matthew and Mark; for (1) the latter say that "a woman" came and anointed him, whereas it is claimed that they would have named Mary as John does, if they had referred to the same occasion; (2) they speak of the woman as anointing his head, while John says Mary anointed his feet and wiped them with her flowing hair; (3) they say certain disciples were indignant, and John says it was Judas; (4) they give us to understand that Simon made the feast, while we may infer from John that it was Martha and Mary; and (5) they say "two days" before the Passover, but John says "six days" before the Passover. According to this view, on two separate occasions the same complaint by the disciples is made, and Christ makes the same answer; which those who hold this view think is nothing improbable, considering the similarity of the circumstances.

But others hold that these differences can easily be harmonized with the idea that they all refer to one and the same occasion. 1. Matthew and Mark wrote while the family of Lazarus was still living; hence they avoid all names to save making them

objects of attention to the malicious Jews; John wrote after the destruction of Jerusalem, and the probable death of all parties, and hence does not hesitate to deal in names. 2. Matthew and Mark speak of anointing the head, and John the feet; which may both be true. 3. They say certain disciples were indignant; John mentions Judas as the ringleader in those feelings. 4. Martha and Mary and Lazarus, being such special friends of Jesus, may have occupied the prominent place they did, even though the supper made in his honor were at some other house than their own. 5. Jesus may have come to Bethany six days before the Passover, as John says, and the supper not have taken place till two days before, as Matthew and Mark state. Hence the general conclusion is, that Matthew, Mark, and John all refer to one and the same occasion, at the house of Simon the leper, in Bethany, when Mary anointed both the head and feet of Jesus with the precious ointment, and Judas stirred up his brethren with feelings of resentment against the supposed extravagance.

We have now to consider the record of Luke 7. Does that refer to the same occasion described by the other evangelists? If it does, then there was but one anointing of the Lord, Simon the Pharisee was the same as Simon the leper, the sinful woman there mentioned was Mary, the sister of Lazarus, and Luke has introduced the narrative without reference to its chronological order. According to the statements above referred to in the "Spirit of Prophecy," one of two conclusions would follow: either Luke's record refers to the same occasion as that of the others, or Christ administered to Simon the leper at Bethany the same reproof, and in the same language, that he had administered on another occasion to Simon the Pharisee. If either one of these suppositions is correct, it relieves the statement in the "Spirit of Prophecy" of all difficulty, as compared with any record found in the New Testament.

One of the first things which strikes the mind in the examination of this subject, is the unanimity with which all critics and commentators state that it has always been a question whether or not all the records of the New Testament refer to the same occasion.

On Luke 7:36, Dr. Clarke says:—

This account is considered by many critics and commentators to be the same with that in Matt. 26:6, etc.; Mark 14:3; John 12:3.

Lange on Luke 7:36-39, says:—

It is a question whether this anointing is the same which the three other evangelists mention at the beginning of the history of the passion. Although distinguished men have given an affirmative answer to this question (Schleiermacher, Strauss, De Wette, Ewald), we have no scruple, nevertheless, to attach ourselves to those who declare for the original diversity of the two narratives.

Bloomfield on Luke 7:37, says:—

It has been a much-disputed question whether this story be the same with that narrated at Matt. 26:6; Mark 14:3; John 12:3, or not. The former is maintained by some ancient, and most early modern commentators, especially Lightfoot and Grotius. The latter, by Theophil. and Enthym. (from Chrysost.), and by many of the best modern commentators.

We present these quotations to show that the idea even that the occasion of Luke 7 is the same as the others, is not so strange an idea that it has not been believed and advocated by thoughtful men, not to prove that it is now entertained; for such commentators as Scott, Clarke, Barnes, Lange, Smith's Bible Dictionary, etc., are strongly against it. And, indeed, the points of dissimilarity between the scene that Luke describes and that written of by Matthew, Mark, and John, are not to be easily reconciled. Hence it seems quite evident that there were two occasions on which Christ was anointed.

Another question now arises; namely, Do we meet with one woman or two on these two different occasions? Here, also, there is a difference of opinion, some claiming that there were two different women, and others that the woman was the same. And here it seems to us that those who

claim but one, and that it was Mary who anointed her Lord on both occasions, have the weight of the argument. There is one passage which appears quite conclusive in this direction. It is John 11:1, 2, which reads:—

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Here seems beyond question to be an allusion to what was already an accomplished fact before Lazarus was taken sick; namely, Mary his sister had anointed the feet of the Saviour and wiped them with the hair of her head; and this act had become so well known that an allusion to it was sufficient to identify the Mary of whom he speaks. Those who oppose this view claim that it was spoken by anticipation, in reference to an anointing which he was about to mention. But this sounds like a wholly arbitrary conclusion, adopted merely to make out a case. But if this does refer to some anointing which had already taken place, the reference must be to the occasion of Luke 7, as that is the only one mentioned, and the act there recorded was an act of Mary's before she had located in Bethany, and when she was first turning from an irregular life to find the favor and pardon of her Saviour.

In Lange's Commentary on John 11:2, Philip Schaff, the editor, remarks:—

Hengstenberg devotes twenty-six pages of his Commentary on John (Vol. II, pp. 198-224) to prove that Lazarus, of Bethany, whom the Lord raised from the dead, is none other than the poor Lazarus of the parable, and that the Mary of Bethany is the same with the unnamed sinner who washed the Saviour's feet with her tears of repentance (Luke 7:36), and with Mary Magdalene. Luke 8:2. In the former he is original; in the latter he follows the tradition of the Latin Church, which identifies the two or three Marys, down to recent times, when it was rightly opposed by several Roman Catholic as well as Protestant divines.

On this question, Andrews ("Life of our Lord," p. 402) bears the following testimony:—

How often the Lord was anointed, and by whom, has been much discussed by harmonists and commentators from the earliest times. Some have affirmed that Luke (7:37) mentions one anointing, Matthew (26:7) and Mark (14:3) another, and John (12:3) a third. But most have affirmed two anointings, some identifying the narratives of Luke and John, but more identifying that of John with those of Matthew and Mark. A few, as Grotius, affirm that he was but once anointed, making the narratives of the evangelists all refer to the same event. It is now generally held that there were two anointings, that mentioned by Luke and that mentioned by the other evangelists. In regard to the persons by whom the Lord was anointed, there has been like difference of opinion. It is plain from John (11:2) that Mary the sister of Lazarus anointed him once; and we cannot doubt that she is the person alluded to by John (12:3), and by Matthew and Mark. By whom was he anointed upon the occasion mentioned by Luke? Many affirm that this was also done by the same Mary. This opinion is the ruling one in the Romish Church, being sanctioned in her ritual. The Greek Church, on the other hand, holds them to be different persons.

To the words, "Many affirm that this was also done by the same Mary," there is a foot-note appended, reading as follows:—

So Augustine, who refers to John 11:2 as showing that Mary would not be thus spoken of, had there been another person who had done a like act.

This remark of Augustine on John 11:2, is certainly conclusive. That preceding anointing recorded in Luke 7 must have been done by Mary; for if it had been done by some other person, then a reference to such an anointing would not identify Mary as John evidently intends to do.

McClintock and Strong quote at length the discussion of this question from Smith's Unabridged Dictionary; and after stating the views that have been held and defended *pro* and *con*, and the views that came to prevail at length in the Western Church in reference to Mary, they say:—

2. It remains to give the substance of the legend formed out of these combinations. At some time before the commencement of our Lord's ministry a great sorrow fell upon the household of Bethany. The younger of the two sisters fell from her purity, and sank into the depths of shame. Her life was that of one possessed by the "seven devils" of uncleanness. From the city to

which she then went, or from her harlot-like adornments, she was known by the new name of Magdalene. Then she hears of the Deliverer, and repents, and loves, and is forgiven. Then she is received at once into the fellowship of the holy women, and ministers to the Lord, and is received back again by her sister, and dwells with her, and shows that she has chosen the good part. The death of Lazarus and his return to life are new motives to her gratitude and love; and she shows them as she had shown them before, anointing no longer the feet only, but the head also, of her Lord. She watches by the cross, and is present at the sepulcher, and witnesses the resurrection.

If we set this down as but a "legend," it is certainly a very beautiful one; and however much it may be thought to lack direct proof from the New Testament record, there is nothing impossible nor even improbable in it; and it seems to us to harmonize all the conditions and circumstances better than any other view. It is hardly supposable that the devoted Mary, the sister of Lazarus, would not be present at the crucifixion and burial and resurrection of the Lord, which events occurred so near her home, and so near the time of her precious offering; but she was not there unless she was there in the person of Mary Magdalene.

But, it may be said, there are two difficulties connected with the record in "Spirit of Prophecy" yet unsolved; for sister White confounds the two Simons, and makes Christ say to Simon the leper, in Bethany, what he said to Simon the Pharisee on a previous occasion, and in some other place. But, as already stated, there is not necessarily any difficulty here, unless it can be shown that Christ did not give the same instruction and reproof to the two men under the same circumstances. Consider the situation at Bethany. It was the same as on the other occasion, only the conditions were much more intensified. There was Mary, under a new impulse for gratitude, through the restoration of Lazarus, repeating her offering, only enlarging her act of ministry, and anointing the head as well as the feet of her Saviour. There was Simon, who also may have been a Pharisee, healed of his leprosy. This must have been the case; for a leper while suffering from the disease was shut out from society. But here was Simon giving a public supper in his own house; and commentators all agree that it was Christ who had wrought this good work for him; and hence he also had special reasons for gratitude, and ought to have felt some of the spirit which actuated the heart of Mary. Did he fall under the influence of Judas, and entertain a feeling of resentment toward the offering of Mary? It would be strange if he did not, seeing that some of Christ's immediate followers were carried away by that spirit. Then would not Christ's very words, and the same illustration which he had used on a like occasion be intensely applicable to this?—Most assuredly. For when Luke says that Christ reasoned thus on one occasion, and sister White that he used like words on another, which we can see was a still more fitting occasion, it does not seem to us to require any great stretch of faith to believe them both.

