

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD

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

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HOPE.

BY MRS. ELIZABETH ROSSER.
(Salem, Oregon.)

I JOURNEY through a land distressed,
 By Satan and his hosts possessed
 For yet a little while;
 The briars mar my hands and feet,
 Bitter I find instead of sweet,
 And foes where friends I thought to meet,
 A tear for every smile.

Yet once this road my Saviour walked,
 And he was buffeted and mocked,
 And nailed upon a tree!
 Down from his throne above he came,—
 A humble birth,—a lowly name,—
 A life of woe,—a death of shame,—
 He bore them all for me!

Then let me walk contented here,
 Trust in my God and know not fear,
 Since Christ before has gone;
 There is a mansion fair to see,
 Reserved in worlds of light for me,
 And, O, with Jesus there to be,
 Where sin is never known!

The Sermon.

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

CHRIST'S INSTRUCTION TO HIS FOLLOWERS.*

BY MRS. E. G. WHITE.

TEXT.—"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom unto Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:4-8.

Jesus spoke these words just before his ascension to heaven; for the record says, "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." These were the last words of the Saviour to his disciples, and in them we see the commission which was given them, and the work that they were to do. They were to be witnesses unto Christ to the uttermost parts of the earth. The very same charge has been given to us as was given to them, and how desirous should we be to fulfill our Lord's commission to save those that are lost and to glorify God in the world. It seems strange that Christ should direct the disciples to begin their work in

Jerusalem, the very place where the spirit of Satan had been most manifest in opposition and enmity to the Prince of life. It was there that he had been hunted, persecuted, denied, and betrayed. It was there that he had suffered in the judgment hall, there he had been mocked, insulted, scourged, there he had been put to grief and shame, and lifted up to die on the cross. It was there that the priests and rulers, who had not responded to his divine teaching and mission, had mocked him who was dying to redeem the children of men. There it was that they had railed on him, and reviled him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

The chief priests and rulers who rejected the Son of God had gone from one degree of blindness to another in their hardness and unbelief. They had refused the first rays of divine light, and at last by their own perversity and stubbornness they were completely blinded to the evidences of the divinity of Christ. Brethren, it is a terrible thing to refuse to receive the first ray of light; for you will thus be led to reject greater light. After truth has once appealed to your heart in vain, the succeeding evidences of its sacred character will become dimmer to your understanding, and how great is your darkness. By rejection of light, the perception will become blunted, and you will have no power to discern between the sacred and the common. Then grieve not the Holy Spirit of God. This was the condition of those who rejected the Saviour. Because of their stubborn refusal of his teachings, they were led at last to crucify the Son of God.

In Jerusalem where our Lord had been crucified, the disciples were to begin their work as witnesses of Christ. From this city their work was to extend through all Judea and Samaria, unto the uttermost parts of the earth. But it was not so strange that they were to begin to preach the gospel in this wicked city, when we remember that they were to tarry at Jerusalem until they should be indued with power from on high. They were to wait for the baptism of the Holy Spirit. Man of himself can do nothing. His only efficiency is in Christ. The Lord has said to his disciples, "Without me ye can do nothing." We cannot win souls to Christ unless we ourselves are acquainted with God. The only way by which we shall draw men to Christ is by drawing nigh to God ourselves.

While Jesus was with his disciples, he had instructed them as to how to go forth to gather sheaves for the heavenly garner. They had listened to his discourses; they had heard his daily teaching; they had walked and talked with the Lamb of God who taketh away the sins of the world, and from his daily instruction, they had learned of the Master how to work for the elevation of humanity. Jesus had looked upon the fields, and had said to his disciples, "The har-

vest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." "And when he had called his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." They were to go where Christ himself had been, where he had made friends in the cities of Judea. In fulfilling his command, for the first time they were alone in the work, and without the Master. How many times did they long to have a few words with Jesus. How much they wanted to have his counsel and sympathy in the different cases that were brought to their attention. He had given them power to glorify God, to heal the sick, to cast out devils, to preach the glad tidings of salvation to the poor. But they were to go to "the lost sheep of the house of Israel." The time had not yet come to go to the Gentiles and to the Samaritans, and if they had first preached the gospel to these, they would have lost their influence among the Jews who were first to hear the message of God.

Among the children of Israel there were many who were hungering and thirsting for light and knowledge, and Jesus sent forth his disciples two and two, that they might bring the tidings of his love to these longing hearts. Why is it that we have departed from the method of labor which was instituted by the great Teacher? Why is it that the laborers in his cause to-day are not sent forth two and two? "O," you say, "we have not laborers enough to occupy the field." Then occupy less territory. Send forth the laborers into the places where the way seems to be opened, and teach the precious truth for this time. Can we not see the wisdom of having two go together to preach the gospel? One may be an excellent preacher, but he may be in need of education in personal labor out of the desk. No minister is sufficiently equipped for his work who does not know how to meet the people at their homes, and come into close relation to their needs. The people should be allowed to ask questions concerning subjects presented that seem to be obscure to them. The light of God is to be brought before their vision. How often when this has been done, and the minister has been able to answer their inquiries, has a flood of light broken into some darkened mind, and hearts have been comforted together in the faith of the gospel. This is the way we are to work in order to flash the light into the minds of those who are seeking a knowledge of the way of salvation.

We must have the light of Christ in our own hearts in order to give it to others. We want the light to practice by, a living principle in the soul, that the character may be transformed. The preacher cannot bring the people to a higher standard than he himself reaches. But when the laborer for God works in humility, God will bless and strengthen him, and crown his labors with success.

We are to learn that humility is before honor. The apostle writes, "Humble yourselves in the sight of the Lord, and he shall lift you up." We are not to have a put-on humility. There is

* Sermon at North Fitzroy, Australia, Jan. 9, 1892.

such a thing as humility on stilts, a humility that parades itself before men to be seen of them. The humility that God will honor is that humility which is the result of the soul's realization of its helplessness. This is the lesson that the workers in all branches of the cause need to learn. When this is learned, they will exert an influence that will be a savor of life unto life. We want to be joined to Christ by living faith. There are too many who are satisfied with having their names on the church book, while their names are not registered in the books of heaven. It is not your profession, but your course of action, that will determine whether or not you are Christians. We are nearing the judgment, and we should strive to spend the little time that intervenes between the present and the coming of Christ, in an intelligent manner. We should seek to have the mind filled with valuable knowledge, not with wood, hay, and stubble. By wise cultivation our ability should increase, that we may have growing power to understand the sacred teachings of Christ. We are to become teachers of the mysteries of the gospel.

The exhortation that Paul gave to Timothy should be heeded by every young man who would become a co-laborer with Christ. He says, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is the line along which you should educate yourselves. But if you are indolent, and satisfied with seeking merely the superficial side of truth, you will miss the mark. Jesus has commanded, "Search the Scriptures." We are to feed on the word of God, to live by every word that proceedeth out of the mouth of God.

When the disciples went forth, they were to preach that the kingdom of heaven was at hand, and they were not to burden themselves with money or scrip. The Saviour added, "Into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence." There is no question as to where you shall take up your abode when you go forth to preach the gospel, or what shall be the character of the people with whom you are to dwell. You are to go to the best place, among the people who can be a blessing to you, and whom you can benefit, those who will receive your instruction, and whose influence will tell on the side of truth. Then you can work with courage.

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

(To be continued.)

Our Contributors.

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

GOD IN ALL HIS GREATNESS.

BY ELDER G. B. STARR.

"As God hath said, I will dwell in them, and walk in them." 2 Cor. 6:16. This happy condition of intimate relation with God, we do not understand is peculiarly a gospel provision,—a relation that but for the gospel would never have existed; no, rather that it was the original design, the normal and only truly happy condition of all of God's creatures. In other words, God never created any being sufficient in himself. All were made for his habitation and with reference to his abiding in them, only strong and truly happy when God was dwelling in them; only able to render obedience to his righteous will, when united by the Spirit to the divine nature that expressed that will; only complete in him.

Man's weaknesses, exhibited in so many ways,

are only advertisements of this separation from God. Man alienated himself from God by wicked works, by choosing his own, or the will of another, in preference to the will of God, which should always have swayed him. "Your iniquities have separated between you and your God, and your sins have hid [margin, made him hide] his face from you." Isa. 59:2. Sin is the transgression of the law, which is an expression of the divine will. God's will being supreme because God is supreme, and good and righteous, because God is good and righteous, it follows that he could not suffer rebellion against that will in any of his creatures. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:23.

The happiness of all God's creatures, and each one individually, depended upon the maintenance of his righteous will in all his universe. But as God desires voluntary, cheerful, loving obedience from each subject, all are left free to resist his will and to refuse obedience. Man in his ignorance and under the temptation of Satan, made the fearful choice of rebellion against the divine will, and separation from God was the inevitable result. Without the aid of God, he became an easy prey to all of Satan's snares; without the divine nature, he became subject to disease, and death, and all the woes to which the history of the world has made its fearful and solemn record.

But after man, as the result of choosing his own way, had brought upon himself all of these calamities, the scheme, the most wonderful, loving scheme of the gospel of the Son of God is proposed, as an expression of the divine love and a remedy for all of man's evils; and at the same time a means of subduing man's rebellion, reconciling him to God, and causing him by the exhibitions of such wonderful love to choose the divine will as his highest joy. The gospel offers man's full pardon of all his offenses, and the removing of his guilt and restoration to the divine favor by the acceptance of the sacrifice and righteousness of the Son of God. But he who accepts of this offer is conscious of placing himself under present and eternal obligations to Jehovah and his dear Son; and so acknowledges that he had no power to extricate himself, and no righteousness of his own. And we understand that this is just the design of the gospel. But it is more; God is love, and he has the happiness of his creatures in view. He purposes to restore them to union again with himself. The mystery of the gospel is explained as follows: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. "I in them, and thou in me, that they may be made perfect in one." John 17:23. This union is in order that it may be seen that "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

No one ever respected, loved, and obeyed the will of Jehovah, as did his Son, Jesus Christ. He says of his whole mission to the earth, "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. His delight and joy in doing the Father's will, he expresses both personally and through the prophets. Through David he says, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. And personally to his disciples Jesus said: "My meat is to do the will of him that sent me, and to finish his work." John 4:34.

And what examples of unquestioning submission to the wisdom and righteousness of the divine will he has left us in his own experience. When under the great and awful pressure of the sins of the whole world, when the powers of darkness were pressing upon him, then humanity would cry out for deliverance; but it was not a time to yield to the flesh, or to trust to his own choice; so we hear him pray: "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. . . . He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. 26:39-42.

Speaking of his experience, and of his confidence in his Father's help, he says, through Isaiah: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50:5-7. And to those who fear God and desire to obey him, yet are at times in places of darkness and uncertainty by the pressure brought upon them by the enemy, Jesus says, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord and stay upon his God." Isa. 50:10. "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say [as Jesus said], The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6.

May the Lord help us to pray more intelligently and earnestly, the prayer he has taught us, in precept and example, "Thy will, O God, be done in earth [in me personally], as it is done in heaven."

"AS A FLOWER OF THE FIELD."

BY MRS. A. W. HEALD.
(Windham, N. H.)

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Ps. 103:15, 16.

How frequently during the brief winter months just passed away, has this striking simile of inspiration come sadly and vividly to mind! We see in fancy the delicate, wild blossom nodding gracefully on its leafy stalk, perfect in beauty and fragrance; but the gentle summer breeze so refreshing to our senses, wafts away its fair petals, and "it is gone!"

So it is with our dear ones; they cheer us with their loving presence, speaking to us of their joys and sorrows, their plans and prospects; and then we utter the sweet old words, "Good-by," hastily it may be, little thinking it is the last time. But one by one they are passing away! When next we gaze upon the well-known features, the voice that always welcomed us is silent; the ear is forever closed to our loving words; the hand has forgotten its cunning, and the spirit has departed; for the Almighty fiat has gone forth, "Return, ye children of men," return to the dust, from whence ye are sprung.

God would impart to us important lessons by these sudden and frequent changes in our midst: First, with regard to the uncertainty of all human existence, and the urgent occasion for each one to heed the divine injunction, "Set thine house in order," "Prepare to meet thy God"; and secondly, concerning our relations toward the friends who remain. We do not love them half enough; we are not attentive enough to their welfare, nor do we sufficiently appreciate their efforts for us. There are unnumbered ways in which by thoughtful consideration we can promote their happiness and alleviate in a measure

their sorrows. Who ever regretted the loving word and the helping hand extended to a fellow-pilgrim on life's rugged way?—Not one of us. Let us then seek to possess that divine love which will flow spontaneously from the heart, manifesting itself in words and acts of thoughtful kindness toward those with whom we associate. Let us confer pleasure wherever we can; but above all, may we earnestly strive to advance the eternal welfare of those whose lives touch ours for a brief season, before, "as the flower of the field," they pass away.

THE LAW MAGNIFIED—NO. 1.

BY G. FRED STEVENS.
(Battle Creek, Mich.)

The law is "spiritual" (Rom. 7:14, 12), "perfect" (Ps. 19:7), and "exceeding broad" (Ps. 119:96). Its requirements were never fulfilled by any man. So the man Jesus came to "fulfill" them (Matt. 5:17), that he might provide himself as a means of law-keeping strength by which any man can do as he did. Eze. 36:25-27; Rom. 10:4; Phil. 4:13; Heb. 13:12. Few realize the breadth of the law. Man limited and perverted it. Matt. 15:3-9; John 4:20; 7:19; Isa. 55:9. So Jesus came to "magnify" it (Isa. 42:21)—to open our eyes—that we might see what it contained. For instance, we are shown that to do alms to be seen of men, or to do anything to attract the attention of others to ourselves, is to violate the first commandment; that to be haughty-minded, or to be one bit partial to our neighbors is to disobey the second commandment; that to have an unholy desire, or to be on terms of friendship with the world, is to break the seventh commandment; that to indulge in a hasty spirit, not to love our enemies, or to hate reproof, is to disregard the sixth commandment, and that to do things to pass away the time, and to lack diligence in the Lord's work, is to fail in the fulfillment of the eighth commandment. In this way, each commandment will include a number of precepts. If we keep the spirit of the law (which is the precept form of it), the letter will never require our attention, because obeying the letter does not fulfill the law, while living in harmony with the spirit of it does itself fulfill all the letter; and in fact, that is the only way by which the letter of the law can ever be obeyed. Wherefore Paul's injunction "that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:6, 25. But how destitute is the help of man to do this; to fulfill even a single precept of any commandment! So perfectly interwoven is each in all the others, that we cannot fail in one point, not in the least spiritual precept, without failing in every precept of every commandment; and on the other hand, we cannot keep one in the spirit and motive of Jesus without keeping all. Christ and he alone, fulfilled any precept of the law. Therefore, let it be noticed, *his life is the law magnified*; and that being so, whoever fulfills his life, fulfills the law. The evidence that Christ was without sin is the fact that "the law of God was in his heart;" for the righteousness of Christ is the right-doing of the law. As sinners we cannot approach this law except as it is brought into our hearts with Christ, in whom consists all the fullness and perfection of the law. Therefore when a man receives Christ into his heart, he receives the right doing of God's holy law (the only right doing that exists). Then it is said of him: "*The law of his God is in his heart; none of his steps shall slide.*" Ps. 37:31.

Such is the law, which our Saviour sums up in one word, which is "love." Rom. 13:10; Gal. 5:14; John 4:21. Love is God's character. Thus it is seen we have the character of God negatively expressed by the ten commandments. It therefore follows that God's law must exist as long as God lives—from eternity to eternity, unchangeable, inseparable from the character it reflects.

OUR LIVING FRIEND

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

WHEN first our eyes behold the light
Of the returning day,
To thee, our Guardian through the night,
We lift our hearts to pray.

Thy mercies, every morning new,
Demand our grateful praise;
Thy grace, distilling like the dew,
Protects and guides our ways.

Blest Saviour, Lord of earth and sky,
Before whom angels fall,
While "holy, holy" is their cry,
We, too, would prostrate fall.

In humble reverence at thy feet,
Which once earth's mazes trod,
To give thy saints example meet,
And lead us up to God.

Blest Jesus, we would follow thee,
In self-denying love,
From every sin and folly flee,
And worship God above.

For every duty, every care,
May plenteous grace be given,
Deliver us from every snare,
And fit us, Lord, for heaven.

THE RICH MAN AND THE BEGGAR THAT WAS LAID AT HIS GATE.

