

The Advent HOLY BIBLE REVIEW AND HERALD THE FIELD IS THE WORLD And Sabbath

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

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A NEW LEAF.

HE came to my desk with a quivering lip—
The lesson was done—

"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."

In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—

"Dear Father, hast thou a new leaf for me?
I have spoiled this one."

He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child."

—*Episcopal Recorder.*

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.

"LET BOTH GROW TOGETHER."

BY MRS. E. G. WHITE.

"ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Will thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

The Lord does not leave the work of judging to finite man; for unless the Holy Spirit sanctifies the soul, man cannot be a cautious, safe judge. In the parable of the wheat and the tares, the Lord gave special directions to warn his disciples against uprooting those from the church who they supposed were spurious Christians. He had said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This lesson has been strangely neglected by those who profess to be doers of the words of Christ; for if a brother erred, and did not meet their ideas, they manifested hard-heartedness, a cold, critical spirit, and rashly followed their impulses, and turned the offender adrift.

The Lord sums up the whole duty of man in the following words: "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into

judgment, with every secret thing, whether it be good, or whether it be evil." "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

There are many who are treated as tares and hopeless subjects, whom Christ is drawing to himself. Men judge from the outward appearance, and think they discern the true measurement of a man's character; but they make many blunders in their judgments. They put a high estimate upon a man whose appearance is as an angel of light, when in thought and heart he is corrupt and unworthy. On another whose appearance is not so favorable, they pass criticism, make him an offender for a word, and would separate him from the church because of his supposed defective character, when it may be that He who reads the heart, sees true moral worth in the man. Human judgment does not decide any case; for the Lord's thoughts are not our thoughts, neither are his ways our ways. He whom we would separate from the church as altogether unworthy, is the object of the Lord's solicitude and love. All heaven is engaged in doing the appointed work of drawing souls to God, and the Lord has said concerning his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Then since the Lord is working through his own divine agency upon the hearts of those whom we would term hopeless subjects, let not man be officious, let him stand out of the way of God's work; for his word that goeth forth from his mouth, will accomplish its appointed work, and prosper in the thing whereunto it is sent. Let not man set himself up as judge of his brethren; for God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And he commanded us to preach unto the people, and to tes-

tify that it is he which was ordained of God to be the Judge of quick and dead." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." "For the Father judgeth no man, but hath committed all judgment unto the Son. . . . For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

Jesus clothed his divinity with humanity in order that he might reach humanity. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Jesus is the only one that has ever walked in the flesh who is able to judge righteously. Looking at outward acts, men may condemn and root up that which they think to be tares; but they may greatly mistake. Both ministers and laymen should be Bible students, and understand how to act in regard to the erring. They are not to move rashly, to be actuated by prejudices or partiality, to be ready with an unfeeling heart, to uproot one and tear down another; for this is most solemn work. In criticizing and condemning their brethren, the accusers wound and bruise the souls for whom Christ has died. Christ has purchased them with his own precious blood; and although men, judging from outward appearances, pronounce sentence against them, their judgment in the courts of heaven is more favorable than that of their accusers. Before any of you speak against your brethren, or act decidedly to cut them off from church fellowship, follow the injunction of the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Let those who would dispose of their brethren, look well to the character of their own thoughts, their motives, their impulses, purposes, and deeds. Compare your experience with the law of God, and see whether you are an example in character, in conversation, in purity. Said Christ, "I sanctify myself, that they also might be sanctified." Before condemning others, let us ask ourselves, "Am I an example to my brethren in bearing fruit unto holiness? Do the fruits of the Spirit,—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, appear in my life? Have I that charity which suffereth long, and is kind; that thinketh no evil? Do I reveal the fact to others that I am

in the faith?" If upon careful, prayerful examination of ourselves, we discover that we are not able to bear the test of human investigation, then how shall we endure the test of the eyes of God, if we set ourselves up as judges of others?

Before judging others, our first work is to watch and pray, to institute a warfare against the evils of our own hearts through the grace of Christ. We are to stand under the shadow of the cross of Calvary, humbling our hearts, confessing our sins, and entreating the Lord to pardon our defects of character; and strengthen our love for our brethren. If we neglect this heart searching in the light of divine truth, self-love will blind our eyes, and we shall have a much better opinion of ourselves than God has of us. The heart is deceitful above all things, and desperately wicked. And it is written, "He that trusteth in his own heart is a fool."

The reason is plain why Christ has said, "Judge not;" for it is natural for man to exalt his own goodness, to shun a candid examination of his own heart, and depreciate others. If we looked upon things in the right light, we should see that we need mercy from Christ every moment, and should render the same to our brethren. Jesus has not placed man upon the judgment-seat; for he knew human nature too well to give man the power to judge and condemn others. He knew that in their fallible judgment, they would root up some as tares, who were worthy of their sympathy and confidence, and would pass by others who deserved to be dealt with in a decided manner. When there are cases in the church which need to be dealt with decidedly, let the rule of the Bible be carried out. If the influence of erring members has an influence that corrupts others, they should be disfellowshipped; and heaven will ratify the action. It is the work of the enemy to sow tares among the wheat; and there will be men found in the church whose influence, as far as we can discern from outward appearance, is no blessing to the church. But even in cases of this character we are to move cautiously; for Christ and heavenly agencies are at work to purify unto himself a peculiar people, zealous of good works.

While Christ is at work to preserve a pure church in the earth, Satan ever seeks to counteract his agency and work. Spurious Christians are found in the church of God; for we find men, while professing the name of Christ, more firmly united to Satan than they are united with pure and holy influences. They gather darkness and unbelief from Satan, and they communicate it to the church. They profess to have the power of discernment, and discover spots and stains in the character of their brethren, and are not slow to communicate their suspicions to other members of the church. They distribute the leaven of distrust, of malice and accusation. And as a result, alienation and estrangement come in between brethren. All these false accusers, though their names are on the church records, are under the control of Satan, and work as his agents to weaken and confuse the church, and divide the brethren of Christ on earth. When this has been accomplished, Satan exults over the divided state of the church, and points the world to the professed followers of Christ, thus bringing the name of Christ into dishonor before the world, and intrenching men in their unbelief and rebellion against God.

(Concluded next week.)

GIVE THE TRUMPET A CERTAIN SOUND.

BY ELDER H. F. PHELPS.
(Braimard, Minn.)

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8. There is no small significance given to the use of the trumpet in Scripture, both as a symbol in prophecy, and as actually used in the work and service of God. Its first mention is in Ex. 19:16; 20:18, in connection with giving the law. It was handled by unseen

hands, and no doubt added to the terrible grandeur of the occasion. On the first day of the seventh month, there was a "memorial of blowing of trumpets," as if to remind the people of the coming great day of atonement, which followed on the tenth day of the same month. Lev. 23:24, 27-32.

The year of jubilee, that grand year of universal liberty, when all Hebrew servants who, because of poverty or misfortune, had sold themselves or their possessions, returned again to their possessions, in the enjoyment of liberty, caused universal rejoicing, which was ushered in by the blowing of the trumpets on the day of atonement. Chapter 25:9. (See also Smith's Bible Dictionary.) The movements of the different portions of the camp were regulated by the blowing of the trumpets. Numbers 10. When Joshua and the children of Israel encompassed the fated city of Jericho, it was by a *certain* sound of the trumpet that they knew when it was proper for them to shout and claim the victory. Josh. 6:5, 20. Gideon also, with his little army of 300, as they went down to that mighty host of the Midianites, accepted as a signal of their victory a *certain* sound of the trumpet in the hands of their leader. Judges 7:16-22. In course of time the trumpet came to be used in connection with the worship of God. And "as the trumpeters and singers *were as one* [perfect unity], . . . the glory of the Lord filled the house." 2 Chron. 5:13, 14.

There must, therefore, be very great significance in the words of the prophet Isaiah, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Chapter 58:1. In Joel 2:1 and Zeph. 1:16, the trumpet is to sound an alarm. Evidently, in every case, lest an "uncertain sound" should be given, those who blew the trumpet or sounded the alarm, must understand the signal to be given that others might prepare for the battle. Seventh-day Adventists believe that the last quotations apply to this very day. It is time indeed that the trumpet was blown in all the world, with "no uncertain sound." It is time that the people should tremble. It is time for the "priests, the ministers of the Lord [to], weep between the porch and the altar." But the trumpet has been giving a *certain sound*. A faithful watchman has been speaking.

"Political corruption is destroying love of justice and regard for truth, and in order to secure public favor, legislators will yield to the popular demand for a law enforcing Sunday observance." "Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy."—*Great Controversy Vol. IV,* p. 410.

This very day is political corruption so great that this last quotation is fulfilled in our legislative halls, and preparing the way for a national Sunday law.

"By the decree enforcing the institution of the papacy, in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Testimony No. 32,* p. 207.