The sum of the evidence on this question, then, is this:—

1. Many critics take the ground that all the records of the New Testament refer to one and the same anointing, on which supposition there is not even any apparent discrepancy in the statements of the "Spirit of Prophecy," now under consideration. But as this is generally opposed by modern writers, and no difficulty is involved in the admission of two anointings, the latter position is preferable.

2. More writers still agree in assigning to Mary the same standing and position that are set forth in the "Spirit of Prophecy;" and for this there seems to be a necessary inference in the Scriptures themselves.

3. The only objection, then, to the statements of the "Spirit of Prophecy" respecting the discourse between Christ and Simon, is that Christ here having every occasion to use these words could not possibly have done so, because he had already spoken in the same way on another occasion.

But this seems to us hardly strong enough to stand alone, much less to bear the weight it would have to sustain as an objection to the work in question.

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.]

SOME one writes from Denver, Colo., for an explanation of the 5th and 29th verses of Romans 7. No name is signed; and we cannot notice anonymous communications. Besides, there are only twenty-five verses in Romans 7.

177.—LEAVES OF THE TREE FOR HEALING.

REV. 22:2.

How are the leaves of the tree of life for the healing of the nations, as stated in Rev. 22:2?

G. W. H.

Answer.—The word rendered "healing" has also the definition of "service," which we think would be a more appropriate definition for this place. The leaves of the tree were for the service of the nations. This cannot be understood as implying that people will be healed from infirmity and deformity by these leaves; for there is no intimation that the leaves will ever cease to be for the use which the text is designed to specify, as long as the people of God come up from month to month to partake of the fruit; and if this is healing from disease, this would imply that there would be disease and deformity in the kingdom of God forever, which is directly contrary to other scriptures. Therefore we give this word its other definition; namely, "service," which will be appropriate, though we may not now be able to tell in just what way, to them through all their existence in the immortal state. (See "Thoughts on Revelation.")

178.—WHAT LAW? HEB. 8:4.

"For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." Heb. 8:4. What priests, and what law are here referred to? N. A. G.

Ans.—The priests referred to are the priests that ministered in the earthly sanctuary of the former dispensation, and the law is the ceremonial, or Levitical law. The design of Paul's argument here is to show that no part of Christ's priesthood is performed here on the earth, but is all in heaven. And he proves this by saying that all the offerings that were to be made here upon the earth, were made by priests that had been already ordained for that purpose. And they offered according to the law of sacrifices, and the law of the priesthood, which confined the office to the tribe of Levi. But that law has been changed. Heb. 7:12. For Christ was from the tribe of Judah, not from the tribe of Levi. And he is a priest forever after the order of Melchisedec. Although Paul uses the present tense, he does not mean that there are now in this dispensation priests that offer sacrifices. But he refers to the Levitical priesthood of the former dispensation, and shows that that has given place to the new priesthood of Christ after the order of Melchisedec.

RECENT LABORS.

THE semi-annual meetings of the General Conference Committee, the Foreign Mission Board, the General Conference Association, and other committees, closed March 22, but we have been so closely occupied with labor that we have not had opportunity to write a report of these meetings before. It can be appreciated by all that in a time like the present, when the work is making such rapid advancement all along the line, there would necessarily be very many things that would demand careful consideration. It is indeed very interest-

ing and encouraging to see how remarkably the providence of God has opened the way for the message to go into all parts of the world. There seems to be nothing lacking in this respect whatever. But when we come to consider the possibility of answering the many calls, and of sending laborers to all these places, both far and near, we find ourselves in a position of great perplexity; for then we first truly appreciate the great lack of men and means. Truly the harvest is great, but the laborers are few.

The General Conference Committee and the Foreign Mission Board made but comparatively few recommendations in reference to laborers, during their late meetings. Some of the most important were these: That Elder O. O. Farnsworth and wife, now in Washington, D. C., labor in Ireland. Ireland is a very interesting field. Our canvassers there have had remarkable success in selling our books. The labor already put forth there has been successful, and the outlook is encouraging for a prosperous work in that country. The question of sending help to Ireland received much consideration, and after careful deliberation, the committee was unanimous in making the foregoing recommendation. We believe Elder Farnsworth and wife well adapted for the field.

England has been calling very urgently for more Bible workers. Of those who were sent there some time ago, only a few remain. By the advice of the Foreign Mission Board, sister Hurd has gone to South Africa, to aid in starting the Bible work there, and another has returned to this country on account of feeble health. This leaves them with very little help at present. We should be glad if we could have sent them the six they called for; for we know they are greatly needed; but we could only see our way open to send two, Julia Parmele of Chicago, and Mina Robinson of South Lancaster, Mass. These workers have not only had a large experience in doing efficient work themselves, but will also be able to aid and instruct others who may be recommended to enter the work there.

The Foreign Mission Board would have been glad to make many more recommendations for laborers to go to other fields that are calling for help; but the lack of men and means prevented us from doing so. At this time some changes were also suggested in the home field. These will be reported in the Review in due time.

In the meeting of the General Conference Association the matter in regard to going ahead with the Walla Walla school enterprise was carefully considered. This enterprise has been retarded because of a lack of funds with which to carry on the work; but now the way seems open for that enterprise to go forward with the work of building, and it is expected to have things in readiness to open the school there Jan. 1, 1893.

Another subject of interest considered was that of making more of an effort to secure translations of publications into several of the languages in which little or nothing of the kind as yet has been done. The Spanish and Finnish tongues received special consideration. The way is now open to secure translations in both these languages; in the Spanish language, however, we have already made considerable progress. The Publication Committee of the Association was instructed further to consider what could be done in the way of securing translations in several different tongues. The time has certainly come when we should make greater effort to get our publications translated into all the leading languages of the world.

All the meetings passed off very harmoniously. The blessing of the Lord was present in a large degree. Every morning, from nine to ten o'clock, the brethren of the several committees and boards, met in the Foreign Mission room for a devotional season. During these meetings we had the privilege of reading and listening to some earnest admonitions and testimonies recently sent us from

sister White. The instruction given was very timely in every respect. We pray that we may so relate ourselves to it that we may show an appreciation of the time in which we live, and be more efficient in the work of the Lord.

On March 24 we went to Minneapolis, Minn., to attend the closing part of a canvassers' institute and directors' meeting in progress at that place. We spent two days and a half very profitably with the brethren assembled. There was a company of eighty or more canvassers, who were preparing to go into the canvassing field the coming season. They were all of excellent courage in the work, and felt confident of success in every respect. The Lord blessed us greatly in our meetings. On Sabbath and Sunday the brethren and sisters from St. Paul met with us. It was a great pleasure to us to meet these dear friends both from Minneapolis and St. Paul, with whom we had labored together in the past, and also to meet the many new ones who have more recently connected themselves with the truth. May the Lord's blessing rest upon the work in Minnesota in a large measure.

Monday morning, March 28, we reached Des Moines, where the ministerial institute for Dist. No. 4 is in progress. The attendance is large, there being more than one hundred and thirty enrolled as members of the institute, while a large number of others are attending, more or less, as circumstances permit. The blessing of the Lord has been present in a remarkable manner. This is now the last of the series of six institutes that have been held during the last few months, the first, that in Dist. No. 2, commencing last September. All of them have been very profitable indeed, and will result in great good to the work generally. In several respects this is one of the most interesting meetings I ever attended. I have never witnessed the Spirit of the Lord working upon the hearts of the people in a more marked degree than I have seen it during this institute.

The Bible studies have been very interesting and greatly appreciated by all present. The Lord has given great freedom to those who have been giving the instruction. All present feel much encouraged in the work of the Lord. During the institute we have been greatly benefited by reading and hearing some of the recent testimonies which have been sent us from sister White, setting forth the solemnity of our time, the responsibility of our work, and what manner of persons we ought to be, who are intrusted with such a solemn message from God to the people. We hope that these important lessons will not soon be forgotten, nor their effects lost upon our hearts.

The workers in this district are very largely represented, and we feel assured that the benefits of this institute will extend all over the district, and its good results will be more largely seen in the future advancement of the work. The Iowa Conference has done nobly in making arrangements for the institute, and in providing and caring for all who attend it. Everybody seems greatly pleased and well satisfied. We have not heard one word of complaint or dissatisfaction in any way. May the Lord's blessing continue to increase till the close, is our prayer, and we believe that it will.

There is nothing we desire so much as to see the servants of God clothed with that power from on high which the Lord has promised, and which will give them a fitting up to go forth to accomplish the work to which God has ordained them.

When these ministerial institutes began, it was much of an experiment; but we are thankful to say that they have proved a far greater success than we dared to hope for, and we are fully satisfied that it has been a line of work which the Lord has favored, and which will result in great good to the cause.

April 6 we go from here to attend the closing part of the canvassers' institute now in session at Lapeer, Mich.

O. A. OLSEN.

IS IT ANY BETTER?

THE popular misconception as to who was the author of the ten commandments does not seem to abate in the least. Men who profess to be Bible scholars, and who write learnedly of "Ingersoll's mistakes about Moses," talk glibly about the ten commandments of Moses. We do not deny that Moses may have written the ten commandments; but if he did, he wrote them from the copy which the Lord wrote himself upon the tables of stone; and the transcribing by Moses of the commandments which had previously been written by God himself, no more made them the commandments of Moses than it would make him God because he bore to the people the words of God.

We are moved to make these remarks by the following, which we clip from a late number of the *Interior*:—

"Considering the boasts of infidelity, one wonders at its meager results. We are reminded of this, when looking over our exchanges, we noted in a religious paper the so-called ten commandments written by Thomas Jefferson. Whether in truth written by him, we do not too critically inquire. They are put out as in the interests of an anti-Christian code. And as an illustration and fair sample of the rest, we quote the fourth: 'Never buy what you do not want, because it is cheap.' We have seen a good many attempts to rival the Bible in moral teaching, but like this they always fall infinitely below it, even though compared simply as intellectual products. Not even the man who wrote the Declaration of Independence could attempt to vie with Moses without making himself ridiculous."