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

ALL are familiar with the utterances of our Lord, respecting the rich man and Lazarus. His remarks on that subject will be found in Luke 16:19-31. What he said in that connection, is usually styled a parable. Notwithstanding this fact, the account is generally treated as though it were a literal narration of historic verities. The unfairness of such a course is readily discerned. If it be a parable pure and simple, it should never be made the basis of a doctrinal argument, as most scholars will agree. If it is a matter of history, then it is competent to press it into the service of any theory that it will support. Nay, more; every dogma that cannot be harmonized with all of its details, must be false. It is the proper office of parables to illustrate and enforce well-known truths. In this sphere they can be employed with telling effect. Usually they have but one objective point. This is set home with great power many times in the use of auxiliaries that are not true in themselves. Take, for example, the parable employed by Jotham against the man of Shechem. Judges 9:8-15. In it he represents the trees and the bramble as engaging in a discussion over the matter of selecting a king to rule over them. Every school-boy knows that such a thing never really transpired. Trees neither talk together nor are they ruled over by a king. The man to whom Jotham was speaking knew this very well; nevertheless his apologue conveyed to them; with telling effect, an important moral. Do you ask how, if these things be true, it is possible to justify the use of such parables? I answer, that their employment is perfectly legitimate so long as the rules that govern their construction are understood.

Having said this much respecting the nature and use of parables, the objective point of this article is reached, *i. e.*, the bearing of the parable of the rich man and Lazarus upon the natural immortality of the soul. One would not be far out of the way were he to declare that in the hands of modern theologians it has become the main pillar for the support of this doctrine. In most instances, notwithstanding the general admission of this class that the account is a parable, when they approach the subject of the state of the dead, they seem to forget its true nature, and handle it as though it were an unvarnished record of things that actually took place. You will observe, say they, that our Lord declares that Lazarus was carried to Abraham's bosom, and that the rich man lifted up his eyes in hell. Having

premised this much, they argue that it would impeach the veracity of Christ were it proved that his statements were not strictly true. Putting this and that together, the conclusion is reached that it must have been the disembodied spirits of the men in question that went respectively to Abraham's bosom and to hell, and therefore that the existence of the soul separate from the body is an established fact.

It will be observed that the foundation of the whole argument is the assumption that the account in question, though a parable, deals in nothing but events that actually took place. It has already been shown that the law of parables does not require that they should deal simply in facts. If therefore the story of the rich man and Lazarus is a parable, as is generally conceded, no one has the right to insist that its statements should be received as true in every particular. Without taking advantage of the concession of most Biblical scholars on this point, it is proposed to prove the parabolical nature of the story of the rich man and Lazarus from the context. Before doing so, it is but just to conceive that, as claimed, the parable relates to events which, if they took place at all, must have transpired between the death of the characters brought to view and the final judgment. It is useless to insist, as some do who otherwise agree with us in the main, that the transactions narrated, relate to a period that will not be reached until the resurrection of the wicked dead. That event will not occur until one thousand years after the second advent of Christ. Rev. 20:4-6. To suppose therefore that the rich man should have been so utterly ignorant of the things that had transpired as to conceive that men could be still living under Moses and the prophets, or that he still had five brethren in the land of Judea that could be saved, were a messenger sent to them by Abraham, would be to attribute to him a folly such as to render him exempt from moral accountability. All who have passed through the terrific scenes of the last judgment and witnessed the final separation of the righteous and the wicked, assuredly will not be ignorant of the fact that probation has closed, and that the end of this world's history has been reached.

But to return to our task: Is the story of the rich man and Lazarus a historic verity? Did the things there related ever take place? If they did, then our friends have a strong presumptive argument favoring the conscious state of the dead between death and the resurrection. If the events so graphically given by our Lord can be shown to be impossible in the very nature of things, then the necessary inference is that he, as he often did, was speaking parabolically. But if such was the case, then his language should not be made the foundation of a belief in the immortality of the soul.

The features of the parable to which attention will be called at this time are these: 1. Abraham's bosom; 2. Hell; 3. The tongues, fingers, and eyes of the spirits; 4. Water as an agent for cooling the tongue; 5. The gulf; 6. The conversation between the rich man and Abraham. Taking up the points mentioned above in their proper order, they will be discussed as follows:—

1. Abraham's bosom is mentioned nowhere in the Scriptures, save in this connection. If it is really a place where Abraham and the blessed reside, how singular that it should have been spoken of but once. Does not this silence more than intimate that it has no existence in fact? Do you say that it must be heaven, since Abraham is there? The reply is that such a view would bring heaven and hell so near each other that the inhabitants of these places could both see and converse with each other—a proximity, the thought of which certainly would shock one of refined sensibilities. But more upon this point anon.

2. Hell is spoken of in the parable, as the place to which the rich man went at death, and was tormented. In the Scriptures, the

wicked are represented as being reserved to the day of judgment, to be punished. Job 21:30; 2 Pet. 2:9. The judgment is still future; Acts 17:31. How is it, then, that the rich man can be undergoing his punishment at this time? The hell, or lake of fire, pointed out in the word of God as the place in which the unrighteous will receive their doom, will be made upon the surface of this earth, from the fire that will come down from heaven, upon it at the resurrection of the wicked, one thousand years after the second advent of Christ. Rev. 20:4-9. This being true, the theory of hell, found in the parable, cannot be harmonized with that of the Scriptures.

3. Tongues, fingers, and eyes, are very useful adjuncts to the human body. It is difficult to see, however, in what respect such appendages could be serviceable to disembodied spirits so ethereal in their nature that, according to the modern theory, they are lighter than the most attenuated gas known to science. Do you reply that doubtless we will have these organs in heaven? I answer, Yes; but we shall have tangible bodies also. 1 Cor. 15:40-54. To sum up: The theory that spirits, such as those in question, have tongues, eyes, and fingers, is too absurd to admit of discussion.

4. That water would be of service in cooling the physical tongue of a physical man placed in conditions similar to those of the rich man, is admitted; but the case is very different when you talk about a disembodied spirit, so called. If such a one has a tongue at all, it must of necessity be invisible, intangible, and imponderable. To talk of spiritual water would be nonsense. To talk of literal water as an agent to be employed in the cooling of a spirit tongue, is equally ridiculous. To ask as the rich man did, that Lazarus should be made to dip the tip of his ghostly finger in literal water and place it on the ghostly tongue of the former, is the very quintessence of folly. It is to be presumed that the rich man in his lifetime was possessed of ordinary shrewdness. How it is that he lost his wit so suddenly and so completely, in the spirit land, it is left for our friends to account.

5. The "gulf." Abraham is represented as saying that between him and the wicked in hell, a gulf intervened so wide that no one could pass over it, were he thus inclined. The design of the gulf, therefore, was to prevent all intercourse between the damned and the redeemed. Remembering now that this gulf was not so wide but that the spirits in question could recognize each other and carry on a conversation across it, it is time to inquire what had become of that attribute of spirit being that enables it to dart from place to place with that lightning-like rapidity which virtually annihilates space. Can an intelligent answer be given to this query? Should it be suggested that perhaps the individuals in question, after all, were in the possession of bodies, and that these bodies prevented them from passing the gulf, the reply is that if such be the case, then our discussion is at an end; since by common consent disembodied spirits are spirits without bodies.

6. In the parable, Abraham and the rich man are spoken of as engaging in conversation. The rich man prefers a certain request. Abraham offers certain conclusive reasons why such request could not be granted. One of two things is certain, either the Scripture conception of the condition of the dead, or that of the parable, is at fault. That such is the case, the following citations will prove: "The living know that they shall die: but the dead know not anything." Eccl. 9:5. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to the earth; in that very day his thoughts perish." Ps. 146:3, 4. "Their love, and their hatred, and their envy, is now perished." Eccl. 9:6. " whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither

thou goest." Eccl. 9:10. If the "dead know nothing," if their "thoughts perish," if "their love, and their hatred, and their envy, is now perished," if "there is no work, nor device, nor knowledge, nor wisdom, in the grave," then it cannot be true that the dead Abraham and the dead rich man did, as a matter of fact, talk with each other after death, as the parable represents them as doing. In every instance in the Scriptures where the dead are alluded to—except in cases where a parable or personification is employed—the dead are spoken of as though they were incapable of thought. Which will you do, reader, base your conceptions upon this subject on those declarations of the word of God that are free from figure and obscurity, or on those that confessedly partake of the nature of the parable or the apologue?

(To be continued.)

DO YOU HAVE GOOD MEETINGS?

BY ELDER B. J. CADY.
(Battle Creek, Mich.)

If you do not, there must be some reason for it; and as all of our people cannot have a minister to preside over their meetings, we hope to present a few suggestions which will be helpful to some. All churches have not the same talent, so it will be impossible to lay down any set rules to govern all; but there are a few things which if lived out, will be helpful to any company, whether large or small.

Do not have a criticising spirit, but look upon another's faults as you wish your kind heavenly Father to look upon yours. If you should be troubled with this disease, faultfinding, remember that as we deal with others, so God will deal with us in the judgment. Christ has taught that where two or three are gathered in his name, there he will be; and when we are united in asking for things according to his will, he has promised to hear. Then let us be sure that we are in harmony, for how "can two walk together, except they be agreed?" Amos 3:3.

Have a time to begin your meetings, and begin on time. If you have your meeting appointed at ten o'clock, do not wait till half past ten or eleven before beginning. When you have given out an appointment to meet the Lord at a certain time, be as prompt in fulfilling it as you would an appointment with the most highly honored earthly friend. As you leave home to go to the house of God, leave all cares behind, and go to commune with God, and feed upon his word. Go not only to get a blessing for yourself, but to bless others. He who assists others in drawing water from the well of salvation has his own thirst quenched.

If you are in darkness, you ought not to leave the place of worship until some beam of light shines into your soul from above, dispelling the clouds which shut out the sunlight of heaven from your heart. We often see people go to meeting and return home, as a door upon its hinges, without receiving any of the divine kindling from above. When men attend public gatherings of a financial nature, they do it that they may obtain a better knowledge of how to manage their earthly affairs, and not suffer loss. Truly we, whose lives are hanging on a brittle thread that is liable to be snapped at any moment, ought to give more thought to our eternal destiny than to the things of this life, which are like fleeting shadows that soon pass away.

There are some good people who feel a burden for this work, and really wish to help others. But how can this be done? By long prayers and testimonies? Doubtless many of us have attended meetings where the leader would read a chapter, and talk from ten to twenty minutes, and then close by saying: "Now if we fill up the time well, and offer short prayers, praying for just what we most need, we can all have a part in this meeting." Then the leader first offers prayer, praying from seven to ten minutes. During the prayer he tells the Lord all about what he knows

of him, thanks him for everything good that he can think of, prays for all in the meeting, neighborhood, and country, and for the conversion of all honest-hearted ones, etc. Now we have no fault to find with people for praying for all of these things, but it generally follows that if the leader has asked all to offer short and pointed prayers, and then sets for an example his long prayer, the rest think that theirs must be decidedly short if they do not pray more than five minutes each. We find that such meetings finally become tiresome and tedious, if not to those who take part, they do others. I remember a case where a few boys talked this matter over, and concluded to time some of the prayers which were offered; it was found that as a rule one good, honest old brother prayed from ten to fifteen minutes. We find that where this is customary, there is not that interest among the young that there should be; the meeting nearly always drags, and seldom closes on time.

Another place that we visited, the company held weekly prayer-meetings; the leader prayed eight or ten minutes, and nearly all the others about five minutes each. As usual, all did not have time to take a part in the meeting, although it did not close on time. At the close, the leader suggested that those present visit the ones who had not been in the habit of attending for some time, and invite them to attend in the future. Accordingly, one of the members started out on this line of missionary work, and after laying the matter before a brother, he was asked: "Did all take part in the meeting last evening? and did it close on time?" The missionary replied, "No." Then the brother added: "I would like to go, but the time all seems to be filled up, so I have not taken any part in the meetings that I did attend; and I wish some people would not pray and speak so long. I think our meetings would be better if all could have a chance to say a word for the Saviour, and I do not feel like crowding myself forward too much."

Again: we have attended meetings where the leader only said a few words, his heart all aglow with the Holy Spirit; and he led the way to God in earnest prayer for about three minutes. It was not an empty form of words, but it seemed as though he was talking with God. As soon as he had finished, others followed in quick succession. This same spirit was kept up all through the meeting, and those who were passing through trials felt that God was with his people in truth, and returned to their homes much encouraged. All, as they were returning, felt that they had been well paid for attending the meeting, even though some of the sisters had walked three miles to be there; and they resolved in their hearts that if possible, they would let nothing hinder them from being present the next Sabbath. Is not this more as Christ labored for man when on earth? His prayers were short and full of feeling when conducting public meeting, but when alone, he could plead with his Father all night for poor fallen humanity. May we not learn a lesson from our Great Teacher in this respect? Let our long prayers be offered in the closet or grove, where none but God can see and hear.

Let none rob their neighbors of precious time by taking the time of the meeting to give long experiences in the Christian warfare; and let no one rob himself of the blessing of God by letting precious moments go by unimproved. Do not rob the Saviour of the honor and glory due him, by not telling to others what his saving grace and keeping power has done for you. Let us not forsake the assembling of ourselves together, but let us exhort one another; and so much the more as we see the day approaching, ever remembering that those who fear the Lord will speak often one to another. Mal. 3:16, 17. And the best of all is, God hearkens and hears, and says that they shall be among the jewels which he gathers home.

—"Forgiveness is the child of love; to love much is to forgive freely."

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.

SABBATH MORNING.

BY THE LATE ELDER R. F. COTTRELL,
(Ridgeway, N. Y.)

THE holy Sabbath dawns again
Upon this land of ours,
Bringing rich blessings in its train,
Like sweet, reviving showers.

O, let our hearts be ready now
Its blessings to receive;
While at the throne of grace we bow,
And as we pray, believe.

God's promises will never fail,
His love will still endure;
The trusting heart need never quail,
But ever rest secure.

And when our Sabbaths here are past,
If we but faithful prove,
An endless rest we'll find at last
In our Redeemer's love.

YOUR BOY.

[THE following practical thought regarding parental treatment of boys, is from the crisp pen of the editor of the New Orleans *Christian Advocate*. We do not know whether the editor is a minister or not, but this much is certain, that the suggestions he has given would be worthy of many pulpits in the land, the counsel is so practical, so helpful, so spiritual. G. W. A.]

You do not know what is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy, and most boys are bad. You think him so light-hearted, and fear he is light-headed as well. Remember he calls you father. When he played in your lap, you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things,—rattling, playful, thoughtless,—you almost despair. But don't be snappish and snarlish, and make him feel you are disappointed in him. He is your boy, and you are to live with him. He bears your name, and is to send it down on the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It may be difficult to govern him; but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think money spent in that way is money spent in vain, there is nothing in him; he has no pride, no ambition. You don't know. No one can tell what there is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smoldering fire, a latent energy, which the teacher's aid may stir, the association with books may arouse, develop, and direct, and thus start your boy agoing with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of human excellence.

If you cannot educate him, let him educate himself. That will make him strong, a giant with whom none dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labor, have endured the fatigue of toil. Many such are in our mind now. "Labor conquers all things." The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man—the noblest work of God—without labor. This is God's great law; there is a divine philosophy in it. Let

your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

Father, be kind to your boy. We know what a mother will do. Thank God! A mother's love, a mother's prayers follow us still; and the memory of her anxious tears shall never fade out during the succession of years.

Finally, but not least, pray for your boy. God hears prayer. Do the best you can; commit all you cannot do to God, and hope. Never despair; for no one knows what is in a boy.

AN UNEXPECTED LESSON.

"I DIDN'T enjoy the sermon at all this morning," said Mrs. Fisk. "It seemed to me that Dr. Payson went out of his way to say odd things, and I am sorry to notice he is beginning to put on little pulpit airs, something I especially detest in any minister."

"What do you mean by little pulpit airs, wife?"

"Why, didn't you notice how every little while he shrugged a shoulder?" and Mrs. Fisk drew up one shoulder in exact imitation of the minister's movement. "Then there was an affected way of glancing with great rapidity from right to left, as if startled by his own ideas."

Again Mrs. Fisk mimicked the pastor, turning her eyes from side to side in so ludicrous a manner that her husband laughed outright, and little Dot burst into a loud peal of laughter, too.

"It's such queer little mannerisms as those," she added, "that I call pulpit airs, and as I said before, I detest them! I only wish some one would tell Dr. Payson how he spoils the effect of what he is saying by assuming such looks and attitudes."

Mrs. Fisk and her husband had just returned from church; and little Dot, seated on the floor, was paying such fixed attention to what her mother was saying, that her father asked, laughingly, "And what do you think of pulpit airs, little Dot?"

"I a-tests 'em!" said Dot, emphatically.

This caused a merry laugh at Dot's expense, for the little four-year-old girl was particularly fond of getting hold of words altogether too large for her little pucker of a mouth. The dinner bell ringing just then, effected a change in the subject. It was only Monday afternoon, however, that Dr. Payson called on Mrs. Fisk, and the servant, thinking her mistress was at home, admitted him. On discovering that Mrs. Fisk was away, the girl returned to the parlor, and was surprised to find Dot carrying on what appeared to be quite an animated conversation with the minister.