But what act on the part of this government may be considered as grasping the hands of Rome?

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery."—*Testimony No. 33,* p. 240.

This was written four years later. In this is specified the very act which may be considered the joining, grasping hands with Rome. What lesson should this be to the watching ones?

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*Testimony No. 32,* p. 207.

If we desire to know the meaning of the act of Congress, in voting the money appropriation to the World's Fair, on condition that the gates

be closed on Sunday, all we have to do is to read the speech of Senator Colquitt as he quotes from Father Hyacinthe, concerning the sacredness of Sunday, and another quotation from "Testimony No. 33."

"Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience."—pp. 239, 240.

If, then, any movement in favor of religious legislation is an act of concession, religious legislation itself if possible must be more. It is the very principle of Rome itself. Thus step by step, day by day, do we see the principles of Rome, which are the principles of the beast, brought out before us. Rome will yet be legislated into power.

"This evil is on the point of realization." "When our nation shall so abjure the principles of its government as to enact a Sunday law, . . . it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism." "There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony, and there are some who will even urge such a course from the Scripture. 'Let every soul be subject to the higher power. . . . The powers that be are ordained of God.'"—*Testimony No. 33,* p. 240.

"But what has been the course of God's servants in the past?" Read all of page 241 for the answer. The course of Peter and John, Daniel and the three worthies are to be our example in the defense we are to make of the law of God. Thus the trumpet gives no uncertain sound. Again, on page 244 we read:—

"We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, Will our people do their duty in the matter?" "While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings. Let the watchmen now lift up their voice, and give the message which is present truth for this time. Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the principles of religious liberty so long enjoyed.

"God calls upon us to awake, for the end is near. Every passing hour is one of activity in the heavenly courts, to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These passing moments, that seem of so little value to us, are weighty with eternal interests. They are molding the destiny of souls for everlasting life or eternal death. The words we utter to-day in the ears of the people, the work we are doing, the spirit of the message we are bearing, will be a savor of life unto life or of death unto death. My brethren, do you realize that your own salvation, as well as the destiny of souls, depends upon the preparation you now make for the trial before us? . . . If God has ever spoken hime, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticised. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us, of preparing for the coming crisis. . . . Study your Bible as you have never studied it before. Unless you arise to a higher, holier state in your religious life, you will not be ready for the appearing of the Lord."

And may the Lord help us; for we do greatly need his help.

MENTAL FLASHES.

BY P. GIDDINGS.
(Sanitarium.)

WHEN running a race, never look back to see how far you have left your contestant; look how far you are from the goal.

Christians, never look back to see how far you have left some other Christians; look how far short you come of Christ, and run for that. In a word, look forward, never backward.

"Better" may be less desirable than "well." A sick man recovering is "better," a healthy man is "well."

So we might be a good deal better than some other men, yet bad enough.

He who lives in a six-storied house, eighty feet above another living in a hovel, is, on that account, no nearer heaven than his poor neighbor. He has to be brought down some day, and laid six feet under-ground; and the poor man is laid no lower.

We do not prize a tree because it grows on a mountain, nor despise another because it grows in a valley, but appreciate or otherwise, according to the quality of the fruit they respectively bear.

EVERY YEAR.

BY ELDER L. D. SANTEE.
(Cotlet, Ill.)

O how glad to look before us
Every year,
And to feel the end of earth life
Draweth near.
Life on earth will change for heaven,
Where the white robes will be given,
Where no ties will e'er be riven.
O how glad to look before us
Every year.

O how glad to look before us
Every year,
And to see love's banner o'er us
Bright and clear.
Soon our Lord with all the angels
Comes to bring a glad evangel,
With the voice of the archangel.
O how glad to look before us
Every year.

O how glad to look before us
Every year.
Soon we'll join the angel chorus
We shall hear;
For the seasons by are drifting,
And earth's closing scenes are shifting,
And the shadows are uplifting.
O how glad to look before us
Every year.

THE RIGHT USE OF THE WILL.

BY E. HILLIARD.
(Duluth, Minn.)

CHRIST said to the stubborn Jews, "Ye will not come to me, that ye might have life." It is very evident from this statement that it was their wicked wills that destroyed them. Had they given up their rebellion, and willed to do God's will, the power of God would have wrought in them his good pleasure, and they would have been saved. But this they would not do. Christ is anxious to carry out his will in man, and has the power to do it, if we will let him. But many, many, are like those obstinate Jews, they will not let him.

The Scriptures appeal directly to the will. Listen! "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. Now it is the will that lets or rejects. If a man will not let the mind of Christ be in him, he cannot do Christ's will and God's will, or God and Christ cannot do their will in him. It was not Christ's mind to do his own will; for he said: "I came down from heaven, not to do mine own will, but the will of Him that sent me." John 6:38. If it was not Christ's mind to do his own will, and we have the mind of Christ in us, it will not be our mind to do our will, but to do the will of Christ, just as Christ did the will of God.

But let us remember it was not without a severe struggle that Christ submitted to do his Father's will. He took upon himself the nature of man, and felt all the impulses to commit sin, and every kind of sin, that flesh is heir to. This he did that he might be touched with the feeling of our infirmities. When our sins and infirmities were heaped upon him in Gethsemane, it seems that for a moment he hesitated to drink the bitter cup. He prayed, "O my Father, if it be possible, let this cup pass from me." The suffering seemed too intense to be endured. But when he added, "Nevertheless, not as I will, but as thou wilt," an angel was sent to strengthen him. He was too weak to carry out his Father's will, while clothed with humanity. He could only will to do his Father's will, and then the Father gave him strength to do it. It was Christ's natural desire not to drink the cup of suffering, but he willed against his desire, and that made God's desire his desire, and God's will his will.

Right here is where the struggle comes with all who desire to break away from their sinful desires and habits that have held them in slavery to sin so long. They do not will to break away from sin. They do not will to go contrary to their natural desires, and then pray for God to help them to do his will. Many say they desire

to be Christians, and doubtless do, but it is very evident that they desire something else more. To illustrate: I hold out in one hand to a hungry child a piece of dry bread, and in the other a piece of cake. Which will the child take?—The cake, of course. It will take every time that which it desires most. Christ is holding to each one of us righteousness and life, while Satan is holding out sin and death. God is asking us to choose which we will take. Now like the child in the illustration, we will take that which we desire most. Strange, indeed, that anyone should refuse the free gift of righteousness and life and lay hold upon sin to earn the wages of death! The Lord leaves us free to choose that which we love the most. "All they that hate me love death." Some think they cannot choose life. But this is not true; for God says, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:19. Now God would not place life and death before us and then tell us to choose life, if we had no power to choose.

It is true that we have no power of ourselves to carry out our choice of life. It is God's part to see that that is done, and our part to choose it. Any one can make the choice between life and death, and when one wants to be a Christian, wants to choose life and thinks he cannot, the difficulty does not lie in his inability to choose. Where, then, is the real difficulty? All who are in this condition desire to know, I am sure. "Steps to Christ" explains it in the following words:—

"Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians. Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."—p. 49.

Notice, the strength comes as soon as the will is yielded up to Christ. Just the same as Christ's strength came in Gethsemane when he yielded his will to his Father's will, and then prayed for his Father's will to be done. But let us notice another point: "You will have strength from above to hold you steadfast, and thus through constant [italics mine] surrender to God, you will be enabled to live the new life." The difficulty lies in not surrendering and in not making a constant surrender. When God wills that we shall do or suffer something, in order to work out his purpose in us, that is very much against our will, we rebel instead of surrendering. This defeats the purpose of God, and destroys us. God's will will be contrary to our natural will every step of the way, and thus it will require a constant surrender to gain the victory. In the Christian race it requires a full surrender for a full victory. We have to submit to win and die to live.

Again we read in "Steps to Christ":—

"The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness."

Yes, the soul must submit to God. But here is the struggle. It is a warfare to yield and to yield continually. We are told by the writer quoted above that "the warfare against self is the greatest battle that was ever fought."

We are surer of the victory when we surrender than when we fight; for when we surrender, God fights for us, and he never lost a battle, and never will. But it is much harder for some of us to surrender than it is to fight. It humiliates us—counts us nothing and Christ everything. This is just what God wants, and ought to be just what we want. We are to keep willing to do God's will, and then God keeps fighting for us. This is much the better way; for then both God's will and our will is done, and we are victorious every time. You see the controversy is between Christ and Satan over us. By yielding

our will to Christ, we can peacefully look upon the scene of battle, and know that the victory will be ours.

"What," says one, "have we nothing to do but look on?" Most assuredly we have. It is a mighty inward struggle to keep constantly surrendering our will to Christ's will. But when this is done, strength is given us, and the victory is ours. We did not win the victory through our strength, but it was Christ's strength, and our victory through our willing to take his strength.