The *Interior* makes a good point when it says that "not even the man who wrote the Declaration of Independence could attempt to vie with Moses;" and this is true, notwithstanding Moses was not the author of the ten commandments.

But the *Interior* is very unfortunate in its selection of the fourth commandment of the Jeffersonian code for comparison with the one given by God,—unfortunate, because the rendering of the fourth commandment by the Christian world is as inferior to the real fourth commandment as the fourth commandment of the Jeffersonian code is inferior to it.

The fourth commandment reads: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 6-11.

The fourth commandment of the code which is generally received at the present time in this country, is something like this: Remember the first day, or Sunday, to keep it holy: six days shalt thou labor and do all thy work, but the first day is the American Sabbath: for . . . confusion! for the church commands it, shouts the Catholic prelate! Amen, responds an Episcopalian! for the Sabbath has been changed to the first day, says the representative of the Puritan theology. A "Disciple" here guins the floor, and declares that the fourth commandment is abolished, and that Sunday-keeping has no reference to the fourth commandment, and offers to debate the subject with any one.

And so nearly every church has a reason which generally conflicts with the reasons which are urged by every other church. How much better is this than Jefferson's fourth commandment? His, although puerile compared to the precept of God, had at least the merit of being consistent. But the attempt to take the fourth commandment, which enforces the seventh day, because God rested on that day and then blessed and sanctified it at the close of creation week, to enforce another day,—the first day, and for another, and for various and conflicting reasons,—has no reason and no consistency. If the other nine commandments should be interpreted in a way to conflict with their obvious and plain meaning to the extent that it is done in the interpretation of the fourth commandment, we would as soon take the commandments of Jefferson for a rule of Christian obligation, as we would the real ten commandments thus amended.

M. E. K.

Progress of the Cause.

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

OUR FATHER'S WILL.

BY E. J. JOHNSON.
(Hart's Road, Fla.)

It is the Father's will our light should shine
Upon the way
In which his heavenly wisdom leads our feet
Each passing day,—
His will that we should help our brother bear
His heavy load,
Where'er we find him weak, and struggling on
Life's weary road,—
His will that we should point poor erring souls
To Calvary,
And strive to win them back to paths of peace
And purity.
This is our Father's will, and this work lies
Near to us all;
Nothing is insignificant—he notes
The sparrow's fall.
Waste not the fleeting hours seeking great things;
Too short life's span;
To-day do something, however small, for love
Of God and man.

ONTARIO.

GRENADIER ISLAND.—I came to this place a little less than two weeks ago, and have delivered seven lectures in the school-house, have visited the people at their homes, have read to them from the word of God, and explained the truth for this time. As the result, three adults have commenced to keep the Sabbath according to the commandment, and others are interested. I obtained one subscription for the REVIEW. I desire an interest in the prayers of God's people. ALPHONSO FORD.
April 3.

DANISH WEST INDIES.

At the time of the writing of my last report, I had just reached the beautiful island of St. Thomas. I remained there until Tuesday evening, March 8, visiting the neighboring island of St. Cruz in the meantime. I did not hold any public services at St. Thomas, as I was not there over Sabbath or Sunday. I was very cordially received, however, by the Moravian minister, Mr. Shields, and by Mr. Oggel of the Dutch Reformed Church. I also formed the acquaintance of Archdeacon Hutson of the Anglican Church.

St. Thomas and St. Cruz both belong to Denmark, and the government business is nominally done in the Danish language, but English is the principal one spoken in both islands. I spent Sabbath and Sunday at St. Cruz, which is forty miles distant from St. Thomas. There are no Sabbath-keepers on either of these islands, but at St. Cruz I found many interested ones with whom the International Tract Society has been in correspondence.

Sunday morning I spoke to the prisoners in the corridor of the jail, and from there visited the Leper's Home in company with Mr. Summersill, a retired minister of the Moravian Church, and had the privilege of speaking a few words of encouragement to about twelve or fifteen lepers under the shade of the trees near the Home. In the afternoon I addressed a union Sunday-school, and in the evening preached to a large congregation at the Moravian chapel. There is a good work to be done in these islands by some one, and I am satisfied there are many honest souls who would gladly receive the truth.

I reached Antigua late in the evening, March 9, where I was glad to meet again my dear brother and former co-laborer, Elder D. A. Ball, who has been in this field about sixteen months. I was sorry to find his health in such a condition that we did not deem it prudent for him to remain longer in this field, and after spending eight days together, he left, Friday, March 18, for his home in America. I have preached several times since coming here to good congregations, and on the evening before his departure, brother Ball preached his farewell sermon to a well-filled house.

There is a small company of Sabbath-keepers here, the most of whom seem to be thoroughly instructed in the truth, and although the time has

not come for the organization of a church in this island, I believe there is the foundation of a good work to be accomplished here in the future. The labors and counsel of Elder Ball will be sorely missed. The tithes and offerings of this little company for the last year amount to about two hundred and thirty dollars. My next report will be concerning my visit to the neighboring islands.

L. C. CHADWICK.
St. Johns, Antigua, March 24, 1892.

TEXAS.

MOUNT PLEASANT, AVINGER, AND ELKHART.—Feb. 25 to March 4 I spent with the church at Mt. Pleasant. As stated in my last report, when I was with this company in December, 1891, they were just coming down with *la grippe*, and the meetings were consequently postponed. This time I held fifteen services with them. Some had become discouraged by looking always at themselves, and almost felt that it was of no use for them to strive any further, as everything looked dark and gloomy. But as the love of the Saviour was presented, and that in him was sufficient strength and grace to supply every need and want, and when the brethren began to realize this, and to see the help for them, by just accepting it, taking it, and claiming it as theirs, then peace and joy, courage and strength took the place of doubts and discouragements. A victory was gained by many on the point of believing and trusting in God's word. Seven united with the church, six of them by baptism. Church officers, an elder, and a deacon were ordained. There seems to be a deep interest in this community to hear the truth preached, and I hope ere long some one may be sent to help them.

March 4-11 was spent with the little company near Avinger. I gave eight discourses, and left the brethren and sisters much encouraged.

March 12 I commenced meetings about seven miles east of Elkhart, Anderson Co., and up to the present time have given fourteen discourses. There is some interest here to hear the word of truth. The congregations are not large, as all are behind with their spring work on account of the backward spring and the frequent rains. I labor on with good courage.

W. S. CRUZAN.
March 29.

KANSAS.

TOPEKA.—It is quite well known throughout our Conference, that for the past six months I have been in the field but a very small portion of the time. My last labor was among our German brethren in Marion county. I spent two weeks with them with much profit. After constant labor for two years without a day of sickness, at the commencement of the Topeka camp-meeting (Oct. 1), I found myself entirely exhausted, and was taken home, 250 miles, on a bed, where I have remained the most of the time. But God has given me strength again, for which I praise his holy name! and also that he has taken me from death's door and placed me in the field to labor for souls for whom Christ died.

I am in the hope of visiting all the Sabbath-schools, companies, and scattered brethren in the State, that I did not visit last year, and some that were visited. We would be pleased to receive the names of those who are not connected with any Sabbath-school, and have not joined our State Sabbath-school. Quite a goodly number sent in their names last year to be placed on the State list. We feel confident there are others which should receive the benefits by joining the State school. This branch of the Lord's work is on the increase. Our class contributions are doubling; the children are taking a deeper interest in this work; and the parents are awaking to the fact that this is a means of grace which God has graciously placed in our reach, to save our souls and the souls of our dear children, that cost Heaven so much,—not gold or silver, not precious stones or diamonds, but the precious blood of Christ, as of a lamb without blemish and without spot. May every officer and teacher grasp these privileges and show the true missionary spirit, which is the Spirit of the Lord Jesus Christ. We want to see advanced steps being taken all along the line, this year. We will make efforts to see the *Little Friend*, *Sabbath-school Worker*, and *Instructor* in every school before the year closes.

March 30.

O. S. FERREN.

GEORGIA.

LODI, COWETA Co.—Three weeks have passed since locating at Lodi. The Lord has certainly been with his work here.

We began meetings in an old Methodist church, which had been vacated for nearly a year, the reason given was that the community was not worth saving. The minister who has been sent for, since the Lord has wonderfully blessed us, also gave me to understand that that was the reason for abandoning the charge. He now seems anxious, however, to take up his neglected charge again.

We have had large congregations from the beginning, although the weather has been unpleasant a great deal of the time. We have not been able to fulfill all the invitations tendered us. Generally the people are willing and anxious to do all in their power to help the work along, not only by their presence and good attention, but financially. More interest is manifested in the study of the Scriptures than ever before. Notwithstanding great opposition, twenty-five have signed the covenant to obey God; among them is a Catholic, his wife, and daughter, who have since moved to Boston.

Many hard struggles have been made, and others are still halting between two opinions. May they decide to obey our Lord and Master! The Lord has truly been with us here, and to him we give all praise.

When the Lord works, Satan becomes wrathful and stirs up wicked men who are his agents. There are some desperate characters here who have been against us, but we do not fear the revilings of men. Satan is but a conquered foe. Several days ago we received the following notice written in a bold business hand:—

"You are a d— fool, and if you do n't leave here, you will be sorry for it. We are not heathen. We give you three days.

"(SIGNED.) A Crowd."

We are not afraid of the threatenings of wicked men; the battle is the Lord's, and the victors are not the ones who fear. Our Saviour has promised to be with us always, even unto the end of the world, and our Lord's promises are sure.

We propose to stay here until the work is finished, and we know just what the people are going to do about these things. The minister before mentioned preached against us last night, but his talk was only on the line of ridicule. There can be nothing done against the truth. The people seem to have an inclination to investigate, and to read for themselves. We have sold and given away over 4,700 pages of tracts. Pray for the work here that it may further triumph.

W. C. DALBEY.
April 2.

OHIO.