When Mrs. Fisk returned, she saw her pastor's card in the salver on the hall table, and later in the afternoon, as she sat sewing, with Dot seated as usual on the floor, surrounded by her beloved dollies, the waitress in passing, looked into the room, and said: "I suppose you saw Dr. Payson's card, ma'am?"

Mrs. Fisk replied that she had seen it, and was sorry not to have seen the gentleman himself.

As the girl passed on, Dot looked up, and remarked in a tone of great satisfaction: "I seed him, and I telled him I a-test pulpit airs."

"What!" Mrs. Fisk started so, and spoke with such energy that Dot started, too. Then she added more quietly, "Dot, tell mamma what you said to Dr. Payson."

The child began again with a satisfied air, as if sure of commendation for having so worthily performed a needed duty.

"I telled him I did a-test pulpit airs. And he say, 'What do you mean, little girl?' And I say, 'You sticks up your shoulder, and you goes this way,'" and Dot opened her eyes to their utmost extent, and wriggled her little body about in her desire to look as wild as possible.

"What else did he say?" asked Mrs. Fisk,

her voice fairly trembling with excitement and anxiety.

"He say, 'Who telled you that, little girl?' and I says, 'Miss Mittikens,'" and Dot threw back her head and laughed merrily.

"Was that all he said?" asked her mamma.

"No; he say, 'Who is Miss Mittikens?' And I say, 'Old Mother Hubbard is.' And he laughed and say, 'Who Old Mother Hubbard is?' And I say, 'Little ole Marm Step-and-fetch-it!'" and the unconscious Dot laughed the harder.

Mrs. Fisk, despite her trepidation, had to laugh too, but she asked again: "And what did Dr. Payson say, then? Tell mamma truly, Dot."

"He never say 'nother word, only pinch my cheek and say, 'O, you little mischief, you!'"

Mrs. Fisk felt a little relieved. She had shown such a predilection for silk mittens all winter that her husband had sportively called her Mrs. Mittikens, and of course Dot had learned the name by heart in a very short time. Then, because of her fondness for a rather shapeless house dress, he had occasionally dubbed her Old Mother Hubbard. The appellation "Little Marm Step-and-fetch-it," Mr. Fisk had applied to Dot herself, because of her alacrity in running little errands, and knowing as he did that the longer a name, the better she would like it.

Mrs. Fisk took Dot on her lap, and, looking at her steadily, said gently, but with some decision: "My little Dot, I want you to tell me truly, did you say anything at all to Dr. Payson about papa or mamma?"

Dot shook her head with decision in her turn, as she replied, "No! truly, rooly, I did n't say mamma or papa one single time."

Then Mrs. Fisk added lightly, not wishing to impress the matter further on the childish mind: "You must not speak to any one of that again. Now remember, Dot!"

And the innocent Dot re-assured her, promising "truly, rooly" never to tell it to Dr. Payson again nor to any one else, "ever any more."

In talking the matter over with her husband that night, Mrs. Fisk concluded with the remark: "I did not realize for an instant that the little midget would understand in the least what I was saying, much less treasure up and remember it. But it shows that parents cannot be too careful what they say before children, and especially about others. As to my mimicry, I am simply ashamed of it, and I acknowledge frankly my criticisms were unnecessarily uncharitable and severe. I can only say I have learned a lesson not soon to be forgotten."

Not very long afterward Dr. Payson preached an admirable sermon, to which Mrs. Fisk listened with a forced air of placid attention, although her heart fluttered in little uneven bounds at several points in the discourse. There was entire absence of any superfluous mannerisms, but only a very earnest, impressive air, as the good man admonished Christian parents to beware lest their style of conversation prove anything but beneficial to the younger members of the family.

He reminded his hearers that let a preacher be ever so faithful and ever so sincere, his teachings would lose all power and his precepts all value; in fact, his influence for good would be totally lost upon the young people of the household, if he were criticised unfavorably in their hearing. A single remark, he argued, of a detrimental character, was sufficient to destroy the most earnest efforts on the pastor's part.

And the sermon was one which could have been listened to with marked profit by many a well-meaning, but thoughtless, parent.—*Christian Observer*.

—"We should not retain the remembrance of faults we have once forgiven."

—"Criticising other people is only a way of trying to advertise your own wisdom."

The Mission Field.

"Blessed are ye that sow beside a.l waters."—Isa. 32: 20.
CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

THE LITTLE BROWN PENNY.

A LITTLE brown penny, worn and old,
Dropped in the box by a dimpled hand,—
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy for just one day,—
A young heart awakened, for life mayhap,
To the needs of the heathen far away,—

So far away from the fount of life,
Living yet dead in their dark despair,
Waiting to hear the tidings of joy,
Go, little penny and lisping prayer.

The penny flew off on the prayer's swift wings;
It carried the message by Jesus sent,
And the gloom was pierced by a radiant light
Wherever the prayer and message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled, like wavering mists,
From the beautiful dawn of the Christian day?

And who can tell the blessings that came
To the little child, when Christ looked down,
Nor how the penny worn and old,
In heaven will change to a golden crown?

—Selected.

SWITZERLAND.

THE chief feature of the work in this field since our last report is the school held at Chaux-de-Fonds, a city of 28,000 population, situated in the Jura Mountains. The school was held in the French language, and hence was for our French workers only. Besides members of the church, nineteen were in attendance. This included all the workers, and several others who came to prepare for the canvassing work.

The school was held Feb. 2-29. The branches studied were the Bible, general history, hygiene, vocal music, and canvassing. During the entire course, we were especially favored with everything that could contribute to a profitable season of study. We were sensible of the fact that the Lord was present to bless. All took hold of the work with a will. From the first day to the last, not one lesson was omitted. Practical Bible studies were held each evening, and were attended by the entire church, which numbers over fifty. In a measure we were enabled to grasp the unsearchable riches of Christ, and the power in his word. As these subjects were developed, light came in, and our hearts were inspired with new faith and courage. We believe that all in attendance were greatly benefited, and will labor with greater power in the future.

Brother Morrison was with us from the first, and took charge of the canvassing class. All in attendance took part in this class, hence all the workers will be thoroughly acquainted with this branch of the work. A lively interest was developed, which before the close increased into enthusiasm. Twelve joined the class, eight of whom will enter upon the work at once, under the leadership of brother Gustav Roth.

The school was held in our own building, which was erected at this place four years ago, to furnish a place of meeting for the church, and also a place for schools, conventions, etc. Chaux-de-Fonds is situated in the mountains too high for fruits and grains, hence people are almost wholly dependent on their industries, chief of which is watch-making. As the altitude is so high, much snow falls during the winter months. With few exceptions, it snowed every day that we were there, the banks along the streets being as high as our heads; while at Basel there was little or no snow.

During the school, a series of meetings were in progress in eastern Switzerland, at St. Gallen, a German city. There has been to the present a regular attendance of sixty, and at the present writing, some have begun to obey. There is hope that a goodly number will be added to our church at this place.

At the close of the school, we were favored with the presence and help of brother Conradi, which was greatly appreciated. While in Switzerland, he visited the German churches. After remaining a week with the French churches in the vicinity of the school, brethren Comte and Curdy will hold a series of meetings at Geneva; and brethren Vuilleumier and Hirschy will do Bible work in Lyons, France. The canvassers will work in the Juras. We were glad to be able to close the school under such favorable auspices. All the workers go forth with new zeal and courage, and a better preparation, and we are encouraged to believe that we shall in the future see better results than have yet been attained.

Basel.

H. P. HOLSER.

SWEDEN.

IN Stockholm we have just closed a series of lectures⁹ on the book of Revelation, which has been well attended. At times our meeting hall has not been large enough to seat all the people. The interest has been good, and has increased from the first. At the close a note of gratitude signed "Grateful hearers," was circulated in the newspapers. This, we believe, will have a good effect for the future. Some have taken heed to "the sure word," and have begun to serve God.

The week of prayer, of which I have written before, was a timely season for those who have been attending our lectures, and have been convinced of the truth. One interesting instance which I may mention as an example, is that of a young policeman, who had been an infidel. His wife had attended our meetings for some time, and when we began our lectures on the book of Revelation, he also came. He soon became deeply interested, and was convinced that the Bible was the inspired word of God. There has been a great work of grace wrought in that man. During the week of prayer he, with others, turned to Christ and found relief from the guilt of sin, and joy filled his soul. He does not think he will be allowed to hold his office and continue to keep the Sabbath. He is taking an active part in our tract and missionary work, and by his love and zeal for the spreading of the truth that has brought him to the Saviour, whom he before denied, he seems to encourage us all to be more zealous and hopeful in the work. His wife, who was a Christian before, is also with us, and there is now a union and happiness in their home that nothing but the truth of God could bring.

In connection with this, I may also mention a similar case of an infidel at another place in Sweden. This man has been converted to God by reading our literature. He has bought a quantity of tracts, and is now doing missionary work by circulating our publications. All this proves, as it has often been proved before, that the present truth of God is a shield against infidelity, while the orthodox religion, with its many unscriptural and unreasonable dogmas, often causes people to disbelieve the Bible and to deny God.

Brother Hellgren is now lecturing on the book of Revelation, in another part of the city. There is also a good interest there, and some are convinced that we have the truth. Our ministers at other places are of good courage, and report an encouraging interest in most cases. There are many openings and calls for laborers.

At Knifsta, not far from Stockholm, lives a well-to-do farmer, who among others I referred to in a previous report. He has long been convinced of the truth, but has not until lately begun to obey. His wife is also with him in the truth. On the Sabbath all his work is laid down, and he calls together all his servants for service. This has made much stir in the neighborhood. By his good influence, we hope that others will be moved to take their stand for the truth. Brother Karlson is now there, holding meetings, and he reports a very good interest.

The canvassing work is forward. Brother

Lind, who was sent here from America to engage in this branch of the work, has done much to encourage and instruct the canvassers. Several new canvassers have entered the work. Some have begun to canvass for "Bible Readings," and in general they have taken from ten to twenty-five orders a week. We think this is very encouraging. We were much in need of a new book, and we hope that the sales of books this year will exceed that of any of the years past.

We are now beginning to plan for our Conference, in connection with which we hope to have a camp-meeting. At this season we all hope to have some of our dear brethren from America with us. This meeting will be held in Stockholm, June 22-27.

Thus the work here is moving forward, although not as fast as we often wish. But the great enemy is not asleep; nay, he has great wrath against the work of truth, but in the name of our great Captain we take courage and go forward, hoping that when this work shall close up in the earth, there will be many in this country who will hail Christ with joy, and join in the song of eternal victory.

EMIL J. ÅHRÉN.

Stockholm.

ITALY AND THE BIBLE.

THE report for the past year shows the sale in Italy of 7,509 full copies of the Bible, 16,827 copies of the New Testament, and 143,212 copies of portions of the Scriptures,—an increase of 13,778 over the year 1890. It appears further, that these sales are not to foreigners or evangelicals, but for the most part to the Roman Catholic populations of the remote provinces, where the voice of the evangelical preacher may still be long unheard. Dr. A. Meille says, "I feel justified in saying that no book is so largely bought, or finds so many readers in Italy at present, as the word of God." This word is the best weapon with which to invade the strongholds of the papacy. The "sword of the Spirit" never fails to cut its way through the opposing forces of pagan superstition.

L. A. S.

THE "PITCAIRN."

THE "Pitcairn" will soon be among the islands on the way back to Pitcairn Island. Some time ago brother Gates said: "We are establishing a good reputation in all these islands, which is worth everything. Custom-house officers have such confidence in our honesty that they let us do what others could not do. Levuka and Suva (Fiji Islands) are the only two ports of entry in this group, and foreign vessels that wish to go to other islands in the group are required to take a custom-house officer with them, whom they have to pay well for every day he is out. But we are allowed to go anywhere in the group without such an officer."

—The first weekly report from Switzerland, after the canvassers' institute in February, shows 153 orders for "Great Controversy" by eight canvassers. This is a most encouraging indication for the work in Europe.

—It has been deemed expedient by the directors of the London Missionary Society to hand over their work in Tahiti, which began ninety-six years ago, to the Paris Protestant Missionary Society.

—"There are 377 vacant pulpits in the Reformed Church of Holland at the beginning of the year, while the four universities had about a total enrollment of 206 theological students. All the Protestant sects report a like inadequate supply of ministerial candidates."

—"The brightest bow that ever spanned the sky of human existence was the promise to blot out the thick cloud of our transgressions."

Special Mention.

THE PROBLEM OF CAPITAL AND LABOR.

□ ONLY the most thoughtless minds can have failed to be impressed with the serious aspect which the question of the relation of capital and labor has now assumed. Tracing the development of this question back through recent times, it becomes evident that the ominous situation which now confronts us is not the result of a sudden and unlooked-for combination of events, the equally sudden dissolution of which may be looked for in the natural course of things, but that it is a gradual development from conditions which have existed from remote times, and the speedy removal of which cannot be reasonably expected. It is a culmination of tendencies which are inherent in the relation of capital and labor, and have always been more or less manifest; yet it is evidently not the ultimate climax of these tendencies, but only a stage in the ominous process of development, and pointing unmistakably to more ominous things to come. So surely as the relation of cause and effect continues, so surely must the conditions which have given rise to the present state of the relation of capital and labor, continue, under the irresistible pressure of circumstances, to develop as they have done in the past, and give rise to still more serious developments in the future.

It has become perfectly evident that the existing law of the acquisition and retention of property has failed to meet the demands and the exigencies of modern social conditions, and the statesmen of the age must devise and establish some new rule, if any effort is to be made to avert the calamities which threaten.

The rich are growing richer, and the poor are growing poorer; the members in each class, especially the latter, are rapidly multiplying; and the struggle between the two is constantly growing more violent and bitter. Those who would fain dismiss the conclusions and predictions which may be drawn from a mere process of reasoning on the question, are to-day startled into the same conclusions by the visible demonstrations of their truth, which telegraph and ocean cable bring before them. We are looking into the face of facts, and there is no mistaking their import.

Nor is this question confined to our own land. It is world-wide, and the forces which it summons upon the stage of action are working together in all civilized lands. An outbreak of socialism in Berlin is followed by a reign of terror in Paris; and London or New York may at any time become the theater of commotions equally violent; for the same predisposing conditions—the same sharp contrasts of poverty and wealth exist in all. Yet it is not the mere contrast which excites the animosity of the poor against the rich, but the unjust and unmerciful attitude which the latter assume toward them. Even in our own land, with its limitless opportunities and its freedom and equality for all, thousands of the one class are held in bondage by the other, worse than that which afflicted the negro slave, and as cruelly oppressed as were the ancient Israelites under the lash of the Egyptian taskmasters, as witness the revelations which have but just come from the railroad camps of the Adirondack regions, and others which appear from time to time as characteristic of life in the coal and coke regions of Pennsylvania, and with which the public have long been more or less familiar. The conditions which give rise to such slavery must become more and more aggravated as the unfortunate population subject to them increases; and not only there, but throughout the civilized world, the constant increase of population in the great cities must bring with it an increase of the hardships endured by the more unfortunate classes, a sharper contrast of poverty with wealth, and a more bitter intensity to the struggle for existence on the one hand, and for wealth and supremacy on the other, which must

culminate sooner or later, in awful tragedies. On every side are seen the tokens that the conflict is deepening, and no remedy is apparent which seems capable of affording more than a temporary relief. The existing condition of things must change, a new social system must be devised, and the structure of society be remodeled; and if this cannot be accomplished peaceably, it will certainly, ere long, be done by force; for in this age of the world, the masses of the people of civilized lands will not peaceably submit to slavery, but will find, if necessary, some forcible means of throwing off the yoke of their oppressors. It might be many years in coming,—more, probably, than this present world will be permitted to stand,—but come it would at last, as surely as it did in France one hundred years ago. It is only a question of how long causes can go on producing their effects, before the stage of revolution is reached.

It is certainly not assuring to lovers of peace to contemplate some of the means which the discontented elements in society have at their disposal for the accomplishment of their ends. The problem of aerial navigation seems now to be so far solved as to make practicable the use of airships for purposes of war and destruction. Only a few days since the papers contained reports of the use of these by the Germans on the Russian frontier, for the purpose of taking observations of the structure and surroundings of Russian forts. At an elevation beyond the range of the Russian guns, the airships appeared, coming from the direction of German territory, and after remaining stationary above the forts for a considerable time, during which the occupants were evidently taking their observations, disappeared in the direction whence they came, much to the annoyance and chagrin of the Russians, who realized that had these balloons carried a few packages of dynamite to let fall when above the forts, they would have proved an enemy against which resistance would have been entirely vain. How easily, were the Paris anarchists in possession of a few of these aerial vessels, might they make good their threats of violence to the buildings and inhabitants of the city!