Let us consider how the will may arise at any time after we have once surrendered it to Christ. Not understanding the constant surrender of the will, is where many of us get into difficulty. It is God's will that nothing in the church shall be done through strife. "Let nothing be done through strife or vainglory." Phil. 2:3. We have already shown that it is the will that lets. Now if anything arises in the church that is contrary to your will, are you to set about it and push the thing through, just as you think it ought to go? Or are you to consider the matter and see if by so doing you would cause strife? If so, you are not to let it be done as far as your part in the matter is concerned. It is certainly God's will that it should not be done, if it has to be done in strife. Would it not be better for you and me to surrender right there to God's will, and trust him to do his own will in his own way?

A party spirit sometimes arises in electing a church elder, deacon, or Sabbath-school superintendent. Some are so vainglorious as to want the position themselves, for the honor there is in it. What shall be done? Shall we vote for such a person?—By no means. Vote in lowliness of mind for one who is qualified through the Spirit of Christ for the position, esteeming them better than yourself, and have no strife whatever with the vainglorious office-seeker. It is not God's will that such a one should have the office, and it is not his will that you should have any strife with him, or with those who may support him. Surrender the will to God, and let him do the fighting, while you take the victory. But under the above circumstances it is easier to fight than to yield. Things similar to these will keep arising in every church, and this will require a constant surrender of the will.

If all would surrender the will to God, all would be converted and stay converted. May God help us to be humble, submitting with all grace to his heavenly mandates, and thus let him work in us, both to will and do of his good pleasure. Everything depends upon the right use of the will.

LAW.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

"WE have a law, and by our law he ought to die" (John 19:7),—our law, not God's law. "Which frameth mischief by a law." Ps. 94:20. Yes, when a church or a nation wishes to carry a point, it can easily frame a law to suit the occasion. Haman took this mode of destroying Mordecai and all the Jewish race. (See Esther 3:8-15.) The enemies of Daniel had a law enacted to entrap him, while in the discharge of religious duty. (See Dan. 6:4-9.) Yes, all religious persecutions have been done according to law.

"Ephraim is a cake not turned" (Hosea 7:8); that is, half cooked, not palatable,—too much a Christian to please a heathen, and too much a heathen to please a Christian; neither one thing nor the other.

The Reformers of the sixteenth century were compelled to discuss politics more or less, as they left the Romish establishment of Church and State. So now, as effete Christianity is returning to the mother, true Protestants are now compelled to discuss the same subject. It may be politely termed "polemics," instead of politics.

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.

"IT IS MORE BLESSED."

GIVE! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, carelessly give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give as he gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters forever and ever,
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer shower's pouring!
What if no bird through the pearl rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

Give, though thy heart may be wasted and weary,
Laid on an altar all ashen and dreary;
Though from its pulses a faint miserer
Beats to thy soul the sad presage of fate,
Bind it with cords of unshrinking devotion,
Smile at the song of its restless emotion;
'Tis the stern hymn of eternity's ocean;
Hear! and in silence thy future await.

So the wild wind strews its perfumed caresses,
Evil and thankless the desert it blesses,
Bitter the wave that its soft pinion presses,
Never it ceaseth to whisper and sing.
What if the hard heart give thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweetest is music with minor-keyed closes,
Fairest the vines that on ruin will cling.

Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover
Thou wilt have vanished from friend and from lover.

What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking,
Soon heaven's river thy soul-fever slaking,
Thou shalt know God and the gift that he gave.
—Rose Terry Cooke.

THE DISCIPLINE OF LIFE.

ONE of the most common excuses of the sluggard and blunderer, when things go all awry, is that he did everything all for the best. If there is anything especially taught by all the laws of nature, it is that intentions count for nothing. The bullet of the blunderer is just as fatal as that of the murderer. The punishment of carelessness and stupidity, under nature's laws, is as severe as that of crime. The law of heaven holds a man responsible, like the servant of one talent, as much for his slothfulness as for unfaithfulness.

It is a common thing to hear a mother excuse her child on the ground that he takes things easy, that it is some peoples' nature to do so, as though this very habit of taking things easy was not in itself more reprehensible. We are all so bound together by common ties in this world, especially in the family, that no one can neglect his duties without those duties devolving upon another. The deed he leaves undone, some one must take time to do, and thus the negligent one actually appropriates to himself the time of another, a sort of stealing, which though human law takes no notice of it, is yet as much a violation of the decalogue as though it were ranked as crime on human statute books.

The blunderer is usually an indolent person. He is the individual also who thinks that it does not make much difference any way, and that the easiest way is the best. The habit of slothfulness and carelessness is generally acquired in youth. It is often the result of over-indulgent parents, whose love prompts them to save their children from the drudgery, which mayhap they have borne themselves. This is natural. It is the same love that actuates the poor brute to care for its young; but this is not the highest form of parental love. The highest love prompts a mother

to care for the spiritual welfare of her child, to rear him up in the path of duty and self-respect.

This she cannot do unless she rears him up to do his work day by day, faithfully and well, always to accomplish his share, small though it be, of the common duties of life common to all. Her human love may urge her to save the child this life's discipline, but if she is weak enough to yield, the punishment meted out is sometimes terrible. The mother sees her beloved boy, on whom she has lavished all the strength of her love in giving him everything it was in her power to give, become, when he goes out to meet the world, an easy prey to every temptation around him.

The familiar illustration of this is found in the hot-house flower, which wilts and perishes when exposed to storms and tempests, and the sturdy oak, which grows the stronger for battling against them; so it ever is.

It is far greater pain for a mother to see her little one suffer with little trials and burdens of life, which it is best that he should bear, than do the work herself. But no child can develop strength of character without such life discipline. Our human love must be crucified, that the diviner and holier spiritual love within us may live.—*New York Tribune.*

THE MAN WITH ONE TALENT.

THE fate of the indolent servant has a double horror. It is loss and suffering. The talent is taken from the slack hands and coward heart that would not use it, and given to the man who has shown he could and would. Gifts unemployed for Christ are stripped off a soul yonder. How much will go from many a richly-endowed spirit, which has flashed with unconsecrated genius and force! We do not need to wait for eternity to see that true talent which in use increases our powers, and of which the disuse, which is equivalent to not possessing it, deprives us. The blacksmith's arm, the scout's eye, the craftsman's delicate finger, the student's intellect, the sensualist's passions, all illustrate the law on its one side; and the dying out of faculties and tastes, and even of institutions and conscience, by reason of simple disuse, are melancholy instances of it on the other. But the solemn words of this condemnation seem to point to a far more awful energy in its working in the future, when everything that has not been consecrated by employment for Jesus, shall be taken away, and the soul, stripped of its garb, shall "be found naked." How far that process of divesting may go on faculties, without touching the life, who can tell? Enough, to see with awe that a spirit may be cut, as it were to the quick, and still exist.—*Dr. Maclaren.*

WASTED LIVES.

TRAVELING over the vast plains of the South and West, one is profoundly impressed with the enormous quantity of valuable land of the most fertile and productive kind, able to sustain tens of millions of human beings, and yet utterly barren and waste—simply for the want of water. The rain rarely falls on these desert wastes, and no springs flow through the arid plains; but here and there we come to a little oasis in the desert, where the fields are green, and the fruit-trees of every kind hang heavily laden with the rich clusters of the orchard and the vine.

What is it causes the difference? The soil is just the same. Experts tell us that this desert land is the richest in the world. The secret is simply this: The oasis is watered, the desert is dry; and yet there are streams within immediate reach of all these wastes. The only thing that is necessary is to bring the water from the neighboring mountains and irrigate the plains, and then the desert will blossom as the rose.

How like all this are many human lives! They have all the possibilities of highest usefulness and blessing, and yet they are empty and vain, bearing only the thorns and weeds, and sometimes the wild flowers and the fruits of the wilderness.

All that they need to develop the hidden possibilities is the water of life, the floods and fountains of the Holy Ghost to pour into their emptiness and quicken into life all the capacities of their being, and they too will become gardens of spiritual freshness and fruitfulness. And for them also the fountains are near at hand. The hills of God lie hard by, and they are full of living fountains, which the hand of faith may bring in irrigating streams through every part of their lives.

Every human being is simply a great possibility, worthless without God, and incomplete without the Holy Spirit; but filled with him, the commonest, meanest, and most wrecked and wasted existence may be reclaimed, like the oasis from the burning desert, and like it may be transformed into a paradise of beauty and blessing.—*The Christian Alliance.*

QUITE TRUE.

CHRYSOSTOM was brought before the emperor. The potentate thought to frighten him into obedience to him, and said, "I'll banish you." "No you can't," said Chrysostom; "for you can't banish me from Christ."

"Then I'll take your life," cried the irate monarch.

"You can't," was the reply; "for in Christ I live and have my being."