AMONG THE CHURCHES.—Jan. 22 to Feb. 19, in company with brother H. M. Mitchell, I visited Springfield, Yellow Springs, Grape Grove, and Bloomington, spending one week at each place. Elder Geo. A. Irwin was with us a part of the time. In consequence of removals and apostasy in Springfield, the work has been somewhat crippled, but still a few good souls are holding up the banner of truth, and were much encouraged by our visit.

At Yellow Springs the attendance and interest of our brethren were good. The Spirit of the Lord bore witness to the word, as it was faithfully presented. Old feuds disappeared and gave place to a fuller consecration in the service of the Master. Church officers were ordained, and we left them rejoicing in the truth.

The company at Grape Grove, with one exception, is composed of a few faithful sisters. Their influence seems to be good in that vicinity. We were kindly granted the free use of the Christian church. The outside attendance and interest were very good. We celebrated the ordinances together, and realized the presence of the Lord with us.

At Bloomington the outside interest was good; the church was edified, and we trust God was glorified in his saints.

Sabbath, Feb. 20, we were glad to welcome Elder Irwin, whom we met at Washington C. H.

Feb. 25 to March 7 I was with the church at Wheelersburg. They have recently built a nice little church building at this place, and by so doing have shown a commendable zeal for the truth. There seemed to be much prejudice among out-

siders against the doctrines taught by Seventh-day Adventists. So that but very few not of our faith attended at first, but this gradually disappeared; more came in each night until we had a good audience, and we closed with a full house, composed largely of the best citizens of the place. A deacon was elected and ordained. We left them trusting and hopeful in Christ, the living Rock.

I next visited some interested families at Portsmouth, while on my way to Blue Creek, in Adams county. This, like Judea of old, is in the hill country, but unlike the precious fruits grown on the hills of Judea, these hills and broken country are largely cultivated in growing that "poisonous herb, tobacco." Tobacco is the staple product in this vicinity. Few will deny but that it has proved a curse to individuals, families, and nations, both physically, mentally, and financially. We are indeed thankful that there is power in Christ and his gospel to liberate people from this bondage of sin and terrible curse, if they will but put their trust in him with a fixed determination to overcome.

Our meetings at Blue Creek were well attended. The brethren put away their idols and rejoiced in the truth.

In all these meetings our object has been especially to hold up Christ and the power of the gospel.

J. G. WOOD.

April 3.

FLORIDA.

SPRING GARDEN, SEVILLE, ORLANDO, ETC.—On the 8th of last July brother J. O. Johnston and the writer began to introduce the truths of the third angel's message in the new field of Spring Garden and vicinity, in Volusia county, some thirty miles north of Sanford. After laboring together about one week, brother Johnston responded to a Macedonian call from Barberville, some six miles away, while I followed up the work in Spring Garden. Our work was continued separately until we closed, to attend the Southern Institute. On returning, we together attended an association of the Baptists at Spring Garden, after which we each labored in our respective places about ten days, and then brother Johnston held a few weeks' meeting some four miles from Barberville to strengthen those who had taken a stand, while I visited some of the churches.

We then joined our forces at Seville, twelve miles north of Barberville, where we preached in the Baptist church four weeks without accomplishing any good, so far as we could see.

After visiting and encouraging some of the scattered ones, we returned, and, accompanied by brother C. P. Whitford of Moultrie, we commenced a series of meetings Jan. 6, in the school-house at De Leon Springs, one and a half miles south of Spring Garden. Jan. 11 I was obliged to leave, to meet the Southern School Committee at Graysville, Tenn., so the work was carried on two weeks by brethren Johnston and Whitford. I joined the company again Jan. 27, and the work was continued in a public way until Feb. 23. Then brother Whitford and I visited our people in the southern part of the State, stopping at Orlando, Seffner, Tampa, Terra Ceia, Bowling Green, and Barton, and holding Bible readings and preaching services at every point; we were rejoiced to see the truth breaking down prejudice in the new fields. Brother Johnston stayed at De Leon to follow up the work in a quiet way, by visiting and holding Bible readings, and organizing a Sabbath-school, and we were rejoiced on our return to find a thriving Sabbath-school of forty members, and some eight at De Leon walking in all the light they had.

Before taking the trip south, we had organized a church of nineteen members at Barberville.

March 25 and 26 we held our first quarterly meeting of the Barberville church at De Leon Springs, in order to strengthen the work there. At this meeting there were three added to the church, making the total membership twenty-two. There will be other additions at the next quarterly meeting. As a result of this work, there are eight canvassers in the field meeting with marked success. About seven hundred and fifty dollars worth of books have already been delivered. This gives a new impetus to the work in this State, and of course we are greatly encouraged. To the Lord belongs the glory and praise.

Elder Seeley of the Baptist church, resident pastor of De Leon Springs, attended all our services at De Leon, and after we closed our work in a public way, he took occasion to decry our positions,

especially regarding the Sabbath. Brother Johnston attended his services, and on Sunday, March 27, at 3 P. M., he reviewed the Elder's positions in a very tender, amiable spirit, which resulted in a complete triumph for the truth. A farewell solo, rendered by brother Whitford, after a few appropriate remarks by the writer, closed our services here.

The Lord wrought mightily during our quarterly meeting, and especially in our last service, although a review. Our hearts were made tender by the good Spirit of the Lord, and the parting hand was given amid tears of rejoicing. Our old Sabbath-keepers in the State are requested to pray for these converts to Christ. Shall we not buckle on the armor anew, and work more valiantly for the Lord? The Lord has wrought; blessed be the name of the Lord.

L. H. CRISLER.

March 31.

CHICAGO INSTITUTE.

THE canvassers' institute, held in Chicago, at 28. College Place, March 1-14, was indeed an interesting and profitable occasion. The institute was the most largely attended by canvassers, of any of our institutes held in Illinois; and, by those who ought to know, it was declared to be the most profitable meeting of the kind yet held in the State. The thoroughness of the instruction given was one important feature, as also the highly practical character of the instruction given. The foundation presented on which to build a superstructure of effective canvassing work was shown to be the love of souls, prompted by the love of Christ. There should also be a determination to deal honestly, truthfully, and fairly with all, presenting our books on their true merits, with no equivocations with the people. The canvassers were also taught that to be efficient in their work they should not be content with simply learning the canvass for a book, but they should make themselves familiar with their book. Then, with their minds filled with the precious truth, with God's blessing, they might be channels of light and blessing to the people. Brother Mead, the general canvassing agent, brother Craig, the district agent, brother A. J. Allen, the State agent, and brother Smith to represent the cause of health and temperance, were all present to give instructions in the various lines of work. Religious instruction was given each evening, the writer taking part in the same until the 10th, when it became necessary for him to pass on to Battle Creek to attend the meetings of the General Conference Association, and the General Conference Committee.

After considering the matter fairly in all its bearings, it was the unanimous vote of the canvassers present to receive their books from the Illinois Tract and Missionary Society on the C. O. D., "two box" plan. This will be fully explained to each canvasser. It is the right plan to do business on, and that which the writer has urged, for the last six months, should be adopted in Illinois. Now that it is adopted, we expect all applying for a chance to canvass in the State to take notice and inform themselves accordingly.

After the close of the General Conference council in Battle Creek, I came to Des Moines to take part in the ministerial institute for Dist. No. 4, which is now in progress here. The meeting is largely attended by the Conference officers and laborers of the different Conferences in the district. The Lord is nigh to us to bless the truth presented. April 1 I go to Rock Island to attend the quarterly meeting, and to visit other points in Illinois. The Lord's cause is onward, and victory is the portion of those who make God their trust.

March 30.

J. N. LOUGHBOROUGH.

A LOST OPPORTUNITY.

THREE or four years ago, after the writer had said a few words about the need of medical missionaries, at a camp-meeting in one of our western States, two promising young men came to him and stated that they had felt convictions of duty in the direction of medical missionary work, and desired further information respecting the preparation necessary for the work. They were young men of good natural ability, and who possessed good educational qualifications, and seemed to be consecrated to the work. One of them finally decided to visit the Sanitarium the following autumn, to begin a course of study preparatory to entering a

medical college. He found, however, when he came to talk with "the brethren," that his plans were opposed, as it was thought that his services were needed in the canvassing work, in which he had for some time been engaged. He accordingly postponed his visit to the Sanitarium for a few months, but felt confident that the way would open for him early in the year following. We waited patiently, and when he did not arrive as expected, wrote to ascertain the cause of delay, and then were pained to learn that "the brethren" had finally decided that it would be wrong for him to leave the canvassing work and enter upon a course of medical study. The plan was accordingly abandoned, and the young man is still engaged in the canvassing work, and has since assumed duties and obligations which will probably effectually debar his ever entering upon the noble usefulness in which he had felt inspired to engage.

What was the opportunity presented before this young man?—It was proposed to receive him as a student at the Sanitarium, and give him all the great advantages for the study of the laws of hygiene, the principles of correct living and rational methods of treating disease, which are afforded at this institution, besides giving him an opportunity to become familiar with disease in its most obstinate forms, and to learn how to deal successfully with the most intractable maladies. After spending a year in observation and study, by which he would have become practically familiar with the various methods of treatment employed in the institution, he would have been sent to one of the best medical colleges in the United States with a certificate, providing he had made the proper progress in his studies, which would admit him to advance standing. After three years of study in medical school, spending his vacations at the Sanitarium to acquire further knowledge and skill, he would have been graduated as a physician, and if he had improved his opportunities, would have been a great deal more than an ordinary physician, as he would have grasped principles and methods far beyond those possessed by the average physician who has not the opportunity for the special advantages which he would have enjoyed. He would then have been prepared to take his place as a physician in the Sanitarium, and with the large number of patients always under treatment at the institution, the great number of interesting surgical cases, and the opportunities for instruction, observation, and research, he would in a year have obtained more valuable information and experience than the average doctor does in ten years of ordinary medical practice. By the present time this young man would have been prepared to enter upon active and most efficient medical missionary work, a line of usefulness certainly second to none on earth.