The outlook would be less dark were it not evident that the primary cause of the trouble between capital and labor is a defect inherent in human nature itself. It is human nature (in its natural form) to overreach another if thereby an advantage can be gained for self, to improve every opportunity for gaining wealth or power, at the expense, if need be, of the welfare of others; in short, to be utterly and entirely selfish in seeking the attainment of that which is most eagerly desired. It is this which causes the rich to oppress the poor, to grind them into the very dust, in order that they themselves may become richer. This it is which lies at the very root of the whole matter; and so long as it exists,—in other words, so long as human nature remains what it is,—so long must it give rise to injustice in the dealings of individuals with each other. Wise indeed must that statesman be who can devise a code for the acquisition of property and the governing of the business relations of men in which the natural depravity of the human heart will have no chance to do its work. When a man is truly converted, then will his business and all other relations with his fellow-men be upright and honest, and he will have regard to their interests the same as to his own; but conversion alone has ever been known to cure the innate selfishness of the heart. If all men would observe the rule of Christ,—to do unto others as they would have others do unto them,—the situation would be at once and completely changed. Our labor troubles would disappear as by magic, and with them would disappear the greater part of the misery which afflicts our race. But this could only be on the supposition that all men should be converted men,—a supposition which we know can never become a reality until the words of prophecy are fulfilled, and “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” The

world's great statesmen and rulers are trying to mend the situation, in which work we most earnestly wish them success. “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Pet. 3:13. L. A. S.

NEW JERSEY SUNDAY-CLOSING RESOLUTIONS.

THE New Jersey Legislature has passed the following resolutions in regard to closing the World's Fair on Sunday:—

Whereas, Numerous citizens of this State have petitioned the Legislature to pass a resolution that the exhibit from this State at the Columbian Exposition shall not be open on Sunday; and,—

Whereas, It is eminently fitting and proper that action should be taken; therefore,—

Be it Resolved by the Senate (the House concurring), That the State of New Jersey respectfully requests those having the matter in charge that the said exposition be closed on Sunday, and that those in charge of the New Jersey exhibit are respectfully requested to see that said exhibit is closed on Sunday.

Be it Resolved, That a copy of this resolution be forwarded to the Fair commissioners of New Jersey and the State commission thereto.

The *Mail and Express* in its Pearl of Days column expresses the belief that the passage of these resolutions was largely due to the combined influence of a number of churches. Yet in the face of such statements, we are gravely told that Sunday laws are purely in the interests of the State, and they are in no sense religious.

A. O. T.

GERMANY HAS AERIAL WAR-SHIPS.

A DISPATCH from St. Petersburg, relating to the presence of German balloons in the Russian skies, is of the greatest interest as portending a new departure in war methods that may be practical in times of peace. It is known to be the traditional policy of the German war authorities to obtain accurate intelligence regarding the defenses and armies of its neighbors. They also have full information as to the topography of adjacent countries. This system was brought into great perfection under Von Moltke, and when the Franco-German war broke out, in 1870, the Germans had better war maps of France than the French possessed.

The reports from St. Petersburg are to the effect that balloons have been discovered in considerable numbers hovering over the Russian fortresses on the German frontier. They were so high in the air as to be out of gun shot, and evidently had motors and steering apparatus, as they hung in one spot when the wind was blowing, or even moved against the wind. It is evident from this fact that a German genius has solved the problem of aerial navigation, and that the German government has become sole proprietor of the invention.

These airy points of observation are used by night as well as by day, and are equipped with powerful electric search lights, by means of which, being invisible in the night sky, they send illumination to the darkest corners of the forts, and by magnifying glasses can make exact plans of all these defenses. In addition to this, in case of war, these air-ships could carry bombs through the atmosphere and drop them within the forts—a method of destruction far more thorough than the best artillery.

Science is forever on the forward move. Instruments of attack are first devised. Then come instruments to repel the attacks, or of defense. In this case, some rifled ordnance so mounted as to fire at long range perpendicularly, is the evident counterpart to the overhanging balloon. Perhaps these new horrors of warfare render war more improbable than it ever was before; for humanity is appalled at the awful destruction of life that would be caused, and prudence must count the expense of a war which would be so great as to bankrupt the richest nation in existence.—*Chicago Journal*, March 31, 1892.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 19, 1892.

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DISGRACEFUL TRUCKLING.

As we read such statements as the following, the inquiry inevitably arises, Is it possible that men in high public positions will prostitute themselves to such utterances for the sake of a little political gain?

In the *Converted Catholic*, April, 1892, in an article headed "Ireland in America," we find this statement:—

"At the dinner of the Friendly Sons of St. Patrick, one of the highest officials of the United States government, Mr. Foster, the Secretary of the Treasury, made a speech in which he said, 'We are indebted to Irishmen for the building of our canals and railroads in the past. Now we are indebted to them for the government of our cities.' By Irishmen he meant, of course, Roman Catholics, but he did not say so, though his audience would have been pleased if he had thus truthfully complimented them."

But what truth is there in any of this? Did the Irishmen lay out these enterprises? Did they furnish the capital for them? Did they accomplish the great engineering feats necessary in their construction?—Nothing of the kind. What did they do?—Simply lifted the stone and shoveled the dirt, supplied some of the brute force necessary in the work, under the supervision of competent directors. And now, forsooth, they must be publicly lauded (that is, those of them who were Catholics), as the builders of the canals and railroads.

The statement about the government of the cities may be taken as nearer the truth, and the kind of government they are furnishing is described in the statements concerning the government of the city of New York, as set forth in the April number of the *Review of Reviews*, quoted in this paper last week.

It is such kind of foolish talking that is doing more than anything else to create discontent among the working men, and to lead them to claim, as many are now doing, that everything on which they have labored is theirs because they built it, and that they are entitled to it. But one kind of harvest can come from such sowing; and the men who think to make capital out of it for themselves now, will find that they will lose by it in the end.

THE USE OF PROPHECY.

An article by J. H. Edwards in the *Christian Oracle* (Disciple paper) of March 31, 1892, sets forth the following singular views concerning the use and value of the prophecies of the Bible:—

"Prophecy is of great value as an evidence of the presence of God in any revelation, but not until after it is fulfilled. To the present generation belongs all fulfilled prophecy, but what is not fulfilled belongs to the future generations."

It would be difficult to conceive of a position which would more fully nullify the evident object God had in putting the prophecies into his word. Prophecy is foretelling things to come. For what purpose?—That his people may know what is before them, and make preparation therefor, accordingly.

Thus prophecy, as it appears in the Scriptures, sets our faces to the future, to prepare for things that are before us, and for experiences which we are to meet in days to come. But this man would have us turn our backs upon the future, and look only to the past. And when we see a prophecy that has been fulfilled, then we may know that that was all right, and God was in it. But the people to

whom the prophecy was given received not a particle of benefit from it whatever.

Compare this with what the Scriptures say: Rev. 1:1: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." But this man would have it written in a very different manner, namely: "Which God gave unto him, to show unto his servants things which when they should have come to pass, they might know that the Lord was in it."

Rev. 4:1: "I will show thee things [which have come to pass?—No, but things] which must be hereafter." So Jesus told his disciples that when Jerusalem should be compassed by armies, the desolation thereof was nigh, and they should flee for their lives. Matt. 24:15, 16; Luke 21:20, 21. But, according to this man, the prophecy was not for their benefit at all, but for those who should live after it had been fulfilled. That is, those to whom it was spoken were to wait until Jerusalem was destroyed, and they were destroyed with it, and then they would know that the Lord was in it.

And the Lord further told them that when they should see certain signs, described in Matt. 24:29, as well as other events foretold in that chapter, they were to know that he, the Son of man, was near, even at the doors. Verse 33. And what was the object in giving them this prophecy?—Why, that they might prepare for his second coming. But, to suit the theory of this writer, they should wait until the Lord had come, and all who were not prepared for it had been destroyed, and then they would know that the Lord had given the prophecy. But what good would that do them if they had not known it beforehand and made preparation for it? It is no wonder that those who can thus distort their minds in reference to the prophecies, see no light nor profit in the study of them.

SUNDAY SELFISHNESS.

It can be easily shown that the whole clamor for Sunday legislation is based in selfishness, pure and simple. For those who are clamoring most loudly for Sunday laws, profess to regard the day as holy to the Lord, and to be set apart by the divine law from all secular business. But they look out and see those who do not so regard the day, taking some privileges which they do not profess to think belongs to the day. They see them riding on the cars, going on excursions, reading the Sunday newspapers, etc., etc., and they say, "That will never do, I will have just as much indulgence as any other man. They shall have no privileges that I do not have. So let us have a law compelling them to forego these privileges." Meanwhile, until the law is secured, they break over like the non-professor and do the same things, have their Sunday newspaper, Sunday rides, and various other Sunday indulgences, of which they are trying to deprive others, but from which they will not deprive themselves until all others are compelled to do without them likewise. This is what causes the leaders to cry out in chagrin, if not despair, that if the church-members will not themselves come up and carefully observe the day, they can hope for but little from those outside of the churches.

WORSE THAN POLYGAMY.

In Kate Foote's Washington letter (*New York Independent*, April 7) she speaks of Utah and its condition, as follows:—

"Polygamy is popularly supposed to be the one thing that is to be eradicated. But that, bad as it may be, is not so bad as another thing, the pre-eminence of the church carried to the point where if there is a question between the Church and State, the former must always have the precedence."

Such is her verdict concerning the union of Church and State in Utah; namely, that that union is a worse feature of Mormonism, than even its

polygamous abominations. And doubtless many others would take the same view of it. Why then will they not take the same view of the evils of a union of Church and State when applied to the whole country, and so take their stand against the movements of those misguided men who are seeking to unite Church and State through all the land, and are fast drawing the churches and other organizations into their iniquitous scheme?

BOYCOTTING THE EXPOSITION.

ONE of the flimsiest reasons offered for the closing of the Columbian Exposition on Sunday is the statement that if it is opened on that day, multitudes will stay away for conscience' sake, and thus will be deprived of all its benefits. And one of the most impotent threats is that of the church people, that if it is opened on Sunday, they will boycott the whole enterprise.

In a published series of twenty-six reasons (circulated by the Woman's Christian Temperance Union) why the Fair should not be opened on Sunday, this is one, and is worded as follows:—

"If opened, some exhibitors and multitudes of people will stay away for conscience' sake, and will thus be deprived of all its benefits."

In reply to this a writer in the *Farmer's Reporter*, Clyde, Ohio, March 31, 1892, says:—

"Those who desire to stay away for conscience' sake are at perfect liberty to do so. If they refuse to go in on week days because others have been in on Sunday, let them stay away altogether and give the world an exhibition of their intolerance and bigotry."

It would be safe to say that three fourths of all the people of the United States, to say nothing of people of foreign countries, who will have an interest, on our invitation, in this Exposition, have no regard for Sunday as more sacred than any other day, and would have no scruples, whatever, about attending the Fair on that day. And now, for the one fourth, simply because they do not view the matter in the same light as the others, to presume to demand that the other three fourths shall not have the liberty of their own conscience in this matter, would be, as the writer just quoted says, an exhibition of intolerance and bigotry marvelous to behold. The sight would be as instructive as it would be humiliating.

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.]

179.—THAT ROCK. MATT. 16:18.

Will you please explain Matt. 16:18, which reads: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." What is that rock? The Catholics claim that it was Peter, and that their church is built upon him.

E. J. C.

Answer.—In verse 16 we read Peter's sublime response to the question which Jesus had put to the disciples, "Whom say ye that I am?" To this Peter replied, "Thou art the Christ, the Son of the living God." Jesus immediately pronounced a blessing upon him for his discrete answer, and assured him that it was God alone, his heavenly Father, who had revealed it, that is, this great and sublime truth, unto him. Then Jesus further said, "And I say also unto thee, that thou art Peter [Petros, which also means a stone, implying a detached small, isolated stone], and upon this rock [not Petros, a small stone, but Petra, a massive solid ledge], I will build my church." The subject under consideration was the great truth that Peter had uttered: "Thou art the Christ, the Son of the living God." This had called down upon him the blessing. This had been called a direct

revelation from God. Peter's name was *Petros*, stone, but he had uttered a truth which was a great *Petra*, ledge of rock, and upon this *Petra*, said Christ, I will build my church. So the rock was not Peter, but the confession which Peter had made that Christ was the Son of the living God. That truth is the grand foundation of the church. That is the rock upon which it is built.

Then was given to him the keys of the kingdom of heaven, that is, a commission to open to the world the truths of the gospel, so guided in the work by the Holy Spirit that his decisions (the whole church being also included, as stated in other scriptures, see Matt. 18:17, 18), should be in accordance with the will of heaven.

180.—SINNING WITHOUT LAW. ROM. 2:12.

Please explain Rom. 2:12: "For as many as have sinned without law shall also perish without law." A. V.

Ans.—The scriptural definition of sin is "the transgression of the law;" and it will be noticed that the text speaks of those who have *sinned*. "Without law" cannot therefore mean that there was no law in their cases; for, "where no law is there is no transgression." The ones spoken of are contrasted with another class who have sinned "in the law." We have then two classes of sinners or transgressors of the law: one "without law" and the other "in the law." And in the world we also have two classes with respect to the law: one which has a written copy of the law in their hands, and a full knowledge of its requirements, and another, which is without such open revelation and full knowledge. And yet this latter class have knowledge enough of the law to be sinners, or knowing transgressors of its principles. And what is the knowledge of the law, which they have? Verses 14 and 15 show us: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." From this it appears that all men have light enough to show them the difference between right and wrong, and to bring them under condemnation when they fail to follow the light which they have. And this light comes from Jesus Christ; for he is the one that "lighteth every man that cometh into the world." John 1:19. But it is stated that not a heathen man can be found who will affirm that he is living up to the light he has, or is doing as well as he knows that he ought to do. A heathen man living *fully* up to all the light he has, will doubtless be saved, and that too through Christ, from whom comes whatever measure of light he has, though he may not be instructed or enlightened as to its source. But they need the gospel just the same, not only to give them more light, but to quicken their consciences to live up to what light they have, of whatever degree it may be. But in the judgment the heathen who have had only the light of nature, light derived from the principles of the law implanted in all hearts, if they have not lived up to that light, perish under the condemnation of having fallen short even of that, while those who have sinned with a full knowledge of the law, will be judged by it, having a more strict account to render.

181.—SINNERS WITHOUT SIN. 1 JOHN 1:8; 3:9.

Will you please harmonize 1 John 1:8 and 3:9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Mrs. L. C.

Ans.—If we do not try to make both texts apply to one and the same time, but let the second text apply to a time subsequent to that of the first, we

think all difficulty will disappear. There is no man who can say that he has never been a sinner. If we say that we have always lived without sin, and have no need of Christ, we deceive ourselves. But when we confess our sins, and the work stated in verse 9 is wrought in us; namely, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," what is our condition then? A person cleansed from all unrighteousness certainly is without sin, and so long as he remains in that condition, he has no sin. Then he is born of God, as the second text asserts. And if he maintains that condition, as he is able through Christ to do, he may live without condemnation, as stated in Rom. 8:1.

182.—THE 144,000. REV. 14:1.

In "Thoughts on Revelation," page 644, it is said of the 144,000 that "they are the overcomers in the sixth, or Philadelphian, state of the church." How can they be the overcomers in that church, when another church appears before the end? Would they not rather be overcomers in the last, or Laodicean, state of the church? J. F. L.

Answer.—They would be both, but the statement referred to is not designed to convey the idea that all the 144,000 will have been members of the church in its Philadelphian state. The work of God in the last days so rapidly assumes different phases that the last generation witnesses three states of the church; the Sardis, the Philadelphian, and the Laodicean. To the Sardis church it is said: If "thou shalt not watch, I will come on thee as a thief" (Rev. 3:3), showing that some from that division of the church would live to the coming of the Lord. To the Philadelphian church it is said: I "will keep thee from the hour of temptation, which shall come upon all the world," etc. That hour of temptation is yet future, but some will be kept from it who were in the Philadelphian state of the church. But the greater number, of course, will be those who have had all their experience in the last, or Laodicean, church. But all these three states of the church will be represented in the company who are redeemed alive from the earth at the second coming of Christ.

THE SUPREME COURT.

"I BEHELD till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

In these words of the inspired prophet we are enabled to get a glimpse of a scene the most awful, solemn, and sublime, of any which the incidents of our own or any other world have ever afforded. It is a picture of the session of the great court of all courts,—the supreme tribunal of the universe.