"Then I'll confiscate your wealth." "You can't," was still the response; "for in Christ I have all riches."

"At least," the tyrant said, "I shall cause you to lose all your friends, and you will be virtually an outcast."

"But you cannot," Chrysostom exultantly replied; "for I have a Friend that sticketh closer than a brother." Is it not sweet when to our own souls, as he was to his servant Chrysostom, Christ is "all and in all?"—*Railway Signal.*

AN UNREAL WORLD.

THERE are many people who live in a world of unreality—a world of dreams and fictions and imaginations. They know little of facts. They do not study the past nor observe the present, but they deal in fictions and imaginations, heroes who never existed, heroines who are yet unborn, impossible saints, incredible sinners, and events that never occurred. As a result, their whole life becomes vitiated by the unrealities which they imbibe. Facts have little attraction for them. For eternal truth they have no taste or desire, but a story well told, a "thrilling tale," fictitious loves, hates, perils, joys, and sorrows, make up the staple of their existence. Actual misery has little sympathy from them. They are weeping over fiction, and have little time to attend to facts.

This feeding on fiction utterly unfits persons for solid, earnest life work. They are looking for princes in disguise, when they should be washing dishes or darning stockings. They are dreaming over "hair-breadth escapes and dangers imminent," when they should be hoeing corn or planting potatoes. They dream, they fancy, but they do little else. They thus doom themselves to perpetual ignorance; for persons might read such romances a thousand years, and know no more when they were done than when they began. They are simply feeding on chaff, and thus feeding, they fail to derive that mental nourishment which makes men strong-minded, and vigorous and effective workers in the world.

Keep clear of lies, fictions, and delusions. Hold fast the truth, and let your mind be filled with facts, not fancies, with realities, not dreams or visions. There are a million things you ought to know, the knowledge of which would make you wiser, more useful, more valuable, and more influential. Novel-reading never made a first-class scholar, worker, inventor, or business man. Men want facts, not fancies, to fit them for usefulness here and for glory hereafter.—*The Christian.*

The Mission Field.

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

A WORD FROM HAMBURG.

[FROM a recent letter from Elder J. T. Boettcher:—]

We have passed through some hard times in this city, but the Lord in his mercy has spared our lives; for he knows we are his children, and are in the world to be a light, even in the densest darkness. Passing over the time of the cholera, I would simply state that that has caused many to seek the Lord, but a great many more were hardened, like Pharaoh of old. The Most High was mocked, even during the worst times; in the saloons songs were composed concerning the cholera. The Lord in his loving tenderness looks down upon them in pity; but soon he will let his wrath come upon them without mercy. It is one thing to talk faith, and quite another thing to live by faith every day. We have tried the Lord, and proved him to be very good.

The work in Germany looks as bright as it ever has in any times past. The Spirit of God impresses men that they must seek the Lord more, and a hungering for the truth is shown. A few weeks since, a man in Schleswig, who had become interested through our publications, sent to him by our German society, wrote a letter to me, asking me to come and visit him. I improved the first opportunity to do so. He came a long way on foot to the railway station to meet me, holding in his hand a branch from an arbor-vitæ (we call it Lebensbaum—tree of life) as a mark of identification. I thought it a very fit symbol; for in the earth made new we shall gather around the tree of life, and praise God forevermore. I remained with him from Sunday till Tuesday, had a very good time, and found him firm in most all points of present truth, tithing and temperance included. I held Bible readings with him and some of his relatives; the Lord helped, and the truth was made clear to them. He is a gardner, and offered to send some of his products to our mission. His heart is in the truth, and he greatly desires to have some one come and work in his neighborhood. I believe that a good field is open there, had we only workers to send. Brother Rasmusen is also at present at work among the Danes in another part of Schleswig, and with good success. Several have commenced keeping the Sabbath.

A man in Oranz near Königsberg wrote to us for a Sabbath-keeping young man to come and learn the shoemaker's trade. He is not one of our members, but I do not think it would take much labor to get him fully into the truth. Many calls are coming in for workers; but where are the workers to send? is the great question for us. What we need in this field is workers who have a love for the truth, and firm principles in every respect. It is very needful in this country to be strong in the Lord; for the people are so fixed in their habits, that it is so much harder to move them out of the old ruts into which they have fallen.

At present we are holding meetings in Wandsbeck, a city adjoining Hamburg. We presented the Sabbath question last Sunday. The people took it very good, and since then we have visited some of them who show a desire to know more of the truth.

The ship mission work has stopped, on account of the cholera. We are of good courage in the Lord, trusting that he will soon come. The brethren in America are seeing how the "image," according to the prophecy, is being formed, and are feeling the effect of it; but we shall soon see how the "beast" itself will speak. Already we see strong indications in that direction. It will not be long before we cannot work with as much freedom as now. This week the city authorities of Hamburg refused one of our can-

vassers the right to sell "Thoughts on Daniel and the Revelation," on the ground of its speaking too strongly against the papacy.

My prayer is that God may move upon the hearts of good, devoted young men who have a love for the Lord and their country, to come here and work until the Master comes.

J. T. BOETTCHER.

ONE OF LONDON'S NEEDS.

[IN recent articles the need of a meeting room in London has been stated. The subject is one in which the brethren there are deeply interested. In a personal letter just received, Elder Robinson refers to the matter as follows:—]

Now I cannot refrain from saying a word more about the situation here in London. You see the question will not down. We are presently coming up to our institute. I have been hunting around some the last two days to find a hall that we could have the use of for these special meetings. Of course there are halls that we can get for a part of the time, but it is about out of the question to get one for the time that we need. When we get our forty canvassers in here, and then perhaps a half dozen persons, more or less, who we hope will take up the canvassing next year, to come with them, you can imagine the perplexity we will be in for a place to meet sufficiently large for them and the church here in London. You see when we had the institute in the spring we could very easily secure the hall where we have our Sabbath meetings, every day, but of course at this time of year it is very different. The fact of this matter is, if we have to hold all our meetings at the Chaloners during the institute, some of our brethren will have to stay away, simply because there will not be room to pack them in. It has been suggested that we might erect a temporary gallery around our rooms here at the Chaloners, but this will hardly be practicable.

I wish that I could have a congregation some day of a number of our brethren who have means, and have them climb up into our little hall at the top of the Athenæum, where we meet Sabbath. I would want the meeting on an average cold, London winter day (it would not do to have it on a winter day such as you get in Michigan, sometimes; for if it was, they would all freeze to death before I got through), and my topic which I would reason with them about, would be the necessities of a meeting-house in London. I don't believe that I would have to reason a great while; for after they shivered half an hour, as our brethren expect to most every Sabbath, and studied the situation from other stand-points as well, I think they would say, let us build a church. We do not ask for cushioned pews or a pipe-organ, but a place of our own, where we can meet when we desire to, which is a burning necessity this moment.

D. A. ROBINSON.

SUNDAY LAWS IN AUSTRALIA.

SHORTLY before leaving Australia, on his journey to America, Elder G. C. Tenney wrote as follows regarding the prospects before our brethren in Australia in the matter of Sunday laws:—

"One of our brethren who owns a fruit garden a few miles out of town, called on me to-day, asking my advice about working on Sunday. It has been his custom to do so since he has kept the Sabbath, three or four years. His place is a prominent one, and some of his neighbors have made complaint against him to the police. The policeman being friendly to him, came to him privately, gave him warning, and advised him to desist from work, as he would otherwise be compelled to prosecute him. There is an old law, enacted in England nearly three hundred years ago, which is binding in this country, and which forbids work of any kind upon Sunday, under the penalty of £10, fine, or imprisonment. This only needs to be put in force, and we shall have a taste of actual persecution. They do not exempt property here from execution or judgment, so that they would very quickly take away all that a man had, even to his household effects, and then imprison him in the bargain. As the truth becomes more prominent, and its pressure is felt by those who have no scripture to justify their transgression, their exasperation will lead them to appeal to these old statutes, and Sabbath-keepers will be at the mercy of the State. So you may see that the situation of things here is not behind that in America. May God prepare us for the crisis, and help us to stand true to him."

AN INTERESTING CASE.

How the Lord Shows Us It Is Time to Enter India.

[THE following from a recent letter from Elder D. A. Robinson (London) will be of deep interest to all. As the Sabbath-schools are this quarter contributing for the work in India, we would suggest that this letter be brought to the attention of all the members of the schools:—]

A very interesting case has recently come under our observation here, that will be of interest to you. It is the case of a lady missionary on her way to India, the history of which is substantially as follows:—

For about two years she has had in mind the question of giving her life to the work of laboring among the heathen in India, but did not decide to go until this fall. A lady friend of hers had similar convictions, and had thought of laboring in that field; but some few months ago she said that she was not ready to go, but gave no information as to why she was not ready, until this lady reached New York, when her friend met her there, and gave the reasons of her unreadiness. Her reasons were that about six months ago her father began to keep the seventh-day Sabbath, and she said that she about half believed that her father was right. The question was therefore unsettled in her mind, and consequently she was unprepared to go.