The young man was in limited circumstances, but provision was made for him so that he should receive whatever financial aid he might require to complete his course of study. Assistance of this kind has always been ready for those who were prepared to enter upon this work with a good promise of success.

Was this young man wisely advised by "the brethren" who urged him to remain a canvasser, in which capacity he is still at work, when there was held out before him such an easy road to a position of influence and usefulness such as he can never hope to attain in his present line of work, or indeed in any other? The door was opened wide before him to a field of work for God and humanity which offers ample scope for the highest abilities, the noblest qualities of mind and heart, and the greatest acquisitions of knowledge which any human being can possibly possess. He was led through the influence of "the brethren" not to enter the open door. The door is now closed to him, and probably forever. What a glorious opportunity for a great and useful career this young man has missed through bad advisement! The services of this young man, if he had entered upon the work of preparation at the time expected, would now be invaluable. The most pathetic appeals come from Australia, South America, from the islands of the sea, and from different parts of this country, for just such help as this young man might have been prepared to give. We have no one to send in response to these appeals. At the present day at the Sanitarium, with between five and six hundred people to care for, there are just six physicians, not one of whom can possibly be spared, neither are there other physicians who have had the sort of training required, and who at the

same time possess a missionary spirit, whose services can be secured to answer any of these many calls. The distress for help in this line is increasing daily. Our leading brethren in different parts of the country and various parts of the world, are continually writing, pleading for medical missionaries to be sent to them. We have none to send, and the reason why is illustrated by the case above mentioned.

"The brethren" advise young men and women of education and ability to engage in other lines of work, and discourage those whose impressions of duty may have led them to look toward this line of missionary effort. This is not a pleasant matter to speak of, but it is the truth, and we have continually encountered this obstacle for so many years, we have at last determined to speak out and hold our peace no longer.

The scarcity of workers in this field has become so great it will probably be necessary to employ physicians not of our faith to aid in carrying on the work at the Sanitarium. In fact, this seems to be almost absolutely necessary at the present time. The sick who come must be cared for; their sufferings must receive attention. If there are not a sufficient number of workers to be found among Seventh-day Adventists to carry on this work, then such laborers must be employed as can be obtained. But just think of undertaking to carry on a Sabbath-school with teachers who are not full believers in the doctrines taught!

The managers of the Sanitarium cannot be held responsible for this condition of things. They have done more to encourage the education of workers in this field than the entire denomination has ever done for the education of ministers. This is a bold statement, but we are prepared to substantiate it. The writer, after he graduated in medicine, employed the very first money he earned in assisting other young men to obtain a medical education, and has in this way assisted more than twenty young men and women within the last sixteen years. The Sanitarium has assisted as many more, and has invested thousands of dollars in this work. But the difficulty has been to find the right persons for the work. As the proper persons could not be obtained, the pressure of need has been so tremendous, that almost any person that could be induced to enter upon the work has been encouraged to do so, if there was the remotest prospect that he could be made useful. The consequence has been that but a small proportion of those who have been trained, prove to be serviceable in the cause. In fact, the great majority of those who have been assisted, have finally fallen out of the work, through the temptations to satisfy personal ambition which came before them, or through bad advice from "the brethren" who did not understand the work and its needs, or had schemes of their own which they desired to carry out, but which were antagonistic to the interests of this branch of the work.

Medical missionary work is arduous work. It is at least twice as hard as the work of the minister, or of school-teaching, or canvassing, or Bible work, or similar lines of usefulness. It is a kind of work in which there is little opportunity to satisfy selfish ambition of any sort, since the noblest and most self-sacrificing deeds one may do are usually done under circumstances which give them no publicity. Even those for whom the greatest sacrifices may be made are often unappreciative. The medical missionary must ignore his own comfort, his own personal interest, his own tastes and predilections almost altogether, and often is called by duty to take his life in his hands to save the life of another. He must often minister to the relief of the aches and pains of others, when his own aches and pains may be even worse than theirs. He must go without sleep, without food, endure exposures to cold, heat, storms, and various hardships without complaining. It is not an inviting field of labor for one who seeks "an easy berth." Notwithstanding the hardships, grave responsibilities, and the long, thorough, and constant preparation needed for the work, the compensation is no greater than that accorded others who labor far less arduously. The ministry, a college presidency, the lecture-field, and many other lines of usefulness offer vastly greater inducements and attractions, if one is looking for personal ease, aggrandizement, or a pleasant field of labor; but there is no line of human effort in which a human being can render himself more useful to his fellow-men, none in which there are so many opportunities for self-sacrifice, none in which there are so great opportunities for helping the

weak and uplifting the fallen, none which affords such noble opportunities for ministering to minds diseased, in bodies weak and pain-ridden, as are enjoyed by the medical missionary.

The rewards and the emoluments of the medical missionary in this world are small. He gets little pay and little thanks for his work, is much of the time misunderstood, and often abused and ungratefully treated. Nevertheless, he finds enough of gratitude and satisfaction in his work to pay him amply for all his efforts and all his self-denial, if his heart is really in his work, and he may take comfort in the thought that the best of his reward is not to be expected in this world.

A dozen young men and women ought to be, at the present moment, pursuing studies at the Sanitarium, preparatory to entering medical colleges next year. There is scarcely one. Why?—Because "the brethren" advise those who ought to come, or who may feel inclined to come, to engage in some other line of work. What a terrible thing it would be to spoil a good canvasser by making a medical missionary of him! Certainly he might not sell any more books, but just as like as not he might, after a time, get knowledge and experience enough so that he could make a book which would furnish work for scores or hundreds of canvassers in selling it. We hoped to start a class of at least a dozen young men and women in the study of medicine, last fall. We hoped there would come to the missionary class a considerable number of young men and women who might be prepared to enter this field of work. We have been disappointed, and, we believe, chiefly, because "the brethren" do not see how they can spare any one who is already engaged in usefulness in any other branch of the cause to undertake a course of study and preparation for this work. Four years ago, a young man who seemed well prepared for the work, and had made up his mind to undertake it, was dissuaded from doing so by the argument offered by "the brethren," that time was so short that it would not be proper to engage in a line of work requiring so lengthy a preparation. This argument has been offered constantly, whenever educational work has been talked about for the last thirty years. A certain class among us has been steadily opposing any movement in the direction of progress which looked forward more than one or two years for the results expected. It would seem as though the experience of the last quarter of a century ought to have convinced such persons that the Lord has a great work to do in this earth, and that time spent in preparation is far better spent than time employed in bungling, inefficient work. How much effort has been thrown away, how much mischief has been done by bungling workmen!

As before remarked, a dozen young men and women are wanted to engage in medical study, in preparation for medical missionary work. The sort of persons wanted for this work are not those who cannot make a success in anything else, but those who have such versatility of talent, such a degree of perseverance and energy that they can succeed in almost anything they may undertake. A young man who would make a first-class minister, is none too smart to be a good medical missionary. A young woman who would be a capital preceptress in an academy, a first-class teacher, or a good lecturer, is just the sort of person wanted for a medical missionary. The young man or young woman who has never made a success of anything, and who could be spared just as well as not from the work in which he or she may be engaged, probably does not possess the qualifications necessary for a medical missionary. The young man who has ability enough to succeed as a State canvassing agent will do for a medical missionary. If he cannot be spared, he is just the man we want.

I have great respect for "the brethren," and for their opinions, but "the brethren" generally have very little knowledge of the needs of the medical missionary cause, and so have not considered it in making their plans for workers. I sincerely hope "the brethren" will begin to think about this part of the Master's vineyard. It is certainly very inconsistent for "the brethren" to call upon the Sanitarium to furnish medical missionaries, while at the same time doing nothing in the direction of sending persons here to be trained as missionaries, or even opposing the efforts which we are making to secure such persons. Such a course is just about as reasonable as for a man to draw a check upon a bank in which he has never deposited any money, or to call upon a neighbor for a hundred dollars with interest

for a year, when he has never lent him any money.

We have educational facilities at the Sanitarium, and offer to those who wish to prepare themselves for this work such inducements as have never been offered by any other educational institution among Seventh-day Adventists. All that is asked is, that the young man or woman shall possess the right qualifications of body, mind, and heart, to become a competent medical missionary. Nothing more is required. He may come without a cent of money in his pocket, without even the wherewithal to buy books or clothes; we will put him through the most thorough preparation which the best schools in America afford, and ask him nothing back until he has had an opportunity to earn it. And when he is through his medical course, the General Conference Committee and Executive Committee of the International Health and Temperance Association will place before him grand opportunities for usefulness in the noblest work for humanity ever undertaken on earth.

I hope "the brethren" will think of these things, and if some of our young men and women who have been reading the *Medical Missionary* and are getting interested in this line of work, feel impressed that they ought to engage in it, and "the brethren" discourage you, I will say to them, do not be disheartened, but write to me and tell me just what "the brethren" say, and perhaps I can assist somewhat in removing their objections.

J. H. KELLOGG, M. D.

Battle Creek, Mich.

Special Notices.

IMPORTANT NOTICE.

In behalf of my fellow-laborers in foreign fields, and in my own behalf as well, I wish to ask our brethren and sisters who are sending letters, papers, or books to any country outside of the United States, to make careful inquiry at your post-office, and have all your letters or packages weighed, and be sure that you put on sufficient postage. Letters will be forwarded to most countries if only two cents are put on them, but we who receive them have to pay double as much to get them as the additional postage would have been for you to put on the required amount. In one mail recently I had thirty-four cents unpaid postage to pay, and I find that others of our brethren where I go are put to the same unnecessary additional expense and trouble and delay to get them. Not only this, but there are many letters sent by our missionary workers in the States to people in other countries, and it certainly cannot be very pleasant to a person to have to pay from six to sixteen cents postage to get a letter in which he is not specially interested.

It would be a surprise to many of my correspondents, I am sure, if I should publish the list of the names of those who have been careless in this respect, to my personal knowledge. But I simply call your attention to this matter in this general way, and trust that all who are corresponding in other lands than their own, will be very particular about having the full amount of postage affixed to all the mail you send out.