In this awful and indescribable scene, the central figure is the great Judge,—the "Ancient of days." Invested with infinity in all the attributes of his being, there is none to question his right to the judgment-seat or dispute the validity of his decrees. No associate justices share with him this universal authority; for omniscience has no need of counsel, nor omnipotence of aid. Forth from his presence issues the all-devouring element by which his sentences are to be carried into execution. The judgment-seat is the throne of God; the court room, the temple which "was opened in heaven" (Rev. 11:19) wherein was seen the "ark of his testament" containing the divine law which has been transgressed. This temple is, "the sanctuary," the "true tabernacle, which the Lord pitched" (Heb. 8:2) and a pattern of which was shown to Moses in Mt. Sinai.

The great court room is filled with an audience; and never such an audience were gathered within

the precincts of any earthly event. Their very number lends sublimity to the scene. "Ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11),—no human eye could measure such a multitude. Not as a vast concourse of idle spectators, drawn thither by curiosity, are they assembled about the throne; not as a turbulent mob, whose sympathies are against the administration of justice. Throughout the entire scene there is perfect universal harmony of thought and actions. The great audience are animated by one feeling; they are of one mind with the great Chief Justice who presides.

An advocate is there, to plead the cause of those who have been cited to appear as transgressors of the holy law. Invested with the robes of his mediatorial office, he stands in the presence of the infinite Majesty upon the judgment-seat. Heb. 9:24. For his responsible position he is perfectly qualified. He understands every claim of the law, and knows exactly what steps to take in behalf of those whose cause he represents. There is not the slightest danger that he will make any mistake in conducting the case. He is the one Advocate who never makes mistakes,—the one and only one who is qualified with the attributes of divinity.

This mighty advocate is the Son of God. He pleads before his Father in behalf of the sinner, but he is not there to clear the guilty. Ex. 34:7. He does not seek to evade the claims of the law; he resorts to none of the subtleties so common to earthly tribunals. There are no technicalities mentioned, but every case is tried upon its merits. Every one who is entitled to be cleared will be cleared, and not one who is not so entitled will escape his punishment; and of the justice of each decision there will be no doubt.

In the suits tried before this bar each transgressor appears alone as the party defendant, with God and all the hosts who are concerned in the extinction of sin, as parties plaintiff. The defendant appears in court by the entry of his name upon the heavenly record, and this record is the book of life. The witnesses for or against him are the writings which have been entered by the heavenly recorder in one of the great ledgers of heaven, and which give a faithful transcript of his life and character. This appears from the language of the inspired prophet, who says, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. Each one is tried for a capital offense, that of treason against the royal government of heaven, and for each the decision is one for life or death.

From the fair pages of the book of life, an angel voice calls a name, and the individual is thus brought before the great assize. He is a descendant of Adam, and therefore by nature a transgressor of the law. Then the great ledger is opened in which are recorded the words and deeds of his life. There from the ark of the testament, from beneath the overpowering glory of the divine presence shines forth in awful characters the holy law which he has transgressed; and while the record of his life is examined, the law appears as his accuser, demanding his death. The most intense interest ever seen or felt in earthly courts is not to be compared with that felt by the vast angelic assembly during this investigation. If at the close it appears that he has confessed and forsaken his sins, professed faith in Christ and relied wholly upon his merits, the great Advocate at the bar raises his hands before the omnipotent Judge, pleads the merits of his own blood in satisfaction of the claims of the law, and asks that he be accepted and numbered among those to whom immortality will be brought at the appearing of the Lifegiver. He acknowledges the claims of the law, but offers a plea in bar, which cannot be denied. Then the sins of the individual are blotted out from the heavenly records, and a thrill of joy

pervades the angelic host that another soul is added to the number that shall sing the song of the redeemed. But if the record shows that he had fallen from his justification,—that he had ceased to exercise living faith in Christ and to trust wholly in him,—the divine Advocate is silent, and a thrill of sadness runs through the great assembly, while an angel hand blots out his name from the book of life, and all his good deeds from the pages of his life history. The dark record of his sins is left, to be passed over to the second and final judgment, while the immutable unsatisfied law, shining out in letters of burning fire, declares his eternal doom. Matt. 10 : 32 ; Luke 12 : 8, 9 ; Rev. 3 : 5.

Thus is the issue of life or death determined for all those who, by the entry of their names in the book of life, have announced that they have accepted the great sacrifice made for man and are candidates for immortality. In the case of all others, the fact that their names have not been entered upon its pages, signifies that the sentence of death for their transgressions has never been suspended, that they were never candidates for immortality, and that there is therefore no question as to what must be their end. They are passed over to the great final judgment, in which the saints will themselves take part, and in which angels as well as men will receive sentence for their sins. 1 Cor. 6 : 2, 3 ; Rev. 20 : 4.

In this tremendous scene all living souls have an interest and doubly so from the fact that it is a scene which Heaven presents to-day. The Supreme Court of the universe is now sitting, and it will sit but once. Ere its session is concluded, the case of every soul will have been decided. It did not begin its investigative work unannounced. The holy prophet, looking forward in vision to its great inaugural day, beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him ; for the hour of his judgment is come." Rev. 14 : 6, 7. He heard and saw, as it were, the angelic court crier, announcing to all the world that the great supreme tribunal had begun its session. This announcement was first sounded nearly fifty years ago, and from that time has been steadily going to every nation, kindred, tongue, and people, upon the earth. For nearly fifty years therefore this great investigation and decision of cases has been going on in the Supreme Court above, and who can say how near it now is to its completion ?

It is court week in heaven, and every individual has a case pending. If he has professed Christ, his name has been entered in the book of life, and will be named before the great Judge and the innumerable company of angels. The moment must come when his name will be spoken there, while every thought is centered upon him among the infinite assembly, waiting with intensest interest the decision of his case. With many this moment must come while they are alive upon the earth ; for the great work must be near to its completion ; and who, when it comes, would wish it to find him in a trifling, careless mood ? Who but would be awed into the most awful solemnity, did he know that his name was about to be spoken, his case investigated and forever determined, in the judgment scene above ? Who but would then feel as he never felt before, the need of an all-powerful advocate and the worthlessness of any merits of his own ?

From this hour of final reckoning there is no escape. There will be no pleading to the jurisdiction of this court ; for it has both original and appellate jurisdiction in all cases and for all causes. There will be no postponement of the trial, no change of venue, no appeal from the decision of the court. If the individual has professed faith in Christ, his case will be individually examined and decided ; and if he has made no such profession, his case will, when this court shall have closed its session, be just as conclusively determined. That closing will be announced by the solemn words, "He that

is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still,"—indicating that all cases, so far as any change of character is concerned, have been irrevocably settled. Rev. 22 : 11.

The decisions of this great court are unerring and conclusive ; there will be no minority decisions to be rendered ; and when its solemn work is concluded, many a final judgment of the lower, earthly courts will have been forever overruled and reversed.

L. A. S.

THE BLESSED HOPE

In his epistle to Titus (chapter 2, verse 13) the great apostle speaks of "that blessed hope," which in the same connection he explains to be "the glorious appearing of the great God and our Saviour Jesus Christ." It is not alone here that reference is made to this hope ; but as both the Old and New Testament scriptures show, it is the theme which has been kept before the people of God in all ages of the world,—more vaguely and indistinctly in the ages before Christ, but clearly and positively in the days which followed his advent ; so that the Thessalonian brethren even expected that hope to be realized in their day. It was a leading theme of conversation among the members of the early Christian church. The language of St. Paul above referred to shows that he was alluding to a well-known subject.

The glorious event of Christ's second coming may well be called the "blessed hope," for in that all the hopes of the righteous culminate, and in that they will be realized. When Christ comes, they will hope for nothing more, for all uncertainty will become positive assurance, and hope will be changed to sight.

The hope which was so bright to the early church, shining down through long dark centuries, should be doubly bright to us, living upon the very verge of its realization. But as the traveler approaching the lofty mountain obtains from a distance a more complete and striking view than when he has reached its base, where his attention is drawn to a hundred minor features, so perhaps we may lose in some measure that view of the grandeur and glory of this appearing which was had by those of earlier times, in looking after the minor—though important—issues that are connected with it.

This however should not be the case. Whatever else may claim our attention, even though pertaining closely to our religious cause and work, it should not be suffered to eclipse in any way our view of the great and awful, yet glorious event which now burdens the trembling future. This event should ever stand out clear and plain upon our spiritual horizon, filling every heart with hope, and inspiring each to diligence and zeal proportionate to its grandeur and importance, and his own ability.

Since the time when St. Paul so vividly presented before the Thessalonian church the theme of Christ's second advent as to lead many of them to suppose the great event to be then near at hand, every great revival of God's work has brought the same great theme to view. That which was the "blessed hope" in Paul's day has continued to be such to the "little flock" of Christian believers through all the dark centuries that have succeeded, down to the present day. It became a general theme of discussion about the year 1000 A. D., was again mentioned by Martin Luther and the Reformers in connection with their mighty work, and was the mainspring of the world-wide religious movement of 1844. With the work of God since that time it has been inseparably connected, as it must have been, since every year draws the world nearer to the final consummation. The slumbering world, having been once aroused to a knowledge of the proximity of the second advent, it was not in the order of God that this knowledge should lose any of its force. The stupendous coming event was thenceforth to be kept ever in the line of spir-

itual vision, while believers should exhort one another, and so much the more as they saw the day approaching. Heb. 10 : 25.

Such, however, was not the result of that work. While that was the divinely-chosen means to arouse the attention of the world and show to them the proximity of the end,—which no message less startling could have done,—the churches rejected the movement as being not of God, and the thought of the second advent has largely faded from their minds. They do not see the "blessed hope" which inspired St. Paul and his co-laborers, and their work is sadly lacking in power. Zeal for Christ puts his coming near,—as much so at least as the light of prophecy will warrant. The servant who says in his heart, "My lord delayeth his coming," as a natural consequence tends in the direction of beginning "to smite his fellow-servant, and to eat and drink with the drunken."

There is to come yet another revival of God's work, and the "blessed hope" of "the glorious appearing of the great God and our Saviour Jesus Christ" will be the central theme—the great inspiring, actuating thought in the minds of those who engage in it. The world will again be stirred, for the message will be a most pointed, forcible one, full of meaning to every hearer. When men are brought face to face with eternity, they will then, if ever, lose their interest in temporal things, while for a time at least they contemplate the condition and prospects of their souls. Such a message, with thousands to proclaim it, is to-day the world's great need ; the popular preaching of the times is wholly inadequate to awaken the multitudes from their condition of spiritual apathy.

Those whose ears are spiritually open—who stand in daily communication with the unseen world—will hear the rumble of the chariot wheels of the coming King, and be inspired thereby with a zeal which to most persons will no doubt appear fanatical ; but under its impulse they will accomplish the last great gospel work of God in the earth, and the burden of their cry will be—as it has been with his leading messengers in times past—The Lord is coming !

L. A. S.

ARE THEY REASONS ?

In the *Christian Statesman*, of Feb. 27, Mrs. J. C. Bateham gives twenty-five reasons why the World's Fair should be closed on Sunday. The arguments used are so illogical that we are constrained to notice some of them.

1. "It would be a flagrant national violation of God's law, and expose us to his righteous wrath."

As the nation has no jurisdiction over the sovereign State of Illinois, we cannot see how any action of the people of Illinois within the limits of the Constitution could be a national violation of anything. Further, we cannot see how opening an exhibition or doing any kind of work or business on Sunday by any individual or corporation is a violation of God's law, for the very simple reason that God has nowhere said anything about Sunday's being a holy day. To be sure the "church" has said something about it, but what right has the church to enforce church regulations upon those who do not belong to her communion ? The church has as much right to *compel* people to be baptized or to partake of the Lord's Supper as she has to say that they must keep the day she has chosen for religious services.

2. "Sabbath is the sacred day of America, and should be protected from desecration."

This statement is chiefly remarkable for its indefiniteness. If the writer had said, "Sunday is the sacred day," etc., then there would, at least, have been no ambiguity. To assume that "Sabbath" is the generally received appellation of Sunday is to fly in the face of all history. It was never so called until the Puritans gave it that title. The largest and most influential body of the so-called Christian church, the Catholic, never call it the Sabbath. The idea that Sunday had

taken the place of the Sabbath was not thought of until modern times, and is now confined to people of puritanical tendencies.

3. "We are a Christian nation, and wish to honor our Lord and the Lord's day, and the consciences and sentiments of the people would be outraged."

We fail to see how the conscience of any one can be outraged by what *some one else does*. Conscience is supposed to be the monitor which approves or condemns our *own* conduct. It is our right and privilege to have "sentiments" and "conscience" for ourselves; but when we attempt to have "sentiments" and "conscience" for other people, we are making attempts to "stretch our conscience" far beyond its legitimate sphere of action. So if any one visits the Fair on Sunday and his *own* conscience is not outraged thereby, then no conscience will be affected. Others may think he is doing wrong, but they cannot be conscience for him. "To his own master he standeth or falleth." The proposition rests on a false principle, and one that has caused a vast amount of trouble in the world. The attempt to be conscience for some one else resulted in the Inquisition. The Puritans in their attempts to be conscience for others drove Roger Williams from the colony of Massachusetts, nailed up the doors of a Baptist meeting-house, and whipped and put to death the Quakers.

4. "For six months it will deprive the thousands of exhibitors and an army of employees of any rest day, though specially needed."

Does the writer believe that no one can be obtained in Chicago to take for one day the places of those who wish to rest? We have no hesitation in saying that we believe there are thousands of capable people who would be ready to take the places of those who wanted to rest, at any time. So no one will be deprived of "any rest day" after all.

5. "Visitors to the Fair greatly need a weekly day for absolute rest, and the Chicago people need it."

If they need a day of rest, pray who is going to hinder their taking it? Is not each individual as good a judge of how much rest he *needs* as any other person is likely to be? And won't the burden be just as heavy for the Chicago people to have these visitors taking their dinners in one place as in another? How are those whose houses are open to receive this large army of visitors going to obtain any absolute rest any day during the continuance of the Fair?

6. "The mass of working people do not desire its opening, preferring a day of rest."

Upon this point we would prefer to hear from the working people themselves.

7. "We want to give the world an object lesson of the best of our American institutions,—the Sabbath,—and invite them to follow our example."

So the Sabbath is an "American" institution like the "freeman's meeting." We would be glad to be told what Americans instituted it, and what American history contains a record of this action. If we had no better reason why men should keep a Sabbath than that it is "American," we should have little hope to induce them "to follow our example."

8. "If open, some exhibitors and multitudes of people will stay away for 'conscience' sake, and will thus be deprived of all its benefits."

We feel very doubtful about the exact truthfulness of this statement. Ministers who have the most to say about Sunday street-cars, patronize them "just the same," and we have no doubt that even if the Fair is open to the public Sundays, when it is once opened, those who have had the most to say against its being open Sunday, and have declared they would not be there, will be among the first to put in their appearance!

They will ease their "conscience" by going on some other day than Sunday, which of course is their privilege. If Seventh-day Adventists should say, "We won't go to the Fair at all because it is opened Saturday," these very people who threaten by their absence to jeopardize the success of the Fair (?) would look upon our conduct as the very essence of narrowness and self-imposed penance. We do not propose to do anything of the kind. If we visit the Fair, it will be some other day than the Sabbath, and our strict Sunday-keeping friends can enjoy the same privilege of selecting the day of their visit. What more can they ask for?

M. E. K.

Progress of the Cause.

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

AT PRAYER MEETING.

THERE were only two or three of us

Who came to the place of prayer,—

Came in the teeth of a driving storm;

But for that we did not care,

Since after our hymns of praise had risen,

And our earnest prayers were said,

The Master himself was present there,

And gave us the living bread.

We knew his look in our leader's face

So wrapt, and glad, and free;

We felt his touch when our heads were bowed;

We heard his "Come to me!"

Nobody saw him lift the latch,

And none unbarred the door;

But "peace" was his token to every heart,

And how could we ask for more?

Each of us felt the load of sin

From the weary shoulder fall;

Each of us dropped the load of care,

And the grief that was like a pall;

And over our spirits a blessed calm

Swept in from the jasper sea,

And strength was ours for toil and strife

In the days that were thence to be.

It was only a handful gathered in

To the little place of prayer;

Outside were struggle, and pain, and sin,

But the Lord himself was there;

He came to redeem the pledge he gave—

Wherever his loved ones be,

To stand, himself, in the midst of them,

Though they count but two or three.

And forth we fared in the bitter rain,

And our hearts had grown so warm,

It seemed like the pelting of summer flowers,

And not the crash of a storm;

"T was a time of dearest privilege

Of the Lord's right hand," we said,

As we thought how Jesus himself had come

To feed us with living bread.

—Margaret E. Sangster.

MASSACHUSETTS.