This lady, Miss G., when talking with the steamship agent in New York about her passage, learned from him that there was a missionary, a Miss Peck, who would sail on the "Majestic" with her, and was on her way to Africa. Miss Peck, as you know, was one of the teachers who has gone to teach in our South African school. Of course Miss G. was very much gratified to know that there was a missionary on board, and so it was not long before Miss Peck and she became acquainted with each other. To her surprise she presently learned that Miss Peck was a Seventh-day Adventist. This brought the Sabbath up a second time.

Upon reaching Liverpool, she stopped there a few days to see some friends, and before parting with Miss Peck, she took the address of the "Chaloners," supposing that our house was a hotel. The following Sabbath morning sister Peck got a letter from her, requesting that she secure a room for her in the same house where she was stopping. That evening she came, Oct. 29, and of course found herself in a household of Seventh-day Adventists. This brought the question of the Sabbath up the third time. We said nothing to her about the Sabbath, but went along with our work in the usual way. She hoped on leaving Liverpool to sail for Bombay the following week; but on looking up the matter of passage, after reaching London, it was found that the steamers were all full, and the earliest opportunity for her to sail was Nov. 25. She was very anxious to attend all our meetings, also Dr. Waggoner's Sunday morning Bible class. I may now add that she has fully committed herself on the Sabbath, and has kept the last two Sabbaths. She leaves us to-morrow, en route for Bombay, and takes with her a good supply of our literature for her perusal on the way. The more we see of her, the more we like her. She goes out there first to learn the language, and then to take up work among the natives. She believes the providence of God has led her thus far, and expects that he will continue thus to lead her. I don't believe there is a person among us who has practically taken hold of the question of righteousness by faith any more fully than she has; indeed, it was her surrender to these principles that led her to take hold of the Sabbath; for none of us have argued with her on the question at all. She goes at her own expense, and expects that God will work for her, and we believe he will too.

—A bee in a desert would do its best to find flowers from which to make honey.

Annie Gordon

Special Mention.

A CATHOLIC ANATHEMA.

As an illustration of the anathemas which the Catholic Church pronounce upon those who leave that church, we insert the following, which is said to be the text of an anathema sent to a prominent priest in New York City. The fear that such a document would arouse in the heart of any one who still had a lingering thought that the pope was the vicegerent of Christ, will be apparent to every one who reads it, and will explain the difficulty for those brought up as Catholics to break away from the shackles of thought which were bound round them in childhood:—

"By the authority of Almighty God, the Father, the Son, and Holy Ghost, and of the holy canon, and of the undefiled Virgin Mary, mother and nurse of our Saviour, and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims, and of the holy patriarchs and prophets, and all the apostles and evangelists, and of the holy innocents (who in the sight of the Holy Lamb are found worthy to sing the new song), and of the holy martyrs, and of the holy confessors, and of the holy virgins, and of all the saints, together with all the holy and elect of God, we excommunicate and anathematize him, and from the threshold of the holy church of God Almighty we sequester him, that he may be tormented in eternal, excruciating sufferings, together with Dathan and Abiram and those who say to the Lord God, 'Depart from us; we desire none of thy way.' And as fire is quenched with water, so let the light of him be put out forever.

"May the Father who created man, curse him. May the Son who suffered for us, curse him. May the Holy Ghost which was given us in our baptism, curse him. May the holy cross which Christ (for our salvation triumphing over his enemies) ascended, curse him. May the holy and eternal Virgin Mary, mother of God, curse him. May St. Michael, the advocate of holy souls, curse him. May the angels and archangels, principalities and powers, and all the heavenly armies, curse him. May St. John the precursor and St. John the Baptist and St. Peter and St. Paul and St. Andrew and all others of Christ's apostles, together, curse him. And may the rest of his disciples and four evangelists (who, by their preaching, converted the universal world), and may the holy and wonderful company of martyrs and confessors (who, by their holy works, are found pleading to God Almighty), curse him.

"May the choir of the Holy Virgin (who for the honor of Christ, having despised the things of this world,) damn him; may all the saints (who, from the beginning of the world and everlasting ages, are found to be beloved of God,) damn him; may the heavens and the earth, and all the holy things remaining therein, damn him.

"May he be damned wherever he be; whether in the house or in the field, whether in the highway or in the byway, whether in the wood or in the water, or whether in the church. May he be cursed in living and in dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or working, mingendo, cacando, and in blood-letting.

"May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brains. May he be cursed in the crown of his head and in his temples, in his forehead and in his ears, in his eyebrows and in his cheeks, in his jaw-bones and in his nostrils, in his fore-teeth and in his grinders, in his lips and in his throat, in his shoulders and in his wrists, in his arms, in his hands, and in his fingers.

"May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body, and may he be damned in his veins and in his groins, in his thighs and genital organs, in his hips and in his knees, in his legs, feet, and toe-nails!

"May he be cursed in all the joints and articulations of his members. From the top of his head to the sole of his foot may there be no soundness in him.

"May the Son of the living God, with all the glory of his majesty, curse him, and may heaven, with all the powers that move therein, rise up against him—curse and damn him!

"Amen. So be it. Amen."

M. E. K.

BIRD'S-EYE VIEW OF THE SAHARA.

THE general idea of the Sahara is that of an immense plain of shifting sand, entirely uninhabitable; but although this region is the wildest of that immense belt of deserts which, intersected only by a few water-courses, extends uninterruptedly from the Atlantic Ocean to the east of Siberia, it supports a population, settled or nomadic, of about three million five hundred thousand, the settled population being distributed over one hundred and twenty-five oases. We understand by oases every town or city generally surrounded by a belt of vegetation. As to the domestic vegetation, it may be reckoned at 20,000,000 palms, and 10,000,000 fruit-bearing trees of other varieties. However, probably not more than one three-hundredth of its whole surface is inhabited or cultivated.

The most important of the trees growing wild are the Acacia Arabica, two species of the Tamarisk (*T. gallica* and *T. articulata*), the pista-

cia, the lotus (*Zizyphus, jujuba*), and a few whose leaves furnish fodder for cattle.

The luxuriance of many oases is generally contrasted with the barrenness of the desert. But, however barren be the rugged waste in summer, so rich is its soil that, the day following a rain-fall, wild grass is observed growing, especially in the depressions; but that frail vegetation which springs up with the sunshine of to-day is scorched by the sunshine of to-morrow. However, the general surface of the Sahara, so parched and fiery in summer, wears a mantle of green on all places uncovered by arid sand after the first autumnal rain-fall. It preserves its green aspect during all the winter, and from that verdure the Bedouins, those traditional shepherds of the desert, derive their only means of life, the food for their numerous herds of cattle—the only thing which that immense waste affords to humanity.

In May, the burning sun scorches the wild grass; rain no longer enriches the soil; and as a result, the Bedouins are compelled to drive northward and sell the greater part of their cattle, with which they supply the markets of Morocco, Algeria, Tunis, Tripoli, and many of Europe.

The strong saline quality of the water found underground, the presence of fossils and shells belonging strictly to marine families, the character of the tertiary strata, and the flatness and sandiness of the soil, are strong evidence for the theory that the Sahara was formerly the bottom of an inland sea.

Its conformation is convex in the center, rising about four thousand feet above the sea, and sloping northwardly and southwardly in a gentle gradient. All its confines are barred by mountains or prominent lands, and its level averages one thousand feet higher than the outlying seas; whence we conjecture that the waters closed on all sides, stagnated, until its midmost crust heaved up, when they flowed off southward through the Niger to Timbuctoo and northward through the Gulf of Gabes. The now dried-up Wad Massaura, whose bed forms an uninterrupted channel through almost the entire Sahara from Twat to Timbuctoo, where once it probably joined the Niger, seems to give weight to this hypothesis, as it appears perfectly logical, that that river drained the last remaining water.

The physical configuration of the general surface exhibits also many diversified features. Raised mountain regions, rocky hills of granite, sandstone, limestone, or gypsum; deep ravines, breaking into huge cliffs; vast depressions of land, and broad valleys, forming temporary lakes when rain is abundant; immense barren plains of sandy, pebbly, or hard soil, intersected by beds of former rivers; large tracts of sand hills, rising to considerable proportions, form the character of the face of the Sahara.