L. C. CHADWICK.

St. Johns, Antigua, March 15, 1892.

MONTANA, NOTICE:

DEAR brethren and sisters of Montana, as you see, we have a camp-meeting appointed for our State, June 8-14. We have never had an opportunity like this before since the work started in Montana, but we feel to praise God that the time has now come when the work demands such a meeting. There are now more than one hundred Sabbath-keepers scattered throughout the State. Many of these have recently embraced the truth, and need to become more fully acquainted with the different lines of work connected with the message. The brethren and sisters throughout the State are not acquainted with each other, hence are not as thoroughly united in the work as they should be. In union there is strength. The better we become acquainted with each other and with the work of God, the more we will feel like uniting our efforts to carry it forward in our State.

I feel especially anxious that every one who possibly can should attend this meeting. None can afford to stay away. Let all come seeking the blessing of God. Do not wait until the meeting to seek the Lord, but seek him every day; and as you come, bring Jesus with you. Time is closing; the day of the Lord is near, and O how much we need to improve these opportunities! Let those who have family tents bring them, also camp-stoves, if you have them. Those who have not tents of their own, can rent them on the ground at a very reasonable cost, as we have made arrangements with a firm in Bozeman to furnish us what we need in this line. Let every one bring plenty of bedding, also plenty of good winter wraps, so that if there should be cool nights, they

will not endanger their health. Those who come with teams will find pasture for same one mile east of the city, at a reasonable cost. There will be straw on the ground with which to fill bed-ticks, also wood to use for cooking. There will also be a boarding tent, so that those who are not prepared to do their own cooking can obtain meals at about twenty-five cents per meal.

Elders E. W. Farnsworth, D. T. Jones, and G. H. Derrick are expected to attend this meeting. Brother Derrick will give some time to the canvassing work. Other lines of work pertaining to the message will be considered. Children's meetings will be held each day, so do not fail to bring the children. We want to take our children with us to the kingdom of God, and they need the meetings as much as older ones. We are trying to get reduced fare for those coming by rail, but will speak of this later. Those who desire us to furnish them tents, will please drop me a line at once to Nevada City, Mo., stating how large a tent they would like. Our tents will be 9ft. x 14ft., 12ft. x 14ft., and 16ft. x 20ft. Let all be present at the very first meeting and remain until the close. It will cost us a little time and money to attend, but none can afford to remain away. The blessing of God and a knowledge of his truth and work are worth more to us than a few days of time and a few dollars in money. Come, brethren, and bring your friends and neighbors with you, and God will bless both you and them.

J. W. WATT.

VERMONT, NOTICE!

A GENERAL State canvassing institute or school for all interested in this important branch of the Lord's work, will be held at Northfield, Vt., April 25 to May 9. It is expected that all our workers (excepting those now in school at South Lancaster) will be in attendance during the entire time. Elder E. E. Miles, our district agent, and others are expected to be present to give valuable instruction to all. Five per cent additional on book sales will be allowed all the workers who will attend throughout the institute to pay board and traveling expenses. Board and lodging will be two dollars per week.

It is hoped that a score or more may be present. Never was a more favorable opportunity offered to our workers, and we hope and trust that a goodly number will be in attendance and go forth to labor for the good of souls for whom Christ died, thus becoming "true fellow-laborers," "co-workers" with him who gave his life for us, sharing his sorrows and deprivations now, that by and by we may enjoy the riches of glory, the fullness of joy forever with him in the everlasting kingdom soon to be given to the faithful.

F. S. PORTER, State Agent.

Northfield, Vt.

INDIANA TENT FUND.

DEAR BROTHERS AND SISTERS OF INDIANA: As the tent season is approaching, we receive many requests from our brethren and sisters throughout the State, to have a tent sent to their vicinity this summer. We are glad to know that there is such an interest on the part of the people to hear the truth, and such a desire on the part of our brethren and sisters that their neighbors and friends should have the privilege of listening to the truth. You all can very readily see that in order that tent meetings may be held, tents must be provided, and if a suitable number of tents are furnished for our tent work the coming summer, our brethren and sisters throughout the State will have to manifest a large degree of liberality in furnishing means to purchase these tents.

We have already laid this matter before you a number of times, and some churches and individuals have responded to our call, but with all our efforts in the past to raise money for the tent fund, we are now over two hundred dollars behind, as we owe that amount for tents already bought. Quite a portion of this, however, is not owing for preaching tents, but for small dwelling tents, for use at camp-meetings. The tent manufacturing company to whom we owe this money, is very much in need of pay, and they certainly ought to have it. We have been in hopes of being able to pay them before this time, but we cannot pay until the means is paid to us.

And now, as far as our stock of preaching tents is concerned, we have only three forty-foot tents, and we shall need two more of similar size in order to carry on our tent efforts during the season. These two tents will cost about two hundred and fifty dollars. This, in addition to what we already owe, will make about four hundred dollars, which we ought to have now, or within a few months, on the tent fund. Undoubtedly some will think that this call is following quite closely other similar ones that have been made; but we are in earnest in this matter. If the money is not furnished with which to buy these tents, certainly the brethren and sisters cannot hold us responsible for not sending tents into the field; for we would not dare to run in debt beyond what we have already done, without prospect of paying. And this means considerable to our brethren. It means that instead of scattered individuals giving a few quarters apiece, and churches paying from one to five dollars (although any amount will be thankfully received), the ten dollars, and the twenty-five, and the fifty dollars, will

have to come in. An earnest effort must be made to raise this money if the tents are furnished. Some one will have to invest largely in this enterprise, and we think it would be a noble thing for our brethren to put a liberal amount into this tent fund.

The writer will assist this tent fund to the amount of fifty dollars, and would be very glad to hear prompt responses from others who are able and willing to follow in this matter. Let each one do according to his ability in this matter, and let none underestimate their ability either. As we said before, small amounts will be acceptable where larger ones cannot be given. Pledges, payable in from one to six months, will be accepted where ready money cannot be had.

F. D. STARR, for Ind. Conf. Com.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON IV.—THE LORD MY SHEPHERD. PSALM 23.

(Commit Verses 1-6.)

(Sabbath, April 23.)

TEXT.—"The Lord is my shepherd; I shall not want." Ps. 23: 1.

1. Who does David say is his shepherd? Verse 1, first part. The word "Lord" comes from "Jehovah."

2. Through whom was Jehovah especially manifested in such a tender relation? John 10: 11, first clause; Heb. 13: 20.

NOTE.—It has been well remarked that if we would appreciate the infinite trust and tenderness expressed in this psalm, we must take into consideration the life of the Syrian shepherd. He was constantly with his sheep, nearly always alone. However large his flock, he knew every sheep by name, and every sheep knew him. In the cool, frosty nights, in the fierce heat of the noonday sun, in the storm and tempest, in the rocky, rugged way as well as in the green pastures, he was identified with his flock, leading them to pastures of plenty, or imperiling his life for their safety. All this was known to David, to Moses, to Jacob, and others. 1 Sam. 17: 34-36; Ex. 3: 1; Gen. 31: 38-40.

3. What assurance may we draw from the fact that the Lord is our shepherd? Ps. 23: 1, last clause.

4. What basis have we for such assurance? Col. 1: 19; 2: 9.

5. What does Jesus say of the relation between him and his people? John 10: 14, 15.

NOTE.—The Revised Version reads thus: "I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." They are all united by the same bond of union, namely, the "life that is in God."

6. How great is the love which Christ bears for his sheep? John 10: 11, last clause.

7. Is such love manifested only toward the faithful? Isa. 53: 5, 6.

8. What contrast does he draw between the true and false shepherds? John 10: 11-13.

9. How do his sheep regard his voice? Verses 2-4.

10. How do the sheep of the Lord regard the voice of strangers? Verse 5.

11. What blessing does he bestow upon them? Ps. 23: 2.

NOTE.—The life of the Christian is not all conflict. God gives the precious privilege, now and then, of quiet, refreshing resting-places, where the soul may feed on the bread of life, and rest while it partakes; where the longing heart may wander beside "the waters of rest," the waters which bring rest, the communion of the Spirit of God. Thus it is that we are prepared for the conflict, just as such quiet and abundant feeding restores the lean and fainting sheep, and fits them for enduring long and tiresome journeys.

12. What is the effect of these restful blessings of God? Ps. 23: 3, first part.

13. How is the soul kept in this condition? Verse 3.

14. For whose sake does God grant all these blessings to his people? Same verse.

NOTE.—This is a thought which should be ever kept before us. God grants us no blessings because of our worth to him. It is wholly by his grace, wholly for his name's sake. It is often pity for the lost sheep which moves the true shepherd to go forth, frequently periling his life for its rescue; it was unmerited pity and boundless love alone which moved the heart of the Great Shepherd to give his life for the sheep.

15. How fully may we expect the Shepherd's presence in the journey of life? Verse 4, first part. The expression, "valley of the shadow of death" denotes the profoundest darkness, but Christ will be with us, even in the greatest trial.

16. What comfort has the Christian in this darkness? Verse 4; Isa. 50: 10.

NOTE.—"Rod" is used to denote a kingly scepter, a symbol of power, an instrument of correction and guidance. It would fitly symbolize God's law, which, like the shepherd's crook, brings the straying back to the path of safety. (See our last lesson.) "Staff" denotes a "stay or support," a means of defense, and would fittingly represent the gospel, the aggregation of all God's promises, the only hope and stay of the people of God. In Zech. 11: 7 the shepherd had two staves; the name of one was

"Beauty" (*margin*, "graciousness"); the name of the other was "Bands" (*margin*, "binders" or "union"). (See Revised Version.) These would fittingly represent in the Great Shepherd the gospel and law, the fullness of God's word, but, unlike the earthly shepherd's staves, they can never be broken. "Comfort" does not simply mean to console, but to strengthen and establish. And that soul who trusts in the gospel of Christ, whose feet are set in the way of his commandments, is indeed comforted and established.