NEW BEDFORD.—When we last reported, two were keeping the Sabbath. Three more are now keeping it, making five in all, who have taken their stand with our people since the dedication of the new church. One brother was a Methodist class-leader. He and his wife had for some time seen the condition of things in the popular churches, and had protested against it, but to no effect. They are now both rejoicing in the precious, present truth, which, as they express it, is just what they have been looking for.

There are many others who believe the things we have been preaching, but they lack faith in God, and so do not come out and take their stand, fearing they shall not be able to earn a living.

We have had a good degree of the blessing and Spirit of God in our labors here, and for this we feel very thankful.

C. L. KELLOGG,

H. J. FARMAN.

IDAHO.

MOSCOW.—I came to Moscow March 25, and was with the church over Sabbath and Sunday. I was joined by Elder W. W. Steward the 28th. Several families of Sabbath-keepers have moved to this place recently, and the congregations are much larger than formerly. We planned to visit every Sabbath-keeper in the limit of the church during the week, and very nearly accomplished it, though we were hindered some by storms and bad roads. The time was too short for the purpose, but we were blessed, and the people seemed encouraged. Quarterly meeting was held April 2, 3. The weather was still disagreeable, and the roads bad, yet nearly all of the members were present, and by the blessing of God it proved a profitable meeting for the church. For a time a spirit of depression has been felt here, and a few have become discouraged, and will yet fall out of the narrow way entirely unless they quickly repent. Some of the brethren have been anxious about this, and were prepared to appreciate help.

During the meeting, light came in, and at its close the general expression was that of gratitude

for the blessing of God and hope for the future. Eight were added to the church by letter, five on profession of faith, and one is to be baptized. The population is rapidly increasing here, and the work is important, demanding increased faithfulness on the part of the church, and special attention from those in charge. We go next to Viola and Garfield.

D. T. FERO.

WISCONSIN.

DARLINGTON.—I began meetings in a school-house three miles from Darlington, Feb. 12, and held twelve meetings, when I was called home on account of sickness. I returned to Darlington March 7, and continued the meetings till the 31st, when I was obliged to close them on account of bad roads. As the result of the meetings, six have taken their stand for the truth. We hope to see others here in this vicinity walking in the light.

The people in the country are stirred for miles around, and many are searching their Bibles to see if these things are so. One Catholic family is reading the Bible for the first time in their lives. They said the priest had forbidden them to read it. I hope the Lord will open their eyes to see the truth and obey it. I have received in donations \$8.55, and have taken pledges for the James White Memorial Home, to the amount of \$300. I praise God for his tender care and love. My courage in the Lord is good.

SWIN SWINSON.

INDIANA.

BOGGSTOWN, KENNARD, AND WALDRON.—More than two months have elapsed since I have reported my work. It seems that the work in Indiana accumulates faster than we are able to dispose of it. From Jan. 29 to Feb. 14 I was with the Boggstown church. Prejudice against the truth has been very strong here in the past, so that it was almost impossible to get a hearing, but during the past year there has been a much better feeling toward our people, and it has been no trouble to get a good outside attendance. I had a most excellent meeting, and as the Saviour was lifted up before the people, all seemed to be drawn to him. Feelings of estrangement were removed, and I left them rejoicing in the words of the psalmist, "Great peace have they which love thy law: and nothing shall offend them."

From Boggstown I went to Kennard, Henry Co. Ten or twelve years ago the truth was presented by the writer and others, some four or five miles from Kennard, there being no town there then. Many who embraced the truth at that time had apostatized or grown cold, and there were only three or four left. They procured the Methodist church for me, and on March 19 I began a series of meetings. After I had used the house two evenings, the trustees could not agree as to my having the house any longer, and the school-house was immediately procured, in which we held one meeting. At the close of the meeting a committee from the Friends church visited me, and asked me to occupy their house, which I did, and used for one week. The interest grew; and as the Friends had closed quite a successful revival effort a few days before I began meetings in their church, and as most of their converts came to my meetings, some of the Friends began to get uneasy for fear they would lose their new members; and as they had invited me into their church, they could not well invite me to leave. But they could send for a preacher, which they did, and he came. After hearing me once, he concluded that probably their young converts had not been instructed sufficiently; so he appointed a few meetings, in order that he might instruct the church, in the belief of the Friends. This necessitated my moving again, and I was very glad I had the school-house to go back into.

I announced that I would preach in the school-house the next night, but early the next morning a gentleman sent me word that he would like to see me at his office. When I met him, he handed me the key to the Episcopal church, and told me I could use it two weeks. Thus the Lord opened the way for the truth to be preached in Kennard. I closed my meetings by organizing a Sabbath-school in the school-house. The school ordered ten quarterlies and ten copies of *Little Friend* for one year. Some who had given up the truth returned, and new ones took hold, so that there are now fourteen members, among them the principal of the public school.

When Satan works, the Lord gives faith and

courage. They can do nothing against the truth, but for the truth.

The past few days I have been with the church at Waldron. Satan here, as well as at other places, has tried hard to bring about discord; but I am glad to say the church now is in harmony. The Lord gave freedom in presenting the word needful. One embraced the truth, was baptized, and united with the church.

The ordinances were celebrated, every one taking part. The Lord's Spirit was present. We can see the hand of oppression and sin developing more each day; we are thankful, however, that where sin abounds, grace does much more abound.

April 6.

J. M. REES.

OHIO.

LIBERTY CENTER.—An interest having been awakened here during the week of prayer, it was decided to hold a series of meetings. We commenced Jan. 11. Previous to this time the prejudice against the truth had been great; but as the love of God was presented, and Jesus lifted up before them as the world's Redeemer, the prejudice was wholly removed. So completely was this done that long before the testing truths were presented, the people became anxious to know all about the Sabbath, etc. As usual, the ministers became alarmed. One of them, in his eagerness to defeat the work, preached against us on the Sabbath and immortality questions, even before we had given the Bible view of them. We greatly appreciated his efforts; for they were a real help to the cause, and 2 Cor. 13:8 was again illustrated. Two nights were devoted to the religious liberty question. The members of the G. A. R. marched to the church in a body to listen to this. The interest in the meetings was good throughout.

The Sabbath meetings were events long to be remembered. The Spirit of God came near to us, as we earnestly sought him. On one occasion, a lady who has since begun to keep the Sabbath remarked, "Truly this has been a heart-searching time." Brother Boardman, the district director, was with us a few days. At this time the tract and missionary work received attention. A club of *Signs* was taken. The Sabbath-school work also received attention. The school now numbers forty-six members, an increase of over thirty. As a result of the meetings, eighteen have accepted the truth, five of whom were baptized last Sabbath. One of these dear brethren had long been addicted to the use of tobacco, and it was a terrible struggle to overcome it. Feeling burdened for him and anxious that he should have a complete victory, we went to his home, and though late at night, we together read the promises of God. As we did so, our faith took hold of them, and we earnestly sought God for the victory. The Spirit of God came near. As we arose from our knees, the brother was able to say, "I have the victory; I am a free man." This was a precious experience for us all. Others expect to be ready for baptism shortly. We intend to spend a week with this little company just before the State meeting. The spirit of love exists among them as never before. After the baptism, the ordinances were celebrated. In laboring for these dear souls we have experienced the truth of Prov. 11:25. God indeed has blessed, and to him we ascribe all the praise.

H. H. BURKHOLDER,
C. H. KESLAKE.

TEXAS.

NAVASOTA.—Immediately following the Moline institute I came to Navasota, where I have been ever since, excepting about three weeks spent in visiting among the churches.

Feb. 29 I left for Houston, visited all the Sabbath-keepers there, and preached once, but their scattered condition in the city, sickness, etc., prevented their attending meetings, so I remained there only one day and a night.

March 1 I went to Galveston, where I had a most pleasant, and, I trust, profitable visit of three days with the family of Captain Wm. Lawson. He accepted the truth during our tent meeting at Corpus Christi last year. His family are all with him in the truth. He is out at sea much of the time, commanding his schooner, but it affords him much pleasure to know that his family at home are holding up the beacon light of truth in his absence. Both his home and his boat are places of prayer, and he says that new sailors sometimes employed on his boat, seem to be much surprised when summoned

to worship, at the hour of prayer. How many opportunities we have to let our light shine!

March 4 I left Galveston for Goliad, to visit another one of our brethren, who came into the truth at Corpus Christi last year, and who engaged in the canvassing work last fall with remarkable success for his experience. He is anxious to be engaged in the work again, but is unavoidably detained at home. He is alone at this place, and desires the prayers of God's people. Goliad is a historic town in Texas history. I visited an old Spanish church and fort here that is 376 years old and is still in a good state of preservation. The Mexicans in that section now use it as a church. The roof is of solid arched masonry, without a shingle or any other material now used as roofing. This was the scene of a bloody massacre during the Texas-Mexican War, when a large number of Americans, as prisoners of war, were unmercifully slaughtered by the Mexican soldiers, after they had been taken prisoners. In a square in the heart of the town stands a marble statue to the memory of Mr. Fannin, a conspicuous figure in that war.

From Goliad I went to Corpus Christi to visit the Sabbath-keepers still remaining there. I remained some over a week, and was sorry I could not stay longer, as there was some interest in consequence of missionary work done by those living there. One more accepted the truth, and I left others interested. On my way back I stopped at San Antonio and Austin and visited lone Sabbath-keepers, and at both places pleas were made for meetings. How many openings there are that need filling!

I am now back at Navasota. Some interest has been raised in the country near here, and one more family of three adults has taken hold of the truth. I hope to follow up this interest. The company here is doing fairly well, though there is need of growth still. The Sabbath-school donation for the quarter just ended is very encouraging, considering the small number, being about twenty-five dollars, and we hope for it to be equally as good or better the coming quarter. May God continue to bless those here, and help them to be so connected with him that they may be bright and shining lights in the world for God and his truth.

April 4.

W. A. McCUTCHEM.

CORSICANA AND OAK CLIFF.—At the close of our good institute at Moline, Kans., I returned to Texas, and the following Sabbath I spent with the Corsicana church. There being an interest among the young, I remained and labored for ten days. The blessing of God attended the labor, and several of our young people gave their hearts to the Lord. Seven were baptized, and the ordinances were celebrated.

Feb. 25 our canvassers' school began at Oak Cliff. We regard this school as a very profitable one for the work in Texas. There will be about fifty well-trained canvassers in the Texas field this summer; and these go out with courage and confidence that God will bless their efforts as never before. The school closed April 7. During the school all worked about six days, and took orders for \$1,300 worth of books. Many of these books have already been delivered. We were made glad by the interest that was manifested by many in the city. We believe that Dallas is "white for the harvest." We need two Bible workers in this city, but where are we to find them? Truly we need to pray the Lord of the harvest to send more laborers into the harvest.

W. S. HYATT.

April 7.

TENNESSEE RIVER CONFERENCE.

SPRINGVILLE, HAZEL, AND GARDNER.—After the close of our canvassers' institute at Nashville, I went to Springville and held a ten days' meeting. The services were well attended both by the church and others. Three gave their hearts to the Saviour, were baptized, and united with the church. Others are convinced of the truth, but because of the people, "they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." The fact that five of the members of this church stand indicted for Sabbath-keeping (nominally for Sunday labor), added to the interest of the people, and perhaps also to their fears, keeping some from taking their stand for the truth.

The brethren here are about building a new and larger house of worship. A subscription school has lately been commenced in their present chapel, by sister Cudney (wife of the late Elder A. J. Cud-

ney). She has more than fifty pupils enrolled. I look for much good to result from this school, both to the church and community. All seem pleased with the present prospects. I wish that a goodly number of schools might be established in as many communities here in the South, by competent and consecrated teachers. This class of teachers from the North would be welcomed and supported, and the good they might do, eternity will reveal to those who do it.

At Hazel, Ky., where brother Reed has been laboring so long and faithfully, all have gone back to the weak and beggarly elements, except the family of Dr. Mason. May God help them and their influence in that community.

I am now at Gardner, Tenn., where two families of Sabbath-keepers reside. I came here to encourage them, but am holding public meetings in the Christian church, which has been kindly offered for our use. The services are well attended, by both church members and non-professors. A good interest is manifested, and excellent order prevails. I am invited to the hospitable homes of those ranking among the best people of the village. I am hoping for good results by the grace of God.

March 30.

CHAS. L. BOYD.

MISSIONARY GLEANERS.

A SOCIETY called Missionary Gleaners has been organized in Dist. No. 4, in Michigan. This society is composed of the youth and children of the tract society. Their work is of course included in the report of the society, but the following separate report will show what portion of the work of the society in this district has been done by the youth and children:—

Report for Quarter Ending Dec. 31, 1891.

No. of members.....	79
“ monthly reports.....	160
“ letters written.....	57
“ “ received.....	18
“ missionary visits.....	210
“ papers distributed.....	1,781
“ pp. tracts “.....	6,185
“ Bible readings given.....	1
Cash received in postage, \$1.72; on first-day offerings, \$5.12; on fourth-Sabbath offerings, \$5.99.	

MRS. M. C. KENYON.

TO MEMBERS OF THE BATTLE CREEK CHURCH NOT RESIDING IN OR NEAR THE PLACE.

We find from the membership roll of the Battle Creek church, that we have nearly three hundred members that do not live in or near the place. These persons are scattered throughout the various States from Maine to California, and some of them are as far off as Australia. It will readily be seen that the church here can be of little benefit to members so far away, and neither can they be of any special benefit to us, but rather it causes us a great deal of extra correspondence that might be avoided if these persons would unite with some church nearer where they reside.

Many of these absent members fail to report, and their addresses being changed, we lose track of them, and know not whether they are either in the faith or still living. In view of these things, the Battle Creek church voted at its quarterly business meeting held April 10, that the clerk should make a persistent effort to get all these absent member to unite with churches outside of Battle Creek.

This church is very strong, and the smaller churches in other places need the assistance of these absent members, and we feel that they should cast in their interests where they are and thus lighten our burdens here. Some of these absent members may be located where there is no church, yet in such cases it would be better for them to take their membership to some other Seventh-day Adventist church that is nearer them. The smaller churches would be glad to receive reports from such absent members, and occasional visits from them would be a great source of strength and encouragement; but here it is only possible to mention briefly to the church on quarterly occasions that absent members have reported, and are of good courage, or otherwise, as the case may be. If the vast number of letters that are received from those who are absent should be read before the church, it would take so much time that it would be wholly impracticable to do such a thing. Yet these same letters, many of which are brimful of

courage and words of good cheer, would be a blessing and benefit to the smaller churches.

Battle Creek is a busy place, and those of our people here who have a mind to work, have their hearts, hands, and heads full, and while it is a pleasure to them to be assured that the absent members are of good courage and pressing on to gain a home in the eternal kingdom of God, it would be a relief to know that these brethren and sisters had their lots cast in with churches nearer them, and that we here could be saved the necessity of endeavoring to look after them by correspondence. Unless we can be relieved in this matter, it appears now that it will be absolutely necessary for the church to employ a secretary to give a large part of his time to corresponding with absent members. It is no small task to keep up regular correspondence with 300 individuals.

We believe that the brethren and sisters of the Battle Creek church who do not reside in or near the place, will see the force of the above statements, and we trust that they will make applications to the church at once for letters to join where they are.

Address all correspondence for the church to the clerk of the Battle Creek Seventh-day Adventist church.

In behalf of the church,

A. O. TAIT, Clerk.

"STEPS TO CHRIST."

THIS little volume, written by Mrs. E. G. White, and published by Fleming H. Revell of Chicago, reminds one of Isa. 35: 8, 9; it presents the way of holiness so plainly that "the wayfaring men though fools shall not err therein." To my mind "Steps to Christ" far surpasses every other work of the kind. It is full of most precious instruction and encouragement from beginning to end. It is just what the remnant church has been longing and praying for, meat in due season, and not one of us can afford to be without it. I have read it over and over, and have never failed of finding the most valuable help, even if I pick it up only for a moment. God's blessing will surely attend this dear little volume; for it comes from himself to the people of his love and care. Several persons have purchased many copies, considering it invaluable aid in missionary work. One lady, who is not a professed Christian, having received a copy, read it through four times with the deepest interest. We have been told by the spirit of prophecy that it is pleasing to the Lord for us to present a thank-offering when we receive any especial blessing. Would it not be appropriate to send on this little book as a thank-offering, to be a blessing to others?

MRS. M. E. STEWARD.

' DEATH OF ELDER R. F. COTTRELL.

WE have received from Elder S. H. Lane the following further information concerning the death of Elder R. F. Cottrell. As Elder Cottrell was one of the early pioneers in the cause of present truth, and has by voice and pen contributed largely to its advancement, we give this extended notice:—

"It is our painful duty to record the death of our beloved brother, Elder R. F. Cottrell, of the Jeddo church, who lived near Ridgeway. He died Tuesday afternoon, March 22, aged 78 years, 2 months, and 5 days. Elder Cottrell was brought up a Seventh-day Baptist, consequently has kept the Sabbath all his life.