The rare clusters of life called oases, so distinctly scattered throughout the dead waste of the Sahara, are unconnected by any road or any regular means of communication, and are only visited by caravans three or four times a year. Each is a little world in itself, like an island in the midst of a trackless sea. They are generally situated in a depression of land or valley, where water may be more easily procured by natural or artificial means. In the winter, running streams are filled; and if rain has been somewhat abundant, even small lakes are formed round the oases, which, however, like nearly all the rivers of the Sahara, may be crossed dry-shod in summer. But "necessity is the mother of invention," and the people of these isles of the desert prove in their system of waterworks that, although isolated from the world, they are not without ingenuity. They provide for their streams subterranean beds, which are roofed over with flat stones and covered with sand, which absorbs the sun's rays and keeps the water from evaporating.

The depth at which water is found, varies considerably. The subterranean sheet is generally found at a depth of five to fifteen feet, and the artesian wells touch water at from one hundred

to one hundred and fifty feet deep. I observed in general that the deeper the artesian wells were, the less saline was the water. Will the Sahara, at some future time, be fertilized? It may be if the proposed trans-Sahara Railroad be constructed, and if the process of irrigation by artesian wells inaugurated by the French in the northern part, continues to be successful. Besides, vast tracts can be wooded with natural forests; for many trees and plants are indigenous to the climate. And as a matter of course the wider and denser the forest area, the more rain will be attracted.

But to achieve a peaceful settlement of this great desert, it will be necessary to put a stop to the depredations of the Arab nomads and Tuariks, those bitter enemies of colonization, who live in the desert wastes like tigers in their dens, considering it as their traditional property, their safeguard and natural refuge against the northern invaders.

The establishment of a rapid means of transport to replace the slow "ship of the desert," as the natives term the camel, is the first step to be taken. A trans-Sahara railway is the only factor with which we can break through all the natural obstacles. This medium will give a formidable impulse to commerce. It will reveal to those barbaric tribes the existence of another world, and of a civilization which they ignore, and bring them, perforce, into direct contact with the civilized world.—*Hilarion Michel.*

THE POPE IN AMERICA.

It is believed by some of the special students of Catholicism, that the pope sent secret orders to this country that the Catholic vote should be turned against the administration, on account of the efforts of Commissioner Morgan, in antagonism to sectarian appropriations for Indian education. Monsignor Satolli, it appears by a statement of Cardinal Gibbons, has been given full power by the pope to settle all disputes between bishops and priests in the United States, which makes him a *pro tempore* American pope.—*Christian Statesman.*

BROUGHT TO AN ISSUE.

Judge Tuley Asked to Restrain the Exposition From Closing Sundays.

THE first legal steps to have the World's Fair open on Sunday were taken before Judge Tuley yesterday. The move was made in a suit brought last October by the South Shore Transportation Company, composed of all the steamship companies doing business at the foot of Van Buren street, to restrain the South Park commissioners, the city of Chicago, the Illinois Central Railroad Company, and the World's Columbian Exposition Company, from interfering with complainants' boats landing at the World's Fair grounds.

John C. Simonds, who is associated with Robert Rae as counsel for the complainants, appeared before Judge Tuley yesterday, and asked for leave to amend the prayer of the bill, which simply asked for an injunction to enjoin the defendants from preventing a landing at the park. The amendment reads: "And from closing the Jackson Park on Sunday; and on said day excluding the public and your orators from the use of said park on Sunday; as the public and your orators have a right to use said park; subject, however, to the payment of an entrance fee to the Fair grounds, the same as charged for each and every day of the week."

The court allowed the amendment to be made which brings direct to issue the question whether the government or World's Fair committee has the power to close the grounds on Sunday. The bill on file alleges that the South Park commissioners hold the property in trust for the people, and that it cannot be given to the exclusion of the public. People in the South Town and in Hyde Park have paid heavy taxes for the improvement of the park, and they have a right to use it on

Sunday. As to the landing of boats there, the point is made that the World's Fair committee is granting the privilege to a private corporation, creating an unlawful discrimination.

"I am unable to say at present," said Attorney Simonds, "whether we will be backed up in this effort by the citizens, or not. There may be some developments in that direction later. However that may be, the present motion for an injunction will be made early in January, the court having consented to hear the application."
—*Inter Ocean*, Dec. 20.

FACTS AND FIGURES ABOUT MISSIONS.

In 1800 there were not over 50,000 converts in all heathendom; now there are over 1,500,000, and five times as many adherents.

In 1800 there were not over seventy mission schools; now there are about 14,000, with 600,000 scholars.

In 1800 there were not over 5,000,000 copies of the Bible; now there are more than that issue from the press every year.

In 1800 there were fifty translations of the Bible; now there are between 300 and 400 of the whole, or parts like the Gospel of Mark.

In 1800 the population of the globe was about 700,000,000, of whom some 40,000,000 were called Protestants; now the population is more than double, and the nominal Protestants more than quadrupled!

The first convert among the natives of India was Krishna Chundra Pal, in 1800. Henry Martyn said it was a miracle as great as the raising of the dead. Now, every ten years the converts increase over eighty per cent. The first convert in Western Polynesia was King Pomare II.; now there are 850,000, and all Western Polynesia is evangelized.

Up to 1853 the Edict Board of Japan made it a capital offense for a Christian to set foot on the island empire. Now there are 30,000 professed converts, and 17,000 children in Sunday-schools.

Dr. Robert N. Cust reckons 223 missionary societies in the world: 113 in Britain and colonies; 56 in the United States; 20 in Germany; 14 in the Netherlands, and 20 in other lands. Many of these, doubtless, are small. Fifty have incomes of £2,000 and upward, and twenty report over £20,000. At least ten of these have received three fourths of their funds from *native converts*.

The approximate distribution of missionaries is said to be as follows:—

| Country. | Population. | Missionaries. | Proportion. |
|-------------|-------------|---------------|----------------|
| Syria, | 3,000,000 | 100 | 1 to 30,000 |
| Turkey, | 21,000,000 | 450 | 1 to 45,000 |
| Madagascar, | 5,000,000 | 50 | 1 to 100,000 |
| Burmah, | 8,000,000 | 40 | 1 to 200,000 |
| Japan, | 38,000,000 | 200 | 1 to 200,000 |
| India, | 250,000,000 | 900 | 1 to 275,000 |
| Persia, | 7,500,000 | 30 | 1 to 300,000 |
| Africa, | 250,000,000 | 600 | 1 to 400,000 |
| S. America, | 30,000,000 | 75 | 1 to 400,000 |
| Corea, | 9,000,000 | 25 | 1 to 400,000 |
| Siam, | 8,000,000 | 13 | 1 to 600,000 |
| China, | 380,000,000 | 600 | 1 to 650,000 |
| Arabia, | 5,000,000 | 4 | 1 to 1,500,000 |
| Thibet, | 15,000,000 | 7 | 1 to 2,000,000 |

In Sahara district, with 3,000,000; Afghanistan, etc., with 3,500,000; Anam, etc., with 12,000,000; Russia, 16,000,000; Algeria, etc., 12,000,000; Soudan, 75,000,000, there is an *entire destitution*.—*Missionary Review*.

A BLOW AT THE FREEDOM OF THE PRESS

UNDER the Constitution of the United States, as lately construed by the Supreme Court, Congress possesses the same despotic power over the *intellectual contents* of all communications, written or printed, open or under seal, which pass through the mail, that was exercised at the end of the Middle Ages in Europe.

In the judgment lately rendered in the freedom-of-the-press cases (*In re Raper*, *In re Dupré*, 143 U. S., 110-135), the first in which the rights of the press under the Federal Constitution were ever presented for adjudication, it was held that the limitation in the First Amendment,

which expressly provides that "Congress shall make no law . . . abridging the freedom of speech or of the press," does not restrain the autocratic power of that body to look into the contents of all documents passing through the mail, and to exclude all, when the ideas which they seek to disseminate are "condemned by its judgment." The Federal government has the right "to refuse the facilities for the distribution of matter deemed injurious by Congress to the public morals;" it may decline "to become an agent in the circulation of printed matter which it regards as injurious to the people." Congress may refuse "to assist in the dissemination of matters condemned by its judgment, through the governmental agencies which it controls."

It is thus clearly and curtly declared that Congress may exclude from the mail every document, public or private, political, religious, or social, whenever the ideas or principles which it seeks to disseminate are "condemned by its judgment," "as injurious to the people." The only restriction that rests upon this new-born despotism is that Congress cannot "prevent the transportation in other ways, as *merchandise*, of matter which it excludes from the mails." The court holds that the Constitution guarantees to the people no right whatever to disseminate their ideas through the only agency which Congress controls. It is one of the most remarkable episodes in our judicial history.

In the Constitutional Convention of 1787 no special limitation for guarding freedom of speech and of the press was inserted in the Constitution, simply because it was by the majority deemed unnecessary. But as soon as it was settled that amendments embodying a Bill of Rights were to be added, five States proposed, in as many different forms, the suggestion out of which grew the clause of the First Amendment, which expressly forbids Congress, by name, from making any law "abridging the freedom of speech or of the press." Thus was this vital provision set in the forefront of our National Bill of Rights.