17. What triumph does God give his servant in the midst of his enemies? Ps. 23: 5; Rom. 8: 35, 37.

18. What is always the result of one's cup running over with God's blessings? Ps. 40: 3.

19. From the psalmist's confidence in God, what does he conclude? Ps. 23: 6.

20. In what house of God did the psalmist expect to dwell? Eph. 2: 19-22.

ADDITIONAL NOTES.

1. THE BEAUTY OF THE ILLUSTRATION.—There can be no more beautiful illustration of the Lord's care for his children than this one of the shepherd and the flock. David uses the same illustration in other places. In Ps. 80: 1, we read: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock." And again: Ps. 79: 13: "So we thy people and sheep of thy pasture will give thee thanks forever." The psalmist in making these comparisons had only to draw from the experience of his early life. When the prophet Samuel went to the house of Jesse to anoint one of his sons to be king of Israel, the sons were all present but David, and of him his father said: "And, behold, he keepeth the sheep." So the Lord could say to him, "I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel." 2 Sam. 7: 8. He also knew the duties of a good shepherd, for he told Saul: "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he rose against me, I caught him by his beard, and smote, and slew him." 1 Sam. 17: 34, 35. To one with such an exalted idea of the duty of a shepherd toward his flock, there is a depth of meaning in the simple words, "The Lord is my shepherd, I shall not want."

2. THE FLOCK SHOULD HAVE CONFIDENCE IN THE SHEPHERD.—The first thing necessary to lead a flock is to gain their confidence. This must be done by some act that will make them certain that you are their friend. This point once gained, the rest is generally easy. Has not Jesus given the world sufficient evidence upon this point? Could he give us any greater evidence of his interest and love for us than he has already done? He has not only subjected himself to great labors, anxieties, and sufferings for his flock, but he has done more,—he has given "his life for the sheep." With the marks of the terrible struggle endured for man, with the bloody sweat of Gethsemane, and the pierced hands and feet and thorn-encircled brow of Calvary, he comes to us and asks us to believe that he is our friend,—that he is the Good Shepherd who gave his life for us.

3. HE LEADS US "BESIDE STILL WATERS."—If we believe his word and accept his leadership, we become his followers—his flock. We hear his voice and follow him, and he leads us out into pleasant fields. What precious truths he gives us for spiritual food! It is always fresh and new,—"meat in due season,"—green pastures by still waters.

4. FUTURE BLESSINGS TO BE RECEIVED.—The blessings received by us in this present time are but a foretaste of those which will finally be bestowed upon us. He has left many precious promises for the encouragement of his people. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." And again: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." In that glad day in the "one fold" and under "one Shepherd," those who have been sought and found like wandering sheep, and who returned with joy unto the Shepherd and Bishop of their souls, will join in praise to him, who of us was once able to say, "I have found my sheep which was lost."

"I was wounded and weary
When my Saviour came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me.
And I thought I heard him saying,
As he came along his way,
Sinful soul! ah, do come near me;
For my sheep need never fear me,
I am the Shepherd true.

"At first I would not hearken,
And I put off till to-morrow;
But life began to darken,
And I was sick with sorrow;
And I thought I heard him saying,
As he came along his way,
Sinful soul! ah, do come near me;
For my sheep need never fear me,
I am the Shepherd true.

"He took me on his shoulder
And tenderly he kissed me;
He bade my love grow bolder,
And said that he had missed me;
And I thought I heard him saying,
As he came along his way,
Ah! lone wanderer, do come near me;
For my sheep need never fear me,
I am the Shepherd true.

"I thought his love would weaken,
As more and more he knew me,
But it burneth like a beacon,
And its heat and light go through me;
And I ever hear him saying,
As he comes along his way,
Ah! lone wanderer, do come near me;
For my sheep need never fear me,
I am the Shepherd true."

News of the Week.

FOR WEEK ENDING APRIL 9.

DOMESTIC.

—Much damage was done by a cyclone near Searcy, Ark., Monday.

—Forty thousand people witnessed the launching of the cruiser "Raleigh," at Norfolk, Va., Thursday.

—The Democratic party of Utah has split in two parts; the Gentile Democrats and the Mormon Democrats.

—Tuesday the Prohibition law of South Dakota was declared constitutional by the State Supreme Court.

—The Straits of Mackinaw were reported clear of ice Wednesday. Navigation is now open to both lakes.

—April 4 the House of Representatives passed the Geary bill, which is a sweeping effort to bar the Chinese out of this country.

—It is estimated that 5,000 "boomers" are camped at El Reno alone, awaiting the opening of the Indian lands in that vicinity.

—The South Dakota Supreme Court, Tuesday, decided that private parties may do a banking business without incorporating.

—Carpenters in six cities will demand on May 2 an eight-hour day, and in seventy-one cities they will demand a nine-hour day.

—The recent city elections in Chicago, Ill., have resulted in a defeat of the boodling-aldermen, and the election of presumably honorable men.

—Preparations are being made for a great celebration on the occasion of the opening of the Trans-Mississippi River Bridge at Memphis, May 12.

—Another terrible tornado prevailed in Illinois and Kansas, April 4. The village of Barnhill, Ill., was almost entirely swept away. Much damage was done to property over a wide area, but few persons were killed.

—Governor Abbott of New Jersey, has refused to sign the bill legalizing the anthracite coal road combination. The president of the Reading Road says, however, that the action of the governor will have no effect on the combination; that the leased roads will be operated, just as if the bill had been approved.

—Meetings of colored citizens to denounce the lynching outrages that have lately occurred in the South are reported from various quarters of the country, and ought to result in good. If the representatives of any race in America have the right to complain of gross injustice done them, it is certainly the representatives of the colored people.

FOREIGN.

—Attempted revolutions are reported in Peru and Ecuador.

—Persons convicted of depositing explosives in the streets in France will be sentenced to death.

—The British government has announced that it will clearly define its position in regard to the Bering Sea matter, during the present week.

—Advices from West Africa state that King Behanzin of Dahomey is advancing with his amazons on the French settlement of Porto Novo.

—All details of the recent plot against the government of the Argentine Republic are now known, and steps have been taken to prevent its being carried out.

—Ahmed Eyoub, the envoy from the sultan bearing the firman of investiture for the new khedive, arrived at Cairo, and was received with all the honors due to a suzerain.

—The Portuguese travelers, Carruago and Ellos, caught an Arab slave-hunter stealing 1,500 natives from Mugo, on Lake Tanganyika. The raiders were killed, and the natives liberated.

—Sweden and Norway are vexed at the United States, because the latter government has failed to pay certain tonnage dues on vessels sailing from their ports. The fault is said to be with Congress rather than with the administration.

—A conspiracy to blow up the Spanish Chamber of Deputies, at Madrid, was discovered recently. Monday the police arrested two anarchist leaders, each carrying an eight-pound bomb, at the door of the Cortes.

—The steamship "Missouri" with her cargo of corn-meal and flour for the starving Russians, arrived at Libau, Russia, April 3. The Russian government at once placed all its railroad facilities at the disposal of the American commission for the transportation of the cargo.

RELIGIOUS.

—The Congregation of Cardinals has approved the appointment of Dr. Vaughan as Archbishop of Westminster, in succession to the late Cardinal Manning.

—The New York East M. E. Conference, now in session in Brooklyn, decided to-day, April 5, without discussion, by vote of 138 to 58, against the admission of women into the conference.

—Bishop Horstman of Cleveland, says he does not think Cardinal Gibbons will ever succeed Pope Leo. Neither does he believe that the pope's residence will ever be removed to this side of the Atlantic.

—The annual conference of the Mormon Church assembled at Salt Lake City, Utah, April 3. Over twelve thousand Mormons were in attendance. Their leaders declared that their church was advancing with mighty strides, and that the future was full of promise.

—An exciting scene took place during the session of the New York Methodist Conference, April 4. The trouble occurred over the report of the committee appointed by Bishop Foss to investigate the charges against one or more members of the conference.

—Referring to the recent political utterances of a priest, M. Loubet, the French Premier said, if the existing laws did not suffice for the purpose of preventing the pulpit's being turned into a political tribune, the government would close the churches of offending ecclesiastics.

—The capstone of the great Mormon temple at Salt Lake City, Utah, was laid April 6 by President Woodruff. There were 50,000 people present, and 5,000 voices joined in the singing. The temple was begun in 1853. It will require several more years to finish it. It has already cost \$3,000,000.

—The annual conference of the reorganized church of Latter-day Saints began at Independence, Mo., April 6. Eight hundred delegates were present from nearly every State in the Union and from all parts of the world. The membership of the church has increased during the year by the addition of 2,632 members.

Appointments.

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

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,	"	31 to June 7	
New York,	June	1-13	
Canada,	"	22-28	
Virginia,	Aug.	16-23	
Maine,	"	25 to Sept. 5	
Vermont,	Sept.	6-13	
New England,	"	15-20	
Atlantic,	"	20-27	
DISTRICT NUMBER TWO.			
Tennessee River Conference,	Aug.	30 to Sept. 5	
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,	May	13-23	
Upper Columbia,	"	24-31	
North Pacific,	"	31 to June 7	
Montana,	June	8-14	
GEN. CONF. COM.			

ELDER M. E. CORNELL appoints to meet with the church at West Leroy, Mich., Sabbath, April 16, 1892. We trust that there will be a full representation of the believers.

ADDRESS.

UNTIL further notice, the address of Elder D. A. Ball will be Great Valley, N. Y.

ADDRESS WANTED.

I WOULD like to have the post-office address of Geo. W. Copley, as I have considerable mail addressed to him in care of Arkansas Tract and Missionary Society.

H. CLAY GRIFFIN.

A BIDDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 178 pages, 20 cents.