"Forty-one years ago, when the REVIEW was in its infancy, brother Cottrell became acquainted with it, and through it with Seventh-day Adventists and their faith. That faith became precious to him, and he has been true to it as the needle to the pole. As a writer, both in prose and poetry, he had but few equals.

"The entire denomination has become familiar with the initials "R. F. C." His poetry has been read and sung with delight everywhere. It was his chief delight to write. As a speaker, his ability was fair. As a writer, it was exercised in the superlative degree. Just before his death he wrote a piece of poetry, dedicating the same to his wife, which is not only full of literary merit, but very touching in its sentiment. He was conscious to the very last, yet would often relapse into a stupor, at which time his mind rested upon writing articles; and the last night of his life, with a pencil and tablet, he wrote nearly all night and up to the time he died in the day-time; but through lack of strength, the writing was unintelligible. At intervals he

would arouse and ask for certain texts of Scripture that he wished to embody in what he was writing. Just before breathing his last, he requested that he might arise and pray once more. When assured that he was too weak to arise, he prayed on his bed, with his family around him, then like a tired pilgrim and a battle-worn soldier, he dropped away in the peaceful slumber of death.

"At 9:30 A. M. Thursday, March 24, his neighbors and intimate friends assembled at his house, where a few brief remarks were made, and a prayer offered. He was then laid in the cemetery directly across the road from his residence. We then repaired immediately to the meeting-house at Jeddo, which was well filled with a large congregation of sympathizing friends and neighbors, some coming several miles. He was held in high esteem far and near by all who knew him. Some were present from the Newfane church. Many not of our faith were heard to say, 'He was a true Christian, true to his faith and church, and one who we believe will be saved at last;' to which our brethren could respond a hearty, tearful, amen. In his death the Jeddo church lost their elder, leader, and a faithful member, the community, a valuable citizen, and the Conference, a faithful minister; but if we are faithful here a little longer, we shall meet him again."

Bible Readings.

"Search the Scriptures."—John 5: 39.

SEVENTH PART OF TIME.

1. WHAT portion of time does the fourth commandment enjoin as God's Sabbath?

"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." Ex. 20: 8-10.

2. What record is given in Exodus 16? *Ans.*—The record of the giving of the manna.

3. What command was then given in regard to the sixth day?

"And it shall come to pass, that, on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Verse 5.

4. Would God have given such a command if the term "sixth day" could be applied to any day? *Ans.*—No, for if such could be the case, they could not know on what day of the week they should gather a double portion of the manna.

5. Why were they to gather a double portion on the sixth day?

"Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Verses 26, 29.

6. Did they understand which day was meant?

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man." Verse 22, first clause.

7. Did any manna fall on the seventh day?

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Verse 27.

8. How did the Lord regard this action?

"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Verse 28.

9. Mark, it was some of the people only, that went out to gather manna on the seventh day. What is said of the manner in which as a congregation they regarded the day?

"So the people rested on the seventh day." Verse 30.

10. What three things here distinguish the seventh day as differing from the other days of the week? *Ans.*—First, no manna fell on that day; secondly, the people rested upon it; thirdly, the manna kept over without spoiling.

11. What was the result of keeping the manna over on other days of the week?

"And Moses said, Let no man leave of it till the morning. Notwithstanding . . . some of them left of it until the morning, and it bred worms, and stank." Verses 19, 20.

12. What reason is given in the fourth commandment for the setting apart of the seventh day as holy?

"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: 11.

13. Is not a definite day here designated as God's Sabbath? *Ans.*—Most certainly there is.

14. Can a definite day be an indefinite seventh part of time?

15. How are we commanded to keep the Sabbath? *Ans.*—Holy.

16. Who alone has power to make anything holy? *Ans.*—God only.

17. Which is the day that God has made holy?

"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: in it thou shalt not do any work." Ex. 20: 8-10.

18. Can we then obey the command without keeping the definite seventh day?

19. In the record of creation what is said of the seventh day?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 1-3.

20. Does the Lord in the commandment given at Sinai, refer to the creation as the time when he blessed and hallowed the day? *Ans.*—He does.

"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: 11.

21. Do the words "hallow" and "sanctify" mean the same? "HALLOW.—To make holy, to consecrate, sanctify, to make pure, or holy."—*American Popular Dictionary.*

22. How only can a thing in which the people are interested be sanctified, or made holy? *Ans.*—By public announcement. Example, Joel 2: 15: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly."

23. Since God sanctified the seventh day at creation, can it be a Jewish Sabbath? *Ans.*—No, for there were no Jews at that time.

24. Has God ever sanctified, or set apart, any other day as his holy day?

25. In the fourth commandment are the seventh day and the Sabbath declared to be one and the same?

"Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. 20: 9, 10.

26. Have we any account of the seventh day being kept as the Sabbath this side of the crucifixion?

"And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 55, 56.

27. What day of the week followed that upon which they rested?

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24: 1.

28. Then on what day of the week must they have rested? *Ans.*—On the day before the first; and this could be no other than the seventh day of the week.

29. Then as they "kept the Sabbath according to the commandment," what day of the week must the commandment enjoin? *Ans.*—The seventh, the day preceding the first.

30. What is the only day we have found the Lord claims as his?

31. What does he say of the Sabbath in Mark 2: 28? *Ans.*—"The Son of man is Lord also of the Sabbath."

32. If he is Lord of the Sabbath, and the Sabbath is the seventh day, then of what day of the week is he Lord?

33. Then when John says in Rev. 1: 10, "I was in the spirit on the Lord's day," can he by that term designate any other day of the week than the seventh day?

34. When God says the seventh day is his day, has man a right to offer him another day?

35. What did God speak with his own voice? *Ans.*—The ten commandments. Deut. 5: 22.

36. Can he alter that which he has spoken?

"My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89: 34.

MRS. M. J. BAHLER.

No 54 Hughes Block, Fresno, Cal.

Special Notices.

NOTICE TO CANVASSERS IN THE MARITIME PROVINCES.

ALL who think of canvassing in this field, will please correspond with me at once. I hope to see the larger part of the canvassers at the general meeting at Moncton, N. B., May 11-16. This meeting will be a very important occasion for the provinces, and it will be attended by laborers sent by the General Conference. Plans will be laid for the canvassers, as well as other departments of the work. Come at the beginning and remain till the close. You cannot afford to stay away. Please address me in regard to the above, at Military Road, St. John, N. B. F. W. MORSE, Provincial Agent.

NOTICE!

THE third annual session of the Maritime Provincial Sabbath-school Association will be held in connection with the general meeting at Moncton, N. B., May 11-16. H. W. COTTRELL, Pres.

The Sabbath-School.

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

LESSONS FROM THE OLD TESTAMENT.

LESSON V.—THE PRAYER OF THE PENITENT. PS. 51: 1-13. (Commit Verses 10-13.)

(Sabbath, April 30.)

TEXT.—"Create in me a clean heart, O God; and renew a right [constant] spirit within me." Ps. 51: 10.

INTRODUCTION.—The title to this psalm doubtless gives its origin, but it is adapted to sinners of every age and clime. It expresses the condition of a soul truly humble and penitent.

1. On what basis does David plead God's mercy? Ps. 51: 1, first part.

2. Through what alone may we obtain pardon? Titus 3: 5-7.

3. On what ground did David plead that the record of his sin might be blotted out or wiped away? Ps. 51: 1, last part.

NOTE.—Mark the gradations, "mercy," "loving-kindness," "multitude of God's tender mercies." Have compassion, pity, tenderness toward me, not in stinted measure, for my sin is great, but according to thy *loving-kindness*, even to blot out my transgressions (which are many) "according to the *multitude of thy tender mercies*." The sinner's large plea for God's undeserved mercy shows a large conception of his sin.

4. Does the truly penitent wish to retain any of his sin? Verse 2.

NOTE.—Some versions have "t-h-r-o-u-g-h-l-y," while the English versions have "t-h-r-o-u-g-h-l-y." They both mean the same. The latter is the older form. The word means "through and through."

5. On what condition does God forgive sin? 1 John 1: 9.

6. Did David meet these conditions? Ps. 51: 3.

7. How did he regard his sin as related to God? Verse 4, first part.

NOTE.—It is said that the Hebrew manner of expression includes and swallows up all lesser things in the greater, so that David's sin against God was so great that it shut the other sins from his sight, so to speak. Another way of looking at the text is this: David as king could be called to account by no one save God, hence his sin was against God as his sovereign. But in whatever way the psalmist used the expression as regards the particular wrongs done to Uriah the Hittite, the only true sorrow for sin is that when the sinner considers the greatest sin of all as committed against God.

8. What acknowledgment does he make as to God's justice? Verse 4.

9. By what does he show that he recognizes the root of his sin? Verse 5.

NOTE.—He who fails to realize that mortal flesh is essentially depraved, and that only the power of God within can overcome the weaknesses and passions of the flesh, will be defeated by the enemy. (See Rom. 7: 14-24; 8: 2, 3.) David recognized, as every sinner should, not only the enormity of his particular sin, but the inherent depravity of the natural man. There is no reflection against his parents; the words are true of every soul of man.

10. How does God desire truth to affect man? Ps. 51: 6; 15: 2.

11. What would the possession of this truth and wisdom within do for David? Prov. 3: 13; Ps. 111: 10.

12. How does David continue to plead with God in regard to sin? Ps. 51: 7, 8.

NOTE.—It will be seen by reference to Lev. 14: 3-7, that the purging of hyssop was not merely the cleansing, it was an authoritative acquittal, or pronouncement that the man was clean. David desires to be made perfectly clean; he wants God's complete acquittal. He desires to rejoice in the sentence of acquittal. His spiritual fall he likens to a physical fall in which the bones have been broken; he wants perfect healing from his fall.

13. How does he plead that God will regard his sins? Ps. 51: 9.

14. What alone can hide our sins from God? Rom. 3: 22; 4: 6, 7.

15. Is it simply forgiveness alone that the truly penitent desires? Ps. 51: 10, margin.

16. By what power are the new heart and spirit given? 2 Cor. 5: 17; Eze. 36: 26.

17. Whose spirit is then within us, and how does it affect us? Rom. 8: 9; Eze. 36: 27.

18. Whose companionship does the truly repentant long for? Ps. 51: 11.

19. What great boon does he re-ask of God? Verse 12, first part.

20. Is God willing to do this? 1 John 2: 1, 2; Micah 7: 18, 19.

21. How only did David expect to walk at liberty, or be kept from falling? Ps. 51: 12. (See 2 Cor. 3: 17; 1 Cor. 15: 57, 58.)

22. What is the result of the indwelling of the Spirit of God in the hearts of men? Ps. 51: 13; Isa. 6: 7, 8. (See John 1: 40, 41, 43, 45.)

23. May we know that God will hear such prayers as David offered? Ps. 51: 16, 17; Isa. 57: 15.

ADDITIONAL NOTES.

1. "HAVE MERCY UPON ME, O GOD."—This is one of the penitential psalms, and the opening words are those of a sincere penitent. The agony of repentance and confession which David experienced is laid bare in this wonderful psalm. The most noticeable thing about his penitence and that which makes it certain that it was genuine, is that he makes no claim to any kingly prerogative to sin, which would have been quite in harmony with the spirit of the age, nor does he make any attempt to excuse or justify himself, or to cast the blame of his conduct upon another. He felt that he alone was to blame, and he alone should suffer. He cast his helpless and wretched soul at the feet of infinite love, more than acknowledging—confessing, and offering to God but one plea—that God would "have mercy" upon him. So will every true penitent do, offering to God no excuse, no justification, and asking for nothing but mercy.—the unmerited favor of God.

2. ACCORDING TO THY LOVING-KINDNESS.—He did not ask the Lord to do something which he had never done before, but remembering the "multitude" of God's "tender mercies" in the past toward the covenant people, and especially his mercies toward him, whom from a humble position he had raised to reign over Israel, he asks him to continue the same mercies to him. He had had an experience in God's love and mercies for many years. This acquaintance with God had revealed to him the tenderness and love of God to such an extent that he had confidence that he would still hear and answer prayer. As he thought of the goodness and mercy of God to him since his youth until the day when his great sin separated him from God, these mercies seemingly without number rose before him, and he exclaimed, "According to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions."

3. "TRUTH IN THE INWARD PART."—The religion of Jesus Christ is something more than a fair exterior. It is not good works, although it includes them. This was the character of the religion of the scribes and Pharisees. Jesus compared them to sepulchers; they had a beautiful exterior; but they were full of corruption within. Bible religion begins with the heart. When a fountain is cleansed, the water which flows from it is pure. So James says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." James 4: 8. "A good man out of the good treasure of his heart bringeth forth that which is good." Luke 6: 45. A changed and purified heart is the best and only true evidence of conversion. David recognized this when he said: "Thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." No form of godliness, no words however true and sweet, no good deeds performed, can make the sinner acceptable in God's sight, or take the place of "truth in the inward parts." "A broken spirit" and a "contrite heart" God will not despise; for they are sure evidences of repentance.

4. A NECESSITY.—"Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Having experienced the pardoning love of God and his cleansing power and knowing ourselves the joy of salvation, then we are in a condition to "teach transgressors" what we ourselves know that God can and will do for them.—cleanse them from all sin, and renew a right spirit within them.

5. "A RIGHT SPIRIT."—The margin reads, "A constant spirit." There are many people whose religious life is a succession of "ups and downs." When faith is strong, they dwell in the sunlight, but when unbelief and doubts are allowed to occupy the heart, or when overcome by temptation, they get into the dark, become desponding; and while they do not entirely give up, and may again resume their connection with God, by their vacillating conduct, they lose much that they might have enjoyed, and the influence they should have exerted is largely lost. A sense of this truth in his own sad experience, caused David to pray that God would renew a "constant spirit" within him.

News of the Week.

FOR WEEK ENDING APRIL 16.

DOMESTIC.

—The consumption of beer in the United States last year was 900,000,000 gallons.

—Great destitution and suffering among the poor has lately been discovered in Atlanta, Ga.

—It is estimated that not fewer than 100 negroes have been drowned by floods in Mississippi.

—Reports from the cattle districts of Nebraska show that thousands of cattle perished in the recent blizzard.

—Monday the Standard Oil Company of New York, filed a certificate of increase of capital stock from \$5,000,000 to \$7,000,000.

—During the month of March, 1,085,997 bushels of wheat were marketed in Michigan. The condition of the growing crop is reported to be excellent.

—There are nearly a hundred cases of small-pox in New York City, and considerable alarm is felt at the spread of the disease.

—Only one quarter of the average maple-sugar crop of Vermont has thus far been produced. The loss to the farmers will be fully \$1,000,000, it is said.

—Boomers have already formed in line at the Watertown (S. Dak.) land office, awaiting the opening of the Sisseton reservation, which takes place at noon, April 15.

—The statistics of emigration from the United Kingdom for March show that 6,808 English, 1,163 Scotch, and 3,573 Irish emigrants sailed for the United States.

—Captain Hatfield, the notorious leader of one party in the "Hatfield Mc Coy" feud in West Virginia, was shot dead in a quarrel over cards in his own house, a few days since.

—The convention of Confederate Veterans assembled in New Orleans, La., April 8. They declared their allegiance to the United States, and that the confederate flag was furled forever.

—General freight agents of the Anthracite coal roads met in New York, Wednesday, and advanced the freight rates from the coal fields. The increase in the Chicago rate is twenty-five cents.

—A small war is in progress in Wyoming between cattle men and cattle thieves. The governor of Wyoming has called upon the government for help, and troops have been dispatched to the scene of action.

—The Moosic, Pa., powder-mills were wrecked by an explosion of powder, April 13. The shock was felt over a radius of forty miles. The mills were blown to the smallest atoms. Seven men were instantly killed, and two fatally injured.

—Retail dealers in oleomargarine at Pittsburgh, Pa., will go out of the business to avoid prosecution under the State law. This will stop the sale of about 1,000,000 pounds of oleomargarine monthly, manufactured at Chicago and Cleveland.

—A resolution looking to an inquiry into the action of the Canadian government in building revenue cutters for the lakes, which it is claimed is in violation of the existing treaties between the United States and Great Britain, was passed by the United States Senate, April 11.

—A submarine boat which has lately been built at Detroit, Mich., has been given a thorough trial, and has been pronounced a complete success. The boat attained a speed of ten miles an hour *under water*, and was entirely under the control of the pilot. Her motive power under the water is a powerful storage electrical battery.

—Frederick Douglass recently secured a place as clerk in the United States Agricultural Department, for the daughter of his old master in the days of slavery. The lady was brought up in extreme luxury, but has for ten years experienced great privations; and when the case was presented to Secretary Rusk, he appreciated its pathetic aspect.