The meaning of this provision was then known to all men, even to the judges. It was understood as denying to Congress that kind of *political* censorship which had passed away from the crown and the Parliament of England a century before; as denying to the judges that kind of *judicial* censorship which Mansfield had vainly struggled to uphold; and as a guarantee to every American citizen, so far as the Federal government was concerned, of the right to speak or write what he pleased, subject only to the censorial power which resides in juries alone.

At a later day when Congress prohibited the circulation through the mail of immoral literature, the same constitutional guarantee was kept steadily in view. It is unquestioned that under the authority granted Congress to "establish post-offices and post-roads," plenary power was given to regulate the entire postal system of the country, subject only to the limitation that it shall make no law abridging the freedom of speech or of the press, the simple meaning of which is that no one shall be punished on account of the contents of any document sent through the mail until a jury has first determined under "the law of the land," that the same is either immoral or illegal. Recognizing this limitation, Congress, in the perfectly constitutional statute forbidding circulation through the mail of immoral and obscene literature, expressly provided that in all such cases the fact of immorality or obscenity must be passed upon by juries alone. In the leading case of *United States vs. Bennett*, 16 Blatch., 343, the judge charged the jury: "The only question, therefore, which you are called upon to decide is whether or not the book is obscene, lewd, or lascivious, or of an indecent character." When the Act was passed, it never occurred to Congress that it might, by flatly ignoring the First Amendment, re-create the medieval censorship and establish an *Index Expurgatorius* for all publications which its arbitrary judgment might deem obscene or immoral.

If the decision lately made by the Supreme Court—to the effect that all communications may be arbitrarily excluded from the mail when the ideas they embrace are "deemed injurious by Congress to the public morals"—be a sound one, then at its next session Congress may amend the Act against immoral literature by incorporating into it a black list of all the books and papers which have passed under the ban of its censorial judgment, and this may include the New Testament alongside of the works of Voltaire.—*Hanniss Taylor*.

PERILS OF ROMAN CATHOLIC CONTROL.

No interest is represented by the government of this country which would be safe in the hands of the Roman Catholic hierarchy.

Would freedom of the person be safe under her jurisdiction? Ask the Inquisition, not the Inquisition of 300 years ago, but the Inquisition of 1870, which enlightened Italy at that time stamped under her foot. Ask the history of the States where Rome has had supreme sway, the papal States as they were when Victor Emmanuel entered Rome, when every free man was likely to be taken out of his bed at night by the spies of the papacy, and without trial or jury, incarcerated for an indefinite time in the dungeons of the church.

Would freedom of opinion be safe in this country if the Roman Church had power? Ask the Index, ask thousand anathemas of the church, ask the history of the Montreal Institute, the Institute Canadien, where but a few years ago the church fought with all its might and intensest bitterness against an organization which had for its purpose the cultivation and enlightenment of men, because they had avowed toleration of opinion as one of their principles.

Would freedom of conscience? Ask the syllabus of 1864, the infallible word of the infallible pope. When did ever freedom of conscience thrive under Romish despotism? Ask the myriads of Roman Catholic people who have no conscience of their own, but simply the conscience of the priests for their guide, whose ideas of morals are made up on what is told them, and who have no more idea of personal conscience as you have it, than they have of liberty as you define it, or truth as you hold it.

Would education be safe in the hands of the Roman hierarchy? Ask the countries which she has educated. Ask the children of Spain and of Italy, of Portugal, of France, of Austria and of Hungary, of Mexico and South America.

Can we trust them to govern the family and regulate marriage? Ask Chili, ask Ecuador, ask Peru, ask Mexico.—*Address by Rev. I. J. Lansing*.

—The prominence with which Roman Catholicism has been put forward in all these celebrations throughout the country, has attracted general comment. And no wonder. The entire history of the discovery and colonization of America, and of the growth through four centuries of her free institutions, is the recorded condemnation of the system of the papacy. And for Romanism now to step to the front and claim for itself the honors of American civilization, a civilization which Rome would have blasted and destroyed, had her principles found sway, is but another illustration of the old craft and deceit. Romanism is hoping to reap benefits to herself from a commemoration to which a Roman Catholic character is so largely given. Let it be noted in this connection that for the first time in the history of America, pontifical high mass was celebrated in Chicago on Nov. 1 by a papal delegate. The doings of Romanism at Chicago during the World's Fair will be worthy of note by all lovers of civil and religious liberty.—*Political Dissenter*.

—Dean Lefroy says there are 6,000,000 people in England who go neither to church nor chapel.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 3, 1893.

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THE NEW VOLUME.

We enter upon Volume 70 of the REVIEW AND HERALD under circumstances such as have existed at the beginning of no other volume, nor at any previous stage of our work. While there has been progress every year, and we could speak with a degree of courage at the beginning of every preceding volume, the progress of the past year in our own work, and the developments in certain lines of prophetic fulfillment connected therewith, outstrip amazingly any other year in the history of this cause.

We enter upon this volume, walking not altogether by faith with respect to the great features of the message, as has been the case in many previous years, but now largely by sight. Many of the things which we have looked forward to, as then unseen except by the eye of faith, we now see actually taking place before our eyes. Protestantism conceding to Catholicism; a projected union among the churches to intrench themselves more firmly in their errors; a wide-spread movement in behalf of better Sunday observance, and legislation to secure such observance on the part of all the people; persecution of observers of the seventh day; actual religious legislation in the central government, which must result in the establishment of Church and State and all the steps brought to view in Rev. 13:11-17; intensity and activity taking possession of the powers of darkness and evil, and new life and light and power descending from above upon the people of God, and the message penetrating to earth's remotest bounds.

What remains would seem to be simply further advancement in the directions already entered upon; a closer drawing of the lines of conflict; the increased rage of the enemies of truth; greater light and power to be given to God's people, to counteract the increasing power of evil; the presentation of the truth in greater clearness and strength; the message of Rev. 18:14 to be given in its fullness; the lifting high the warning voice through all the earth; the triumph of the work of the Lord, and the redemption of his people. While by the time of trouble, the wrath of God—the seven last plagues—and the coming of Christ, the wicked are swept from the face of the earth.

Great developments may therefore be expected from this time forward, and perhaps at no great distance. And while there will be much to try and test the people of God, there will be everything to cheer and sustain them in their faith and work.

The records of the volume of the REVIEW upon which we now enter will undoubtedly be such as to be of most absorbing interest and importance to all the friends of the cause of truth.

NOT SATISFIED.

Most of the National Reformers seem never weary of dilating upon the opinion of the Supreme Court that this is a Christian nation; but some of them do not see in it all that they wish in this direction. Thus, Rev. R. C. Wylie, in the *Christian Nation* of Dec. 7, giving an account of the Second Annual Convention of the "Western Pennsylvania Sabbath Association," held in Allegheny, Pa., Nov. 29, discounts quite largely the importance which many attach to it. At that meeting a Mr. Murdoch, a lawyer from Wisconsin, gave an address, in which he claimed that the people of the United States are "a Christian people;" that our "laws, forms, and customs are Christian;" that "our laws are built on the divine authority;" that this is "a Christian nation;" that the "commonwealth of Pennsylvania is a Christian commonwealth;" etc., etc. One would naturally suppose that such talk would just suit National Reformers;

but it did not suit Mr. Wylie. Criticising this speech, he said:—

"Throughout Mr. Murdoch's address, we could not help feeling that he was claiming too much for this nation, and for the commonwealth of Pennsylvania. We often meet now with the expression, "our Christian government," and expressions of like meaning. It should be remembered that the Supreme Court has not decided this to be a Christian government, nor has any court in Pennsylvania declared the government of that commonwealth to be Christian. All that has yet been done is to declare Christianity to be a factor in our civilization, and as such has influenced in some measure our laws and institutions, and deserves some measure of respect: . . .

"Mr. Murdoch was not quite consistent with himself, when in one part of his address he claimed that our laws are based on the law of God, and in another claimed the will of the people to be supreme. Nor did he give due weight to the judicial decisions which declare that our laws are not founded on Christianity, and the State in dealing with the Sabbath question and other moral issues deals only with the civil and not at all with the religious side of such questions.

"The weakness of our laws touching moral issues consists in the fact that they are not founded on the Bible and the Christian religion, but are founded on human will and expediency."

In this it is clearly intimated what these Church-and-State men seek, and with nothing short of which they will be satisfied. They have their ideas maturely developed, and their desires well defined. They must have it distinctly claimed and declared, that the laws of this land are "founded on the Bible and the Christian religion," and that this is not only a Christian nation, but a Christian government, the government itself being run on so-called Christian methods. And the prospect now clearly is, that all this will ultimately be secured.

OUR OPPORTUNITY.