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Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

EAST.		† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Ad'ntle Express.	† Eve'g Express.	† Kal. Accom'n.
STATIONS.								
Chicago	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55	
Michigan City	9.10	11.10	2.00	4.48	12.25	11.20	7.00	
Niles	10.20	12.43	2.52	5.50	1.45	am 12.25	8.25	
Kalamazoo	12.00	2.20	3.55	7.04	3.37	2.00	pm 10.05	
Battle Creek	pm 12.55	2.59	4.25	7.37	4.29	2.45	7.55	
Jackson	3.05	4.30	5.52	8.52	5.25	4.30	9.45	
Ann Arbor	4.42	5.25	6.22	9.45	7.45	5.43	10.55	
Detroit	6.15	6.45	7.20	10.45	9.20	7.15	am 12.10	
Buffalo	am 3.00	am 3.00	am 3.00	am 6.25	pm 5.05	pm 5.05	pm 8.15	
Rochester				5.50	9.55	8.10	10.00	
Syracuse				8.00	12.15	10.20	am 1.00	
New York				pm 8.45	pm 8.50	am 7.00	7.45	
Boston				5.40	11.05	10.45	10.45	
WEST.		† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Eve'g Express.
STATIONS.								
Boston	am 8.30	pm 2.15	pm 3.00	pm 6.45				
New York	4.30	6.00		8.15				
Syracuse	pm 7.30	11.35	am 2.10	am 7.20				
Rochester	9.35	am 1.25	4.20	9.55				
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 8.20	am 7.40	9.00	1.20	9.15	pm 4.45	pm 8.00	
Ann Arbor	9.35	8.40	9.55	2.19	10.52	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	1.48	6.17	4.15	am 7.40	8.10	
Michigan City	5.37	2.14	2.48	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 7.56 P. M., daily except Sunday.
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.
Trains on Battle Creek Division depart at 8.08 p. 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	am	pm	pm			am	pm	pm	pm
3.00	9.00	7.00		Boston		6.15	9.50	9.25	7.30
5.00	pm	pm		New York		8.55	7.40	5.07	10.10
6.20	6.30	1.00		Buffalo		9.40	8.30	6.20	9.00
7.45	8.00	2.45		Niagara Falls		10.30	9.10	7.10	10.00
			pm	Boston		8.15	9.50		7.35
			pm	Montreal		8.20	7.40		7.40
			pm	Toronto		7.35	5.25		7.35
			pm	Detroit		9.25	7.45	9.25	11.50
Day	E. C. Ltd.	Pacific	Pacific			Mail	Attle	Day	Pass.
Exp.	Pass.	Exp.	Exp.			Exp.	Exp.	Exp.	Exp.
am	pm	pm	pm	Dep.	Arr.	pm	am	pm	am
6.70	3.44	12.35	8.40	7.20	6.04	Port Huron Tunnel	9.55	12.25	7.30
8.05	5.10	1.40	10.07	8.51	7.29	Pelee	10.15	6.17	7.35
8.35	5.47	2.08	10.45	9.35	8.15	Pelee	7.30	10.45	6.40
7.10	4.30	11.40	8.25	8.25	7.10	Bay City	8.45	7.22	8.50
7.55	5.15	12.18	9.00	9.00	7.55	Saginaw	8.00	6.45	10.10
9.05	6.50	3.35	11.20	10.30	9.30	Durand	6.20	10.20	5.08
10.02	7.55	3.20	12.15	11.30	10.35	Lansing	5.10	9.30	4.00
10.29	8.30	4.15	12.46	12.08	11.15	Charlottesville	4.30	8.25	3.25
11.15	9.25	4.50	1.35	1.00	12.25	Battle Creek	3.40	8.00	3.15
11.53	pm		2.20	1.45	1.08	Vicksburg	2.38	7.48	1.48
			1.58	1.19		Schoolcraft			
12.40	5.45	3.18	1.42	2.05		Cassopolis	1.25	7.00	12.45
1.20	6.20	4.00	3.30	2.50		South Bend	12.45	6.20	12.00
2.45	7.35	5.30	5.10	4.30		Valparaiso	11.10	5.00	10.30
.50	9.30	7.37	7.50	7.00		Chicago	8.40	9.00	8.15
pm	pm	am	am	pm	Arr.	Dep.	pm	pm	am

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.
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The Review and Herald.

BATTLE CREEK, MICH., APRIL 12, 1892.

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CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

The Home and Mission Field departments will be found of special interest this week.

To the nations in the last days the Lord says by the prophet (Joel 3:9), "Prepare war, wake up the mighty men." The last days have come; and men are responding to this prophetic injunction in every conceivable particular of offensive and defensive war. Especially is this manifested in the devising and constructing of new and powerful engines of destruction. The latest prodigy of this kind, is an immense gun now being constructed at the United States arsenal at Watertown, under the supervision of the inventor and patentee, Dr. W. E. Woodbridge. The gun is to be wound with steel wire in such a way as to make it impossible to burst it. With a charge of 300 pounds of powder, it is expected to throw a 575-pound projectile fifteen miles! It will be the most powerful piece of ordnance in the world; and military men from other nations are watching with intense interest the process of its construction. These facts we gather from an article in the Boston Herald of March 19.

The reports of the cruelties which are being inflicted upon the Jews in Europe are so perfectly atrocious, that when we read them, we can almost imagine we are reading a chapter from the history of the Middle Ages. Over four hundred thousand Jews are being forcibly expelled from Russia in obedience to the decree of the czar. This decree is imperative; and as there are many Jewish families, some members of which are sick and unable to move, such families are visited by the police every day, with the heartless question, What! is not your son (or daughter, as the case may be) dead yet? And as soon as the one who was ill dies, the family is not allowed to remain another day. To add to this persecution, the emperor of Germany has issued an order that these exiles shall not be allowed to cross the frontier into Germany, and thus the best and most practicable route for their escape is cut off. The Jews were not aware of this, and so after months of weary pilgrimage to reach the frontier, they find their way blocked by lines of soldiers under orders to shoot any one attempting to cross the line, and some who have made the attempt have been shot without mercy. If this is not the refinement of cruelty, we should like to know what is. And yet these persecuting powers are called "Christian nations." Truly there is a

great difference between the name and the thing itself.

The April Review of Reviews, speaking of New York City, says: "As matters stand, everybody declares that the government of the city of New York is a stench and a sink of pollution, a hissing and a by-word, a world-wide synonym for all that is iniquitous and abominable." But Dr. Lyman Abbott says that a person might keep all the ten commandments, and not be admitted into good society in New York. Yet does any one suppose that any member of this polluted, iniquitous, and abominable municipal board would not claim access to, and be admitted to, the so-called highest society in that city?—By no means. Then it follows that though a man who keeps all the commandments may not be admitted to that society, one who breaks them all can gain entrance therein. Very well, commandment-keepers will feel it no grievance to be shut out of such society. They look to another city into which they will be permitted to enter, the builder and maker of which is God, and the society of which will be the redeemed of all ages and the angels of heaven. Rev. 22:14; 21:24-27.

C. R. Haines in Macmillan's Magazine for March, predicts that the English is to be the universal language of the world. In Germany and Russia it has taken its place as the first foreign language to be learned. Russians prefer it for telegrams, as containing more meaning in fewer words than their own. In Siberia it is more fashionable to speak it than French. Everywhere on the coast of Africa it is displacing other languages. On the west coast the Portuguese was the dominant language for many years; but now English is spoken continuously from Sierra Leone to the San Pedro River, a distance of over eight hundred miles. Travelers report meeting many Chinamen, Malays, Arabs, and fellaheen who can speak good English. In Japan the sign-boards of shops are very generally, and the names of towns and villages are always, inscribed in English as well as Japanese characters. Lieutenant Palander of the Swedish expedition of 1878, says that out of more than one thousand natives of the northern wilds of Siberia whom he and his crew met, there was not one who did not know a few words of English. We may well infer therefore that it was not altogether aside from God's providence that the last special message of truth to be proclaimed to this generation, had its origin where it would be first presented in the English language, and be more fully set forth in that, than in any other.

CORRECTION.—In the twentieth stanza of the lines "In Memoriam," last week, read "weary days," instead of "many days."

WRESTING THE SCRIPTURES.

EVERY author considers it his right to be quoted correctly and interpreted fairly; and although the authors of the Scriptures are long since dead, their rights in this respect still exist and should be respected. Mistakes in quotations of Scripture often arise from carelessness, and sometimes a quotation is made in which the words inclosed in quotation marks are just as they are in the Scriptures, but they are joined to other words in a way that conveys a very different meaning from that which is actually conveyed in the text.

A case apparently of this kind occurs in the World's Crisis of March 16. In an article by the "associate editor," entitled, "Looking unto Jesus," this sentence occurs: "Moses received the lively oracles" in "Sina" to give unto the "fathers."

Now the words here quoted are all in the text, but the statement embracing them in the Crisis conveys a very different meaning from that conveyed by the text itself, which reads thus: "This is he, that was in the church in the wilderness with

the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us." Acts 7:38.

The difference between the meaning of this text as rendered in the Crisis and its plain and obvious import as it reads in the inspired volume, is very great. In the former Moses received the "lively oracles," or the law, to give unto the "fathers"; but according to the text itself, it was the "fathers" "who received the lively oracles to give unto us."

This makes a great difference in meaning; for it settles upon "us" in the Christian age the obligation to keep the "lively oracles," which were delivered to the fathers from the burning mountain; and the effort so to construe this text that the binding obligation of the law shall all be spent upon the "fathers," and none of it shall be allowed to reach "us," looks like an attempt on the part of the author to change the word of God that he might keep his "own tradition" that the law of God is not binding upon "us." We do not say that it is so, but that it has that appearance.

"Every word of God is pure," and while we may sometimes honestly differ as to its meaning, let us treat the word itself with becoming reverence.

M. E. K.

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 120 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.

"UTAH, A PEEP INTO A MOUNTAIN-WALLED TREASURE OF THE GODS."

THIS is the title of a scenic gem issued by the Rio Grande Western Railway. It contains ninety-six pages, fully and elegantly illustrated by the half-tone process. As its title indicates, it is a peep into a mountain-walled treasury. The lover of the grand in nature can obtain a copy, and make a cheap tour through the wonderful region described, by sending twenty-five cents to J. H. Bennett, general passenger agent of the above road at Salt Lake City, Utah.