FOREIGN.

—Auckland advices are that tribal war in Samoa is imminent.

—Fire near Niebeck, Germany, has destroyed 1,750 acres of forest.

—Robert Wilcox, the Honolulu half-breed, denies that he is heading another revolution.

—A plot has been discovered to depose the sultan of Zanzibar in favor of a prince of Muscat.

—Prince George, son of the Prince of Wales, will, it is announced, visit the World's Fair in 1893.

—Sunday, April 10, a fire in Tokio, Japan, destroyed 6,000 houses. Fifty persons lost their lives.

—The legislature of the Brazilian province of Matto Grosso, has declared that State independent of the republic of Brazil.

—The Russian famine is said to have caused a loss to the imperial treasury of 300,000,000 roubles, or about \$240,000,000.

—Monday the New England Methodist Conference adopted resolutions protesting against the opening of the World's Fair on Sunday.

—Tripoli is greatly disturbed by tribal disputes. The roads are so unsafe that merchants will not venture to send the goods along them.

—The yellow fever is prevailing in Brazil to an alarming extent. The heat is intense, which greatly aggravates and spreads the disease.

—For the first time during the current agitation of the so-called unemployed in London, the red flag of anarchy was displayed at the meeting yesterday.

—The North German *Gazette* repeats the denial that Germany is seeking to enter into a commercial agreement with Russia. This is regarded as official.

—Advices from Africa state that Emin Pasha has recovered the vast stores of ivory which he was obliged to abandon when the rebels compelled him to leave the Equatorial Province. This makes him once more one of the wealthiest men of Africa.

The Austrian government contemplates taking stringent measures to prevent the emigration of young men to America, without having served their time in the army.

The Protestants of Ulster county, Ireland, are much excited at the prospect of Irish "home rule." They declare that they will never be ruled by a Catholic Irish parliament.

It is said that Count Tolstoy's daughter recently opened in a single day letters containing checks amounting to 8,000 roubles. Most of the letters were from America and England.

The Customs Committee of the French Chamber of Deputies has unanimously approved the commercial agreement between France and the United States, negotiated by Whitelaw Reid.

The ameer of Afghanistan has issued a manifesto to the "Noble Chiefs of Afghanistan," in which he gives his reasons for preferring British instead of Russian friendship. He declares that Russia would gladly set them in the front for a mark for British bullets, and then rob them of their territory.

RELIGIOUS.

Sunday advertising has been declared illegal by Judge Clark of Georgia.

The public parochial school trouble at Stillwater, Minn., is now virtually settled.

The English Baptist Handbook for 1892 shows 2,812 churches, 334,163 members; a gain of 4,000 members.

Fifty-four members of Cambridge University have written to the Church Missionary Society, offering their services in foreign missionary work.

According to a writer in the Sunday-school Times, no Sunday during the year is observed as a day of rest in Athens, Greece, except "Easter Sunday."

The Methodist Book Concern shows a dividend of \$125,000 for the support of superannuated ministers. The profits of the year were over \$300,000 on sales exceeding \$2,200,000.

The State of New York by special enactment in 1891, makes all advertisements in Sunday newspapers legal, and pay for all such advertising as collectable as though done any other day of the week.

A ukase has been issued prohibiting even naturalized foreigners settling outside the towns in Volhynia, Russia, possessing real estate, unless they embrace the religion of the orthodox Greek Church.

Maximilliano Honez, a popular Chilian author, writing in the Independance Belge, charges that the United States is deliberately planning to destroy all national independence in the South American States.

A great religious riot occurred at Delhi, India, April 8. The riot was caused by rumors that the government had appointed secret agents to kidnap seven boys who were to be offered in sacrifice to the water deity. The police are having much to do to allay the excitement.

Bishop Taylor's self-supporting missions in Africa, received last year nearly \$30,000, and expended a like amount. Bishop Taylor has just completed arrangements for the construction of a steamer for the Kassai River, to enable missionaries to reach the populous and healthy regions beyond.

The International Federation for the observance of Sunday have sent a memorial from Geneva, Switzerland, expressing the judgment of Continental Europeans, that the closing of the World's Fair on Sunday is a duty of the highest order, and that the action taken will exercise large influence upon Europe in promoting Sabbath observance.

Appointments.

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

PROVIDENCE permitting, brother V. H. Lucas will spend two Sabbaths, April 23 and 30, with the little church in Convis, Mich. If it is thought best, he will speak to the neighbors and friends on each of the Sundays following the Sabbaths mentioned. Should it be decided to hold meetings on Sunday, the appointment should be generally circulated.

No providence preventing, I will meet with the churches in northern Michigan as follows:— Morley, April 23; Evart, " 30; Six miles southwest of Clare, May 7; Mt. Pleasant, " 14.

These meetings will all commence on Friday evening and hold until Sunday night.

At Morley, the house of worship will be dedicated Sunday, April 24, service to be held at 10:30 A. M. Elder Fargo is expected to be present at this place.

J. O. CORLISS.

No providence preventing, I will be at Sumner, April 23, 24, and will be glad to see the brethren in that vicinity. April 29 to May 1 there will be a general meeting at Arhela, during which the dedication of their meeting-house will take place. We trust the brethren from the neighboring churches will be present. Meetings will begin Friday evening at this place, and close Sunday evening. I. H. EVANS.

THE Lord willing, we will hold meetings in South Dakota at the following places, on the evenings of the dates mentioned:—

- Madison, May 3, 4; Taopi, " 6-8; Badus, " 13-15.

Elder C. W. Olds will be with me in these meetings. We hope to see a good representation. E. G. OLSEN.

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

- Chicago, Ill., South Side, baptism after the service, April 23; Kankakee, Ill., opportunity for baptism at the time of these meetings, April 29 to May 1; Chicago, forenoon service on the South Side; in the afternoon, West Side, English, Lake street, Hall No. 1087, May 7; Mattoon, Ill., May 11; Toledo, " 12; Martinsville, " 13-15; Farmersburgh, Ind., " 17-23; Bowling Green, Ohio, " 24-30. J. N. LOUGHBOROUGH.

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; West Virginia, Aug. 9-16; Virginia, " 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; Indiana, Aug. 9-15; Ohio, " 12-22; Michigan (northern meeting), " 22-28; Illinois, " 24-30; Illinois (southern meeting), Sept. 6-12; Michigan (State meeting), " 22 to Oct. 3.

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, Bushrod Park, near Oakland, May 12-23; Upper Columbia, " 24-31; North Pacific, " 31 to June 7; Montana, June 8-14.

GEN. CONF. COM.

Appointments marked by a star will be preceded by a workers' meeting. W. A. COLCORD.

BUSINESS NOTICES.

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

FOR SALE.—House, stable, and six acres of land at Cedar Lake, Mich. The house is one story, has seven rooms, and is well built and finished, has a flowing well at kitchen door, and is a desirable and cheap little home. Will be sold cheap and on easy terms. Address H. M. Mitchell, Clyde, Ohio.

WANTED.—A good, strong, healthy man, with small family, to do farm work for the season. To right man will rent farm and furnish team, tools, house, and wood. Sabbath-keeper with good references required. Address Norman Dewey, Dowagiac, Cass Co., Mich.

LABOR BUREAU.

WANTED.—An experienced farm hand. Must give good reference. Address E. E. Schell, Normal, Ill.

WANTED.—A good upholsterer, also good tinner. (Sabbath-keepers.) Address F. J. Coon, Walla Walla, Wash.

DISCONTINUE PAPERS.

R. T. WOODWARD, 66 Emerald St., Boston, Mass., has all the papers he needs for the present.

SOCIAL PURITY.

BY J. H. KELLOGG, M. D.

JUST from the press, a new and attractive edition of this popular little work, carefully revised, and with much fresh, excellent matter added.

This is not a dry, dull homily, which will be thrown down by the reader before the middle of the first page is reached, but a live, vigorous, and "telling" little work, written in the interests of pure morals and worthy citizenship.

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Address GOOD HEALTH Pub. Co., Battle Creek, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, At/Pntlo Express, Eve's Express, and Kat. Accom'n. Lists routes and times for various stations including Chicago, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Rochester, Syracuse, New York, Boston, Buffalo, Suspen. Bridge, and Michigan City.

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

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

Time Table, in Effect Dec. 6, 1891.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists routes and times for stations including Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, and Detroit. Includes a section for Port Huron and other stations.

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

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

WHAT IS "THE OVERLAND FLYER"?

It is the only vestibuled train running— Between Omaha and Cheyenne. Between Omaha and Ogden. Between Omaha and Salt Lake City. Between Omaha and San Francisco. Between Omaha and Portland. It is composed of Pullman Palace Sleepers, Pullman Dining Cars, Free Reclining Chair Cars and Modern Day Coaches. It is run on the Union Pacific. It is the train to take for all western points. It is the train for you to take if you want to get there quickly. It leaves Omaha daily at 2:15 P. M. For information, address E. L. LOMAX, G. P. & T. A., U. P. System, Omaha, Nebr.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 19, 1892.

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We would call the especial attention of the non-resident members of the Battle Creek church to the article in this number, on page 252.

Thursday, April 28, has been appointed by the governor of Michigan to be observed as Arbor Day in this State.

We were privileged to have with us, Sabbath, April 16, Elders O. A. Olsen, S. N. Haskell, E. J. Waggoner, and A. T. Jones. After a discourse in the forenoon by Elder Van Horn, a collection for the Russian famine sufferers was taken up, amounting to \$113. Elder Waggoner spoke in the afternoon. Elder Haskell leaves immediately for California, and Elder Waggoner is preparing to start next week for Europe.

The subject of dress is one which still vitally affects the prosperity of the cause of God. Many years ago the REVIEW Office published a little tract, written in 1831, by the devoted missionary, Judson, to the female members of the Christian churches of America, in which the question in all its bearings is most forcibly presented. The matter seems to be as timely now as then, and there has lately been a call for a new edition of this little tract. The REVIEW Office has accordingly issued a new edition, and they are now ready for circulation. Price 3 cts., single copy, \$1 per hundred. Address REVIEW AND HERALD, Battle Creek, Mich.

In another column will be found the beginning of an article by brother Littlejohn on the subject of the Rich Man and Lazarus. Some fourteen years ago he printed in the REVIEW a series of articles on this subject, following substantially the same line of argument that will be adopted in the present investigation, and to which we have never heard any serious objection offered. He takes common ground with all previous expositions in considering the narrative a parable. But why Christ should take the material he did out of which to construct the parable, is explained on grounds not usually taken, but which seems, nevertheless, to be in accordance with the circumstances of the case. We ask all, at his suggestion, to examine carefully and critically the positions that may be presented.

MISERABLE MERCHANDISE.

SUCH is a man who will sell himself for money, power, or position. It is not uncommon to find men with a disposition so selfish and cowardly that they will sacrifice principle without scruple to secure their own personal advantage; but it is not so common to find persons who will frankly confess it.

A dispatch from Washington, April 9, to the Chicago Daily Post, says that the committee on the appropriation for the World's Fair, of which Mr. Durborow is chairman, will probably recommend a Sunday closing condition to the appropriation by Congress of money to the World's Fair, on account of the many petitions received from the churches, calling for such closing. The reason they do this is thus frankly stated by one of the members of the committee, according to the dispatch:—

"It is not that we are convinced of the justice of the claim," said a member of the committee to-day. "The reason we shall vote for it is, I will confess to you, a fear that unless we do so, the church folks will get together and knife us at the polls; and—well you know we all want to come back, and we cannot afford to take any risks." Do you think it will pass the House?—"Yes; and the Senate too. We are all in the same boat. I am sorry for those in charge of the Fair; but self-preservation is the first law of nature; and that is all there is about it."

There is too much ground to believe that this represents the average congressman. And what can be expected from those who will thus wantonly and without a scruple sacrifice every motive of honor, and every high and sacred principle to the detestable moloch of supreme selfishness and ambition.

"THE DYNAMITE EPIDEMIC."

SUCH is the heading of one of the columns in the World (New York) of April 6, and the matter of the column justifies the words. The following are a few extracts:—

"Paris, April 5.—The anarchist Ravachol admitted to a magistrate yesterday that he wrote the article in the *Journal International*, describing the surest method of blowing up public buildings, and giving information as to the manufacture of bombs and high explosives. He gave the most minute details as to the manufacture of his own explosive. A sample of it has been sent to the State laboratory to be tested.

"St. Petersburg, April 5.—In the Russo-German frontier-towns, continual search is being made for nihilistic documents and bombs. Information from the Paris police says that a great part of the dynamite cartridges lately stolen there were conveyed to Switzerland, whence they are to be smuggled into Russia.

"Brussels, April 5.—The Belgian authorities are making extensive preparations against disorder on the 1st of May. The theft, last night, of two hundred cartridges of dynamite and forty cartridges of compressed powder from the Baneau coleries has convinced the officials that serious trouble is intended.

"Rome, April 5.—The authorities at Palermo, Sicily, are investigating an attempt to cause a terrible explosion. A bomb of dynamite has been discovered by a patrol of soldiers close to the powder magazine of Monte Pellegrine. Had it exploded, it would have occasioned immense damage.

"Madrid, April 5.—The excitement caused by the attempt made yesterday to blow up the building in which the Cortes meets, does not abate. The civil governor and the police are highly complimented, and comparisons are made with the Paris police, to the disadvantage of the latter.

"The two men arrested yesterday were arraigned for examination to-day. The Frenchman gave his name as Jean Marie Delboche, and the Portuguese gave his as Manuel Ferreira. They both gloried in admitting that they were anarchists, and boasted that they were important agents of the central anarchist organization, but Delboche declared that he knew nothing whatever of the bomb found in his possession, despite the fact that papers found on the prisoners showed that they were engaged in a conspiracy to blow up the Chamber of Deputies, the Senate Chamber, the Royal Palace, the Bank of Spain, and other public buildings."

It is quite evident that the forces of anarchy are not diminishing. Such an epidemic, too, is much more difficult to check than an epidemic of disease, and much more to be dreaded by any government. The leading potentates of the Old World are now looking forward with much uneasiness to May 1, and extraordinary, and it is to be hoped, successful, measures will be taken to prevent the enactment of further tragedies. L. A. S.

IMPORTANT CHANGES.

WE call attention to a few changes in some of the camp-meeting appointments.

1. The northern meeting in Michigan is changed from June 20-27 to Aug. 22-28. The latter is the choice of the brethren in that part of the State; therefore the Michigan Conference Committee desire this change. This is only a local meeting.

2. The Michigan Conference Committee also desire more time for their State meeting, and request that the time be Sept. 22 to Oct. 3, instead of Sept. 20-27.

3. Changes in Dist. No. 6. The brethren in California have decided to hold their State Conference and camp-meeting May 13-22. This makes it necessary to change the northern meetings as follows: Upper Columbia, May 24-31, instead of May 17-24; North Pacific, May 31 to June 7, instead of May 24-31.

All concerned will take notice of these changes, and arrange accordingly. O. A. OLSEN.

WE WILL CARE FOR OUR ORPHANS.

THE officers and friends of the Memorial Home have been greatly encouraged by the numerous contributions received the past month, not from the wealthier portion of the people. A constant stream of small sums has been pouring in, and we now feel assured that we shall have a Home this year. We had hoped that it would not be necessary to take sums less than \$100 toward the building; but the appeals to bring these larger sums have so touched the hearts of those who are only able to give small amounts, that we have had quite a shower of donations ranging from one dollar to fifty dollars. A few have reached \$100, \$500, and \$1,000. We are now authorized to say that sums of any amount will be received on the building fund. We have waited one year for those who have a competence, to bear the burden of furnishing buildings and grounds, but we can wait no longer. The children, God bless them, are working might and main, and by efforts worthy of older ones, are swelling the building fund, and we will have a good building erected largely by the children and the poor and aged among us. Of course we shall not be able to provide so large or commodious a structure, but we must act at once.

Of the membership of our churches, not one in one hundred has as yet signified his willingness to aid in this philanthropic enterprise. Subscriptions to be paid any time within a year will be gratefully received. We expect to commence the buildings at once, and means received any time this present year will be all we ask. So we expect that the contributions will be greatly increased from month to month. We now have twenty children, and as many more accepted, who will be sent to us as soon as it is possible to provide for their transportation.

Brethren, remember we have a heavy responsibility laid upon us. Will you not aid us all you can? Send one hundred dollars, or fifty dollars, or twenty-five dollars, or ten dollars, or five dollars, or one dollar. Many have asked if they could not furnish bedding, clothing, food, etc. Will all such persons kindly write us, before sending or preparing these articles to be sent to us? You are very kind in this, but may make a mistake in sending.

Come, my brother, my sister, read the head line of this article, and then say, The little word "we," includes me. God will bless the friend of the poor. L. McCoy, Sec.