THE close of the long conflict between truth and error is yet before us. Once more the issue is to be joined between the claims of God and the authority of men. Religious intolerance and bigotry are to have one more opportunity to display their malignant viciousness to the astonished gaze of angels and men. The occasion will be found in the actions of that government symbolized by the two-horned beast of Rev. 13:11-17.

On the strength of this prophecy we have long looked forward to oppressive religious legislation in this country—an outburst of ecclesiastical tyranny against the liberty and consciences of sincere believers in the word of God.

Looking forward to this, so far as human foresight could determine, it would be supposed that when that legislation was entered upon, that very act would begin the oppression and embarrass the people of God in their operations. How it could be otherwise could not have been foreseen.

But how marvelously the matter has come about. The World's Fair providentially coming at this time, has given Congress an opportunity to reveal its craven disposition, and begin the work. The vote to close the World's Fair on Sunday involves the elements which only need to be carried out, to fulfill the prophecy in its completeness. Our highest legislators have presumed to decide a religious question. They have legislated upon the establishment of religion, and thus have ridden squarely over the express provisions of the Constitution, which forbids any such thing.

They say that those who go to the Fair in Chicago cannot visit the grounds on Sunday! It would not be one whit more unlawful for them to say to every man and woman and child in the country that they should do no work on that day, under penalties, which would utterly restrict our liberties. And for this very thing blinded and retrogressive ecclesiastics are now clamoring. And, as congressmen have manifested their fear to refuse any demands which they understand are pressed by so-called religious sentiment of the country, the churches are bold to say that their demands will now be larger and more frequent.

Thus, all these features appear in bold relief, and yet our work is not as yet in the least degree restricted or embarrassed thereby. The fact that people cannot go into the Fair on Sunday does not touch the conduct or deportment of any one outside the grounds on that day. But it is truly wonderful that a move could be made having all the moral significance of this, a move so well defined in its nature, so in accordance with the prophecy, and so far-reaching in its results, and it still leave us absolutely free to go on with our work.

Friends of liberty and truth, what is the significance of this situation? What is this but a flam-

ing signal held aloft by the hand of Providence before this people, to show them just where they stand, and what is just before them, and to point out to them the opportune time in which to work? It proclaims to us that now is our opportunity. We have a basis on which to work such as never before, and complete freedom as yet to carry forward our message. May the servants of the Lord rise to the occasion, work while the day lasts, and cause the people to be fully warned before the wicked decrees of these latter-day Hamans shall be sprung upon the land.

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

280.—THE SEVENTY WEEKS. DAN. 9:24.

Will you please inform me what is the gender of the word rendered "weeks" in Dan. 9:24-27. A Congregational minister in this place (Bridgewater, S. Dak.) publicly stated that the term in the Hebrew was literally "times," a word used to designate weeks, usually, but in this instance the gender of the numeral adjective required that it be applied to years, instead of weeks. Any information will be gratefully received.

S. B. W.

Answer.—The supreme folly of some assumptions is often best exposed by a simple statement of the facts in the case. The word "week" in the book of Daniel is in every instance from the masculine noun *שבוע* (*shabua*). This word is always rendered "week," never "time," "season," or "year." The only word rendered "year" in the book of Daniel, is *שנה* (*shanah*, in another form, *shenah*), which is a noun in the feminine gender, not masculine like the word "weeks." This word is never rendered "week." The word "time" in the book of Daniel is from three different words, *זמן* (*zman*), *עת* (*eth*), and *מועד* (*moed*). The first and last signify an appointed "time" or "season." The second is the word generally rendered "time." These words are never rendered "week."

These are the simple facts in the case, and in view of them any one can decide how much the criticism referred to in the query of our correspondent is worth.

281.—SOUL AND SPIRIT. GEN. 35:18, etc.

Please explain Gen. 35:18, 1 Kings 17:21, 22, and Matt. 10:28, in regard to what is said of the soul and spirit in these texts. In how many different ways is the word translated from which the word "soul" is rendered? Z. S.

Ans.—In the passages referred to in Genesis and Kings, the word "soul" would more properly be rendered "breath of life." The word "soul" is also used to designate the future life, and that is its meaning in Matt. 10:28. Men may kill the body here, that is, destroy this present life, but they cannot "kill the soul," that is, deprive us of the future life. As Christ says in verse 39 of the same chapter, "He that loseth his life [that is, in this world] for my sake shall find it [that is, in the world to come]." (See these texts and all others of a like nature fully explained in the work called "Here and Hereafter, or Man's Nature and Destiny," for sale at this Office, price, \$1.)

BELIEVE ON CHRIST.

Jesus said, "No man can come to me, except the Father which hath sent me draw him." John 6:44. The Father draws men to Christ, but he does not draw them as a cart is drawn, or as a company of prisoners are dragged from one place to another. He does not act independently of the individual's own will. He says, "Come now, and let us reason together." Isa. 1:18. He would have every individual see the propriety of forsaking his sins and seeking righteousness, before he takes the step.

Nor is it difficult to see that such a step is eminently proper. It is so because it is the greatest and most effective step one can possibly take to better his condition. It places him immeasurably in advance of his former position, and opens before him possibilities of inconceivable grandeur. Nor is this improvement altogether of a spiritual nature. It is tangible and visible, both to himself and to others. It touches the things of this life, as well as of the life beyond. It is, as we are told in 1 Tim. 4:8, "profitable unto all things, having promise of the life that now is, and of that which is to come."

Let us notice a few ways in which it is thus profitable during the life that now is:—

It transfers the individual from a state of condemnation to one of justification, in which the individual feels at peace with God and free from the guilt of which he before was conscious. This alone brings great joy and satisfaction. He feels that it is much better to look forward to the Christian's life than to the sinner's doom.

It makes his life one of constant happiness. The Holy Spirit dwells in his heart, the fruits of which are "love, joy, peace," etc. Happiness and love are inseparable, and when the love of God and all his fellow-men comes into a heart where it was before, how greatly must that individual's happiness be increased. This is something very desirable; for happiness is the constant aim of all.

It gives strength of purpose. Yielding the will to God allies the will with God's will. Thus the will is not weakened or lost, but wonderfully assisted; and this is of inestimable value. No person in the world ever had more will power than he needed. The strongest human will is not prepared unaided to cope with the temptations of "the world, the flesh, and the Devil."

It places the individual in a position of safety; it places him in the hands of God,—the very best position in all the universe. The Devil has no power of death, and is constantly seeking to bring individuals under that power, and the one who is out of Christ is running a terrible risk; for he is on the Devil's ground. But what power can possibly harm the soul which is placed in the hands of God? Certainly nothing whatever can, unless God wills it; for no finite power can prevail against omnipotence. And if God wills it, the individual can always afford it. When the omniscient sees that it is best for a person to rest from his labors, he can lay down his life without the least fear or anxiety. He is still in the hands of God who doeth all things well. Very different is it with the individual who has not made the Lord his refuge.

It gives to life the highest-possible degree of success. It does this by taking the individual out of his own hands, and placing him in the hands of God. This gives God a chance to manifest his own power and his own wisdom in that individual's behalf, and through him in behalf of others. The result of this is just as much better than what the individual can do with himself, as God's ways are better and wiser than man's ways. The prophet Jeremiah wrote (Jer. 10:23), "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." This is the truth, however much human pride may suggest and assert to the contrary. It has been said that every man is the architect of his own fortune. Man, however, is at best a very poor architect. Let God be the architect. Let the building be done by the great Master workman, the One who built the universe. Then will it be a glorious structure, one of which you will be proud through all eternity.

There is every inducement, from the standpoint of reason as well as of duty, to a life of consecration to God. Knowing then that "God so loved [and all loves] the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," that we "are bought with a price," which was the highest price that God himself could give, shall not this love constrain us to yield our wills to his in penitence and love, and let him have his own way with us, for our own best good and his own glory?

L. A. S.

THE PURPOSE OF GOD'S BLESSING.

God never bestows his blessing upon any one with the purpose that it shall go no farther than the individual upon whom it descends. God never bestowed a blessing upon any one that was not large enough to benefit more than one individual. If he should do so, he would only foster selfishness in the individual who received it; for any good that does no further than self, can do nothing more than exalt self, since it cannot flow out through the channel that communicates with the interests of others.

The apostle James speaks of a class who would,

if they could, keep all the blessing of God themselves, the result of their selfishness being that they do not get the blessing at all. He says (James 4:3), "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." This explains why many do not get the blessing, when they ask for it. They would make a selfish use of it, and thus it would be of no benefit to themselves or to anybody else. God does not send down blessings to have them lost in this way.

The blessing of God is designed to have a tangible effect upon the recipient. It will produce something more than a good feeling; it will be manifested in works. The Christian life is a life of work, and not of pleasant dreaming. The true Christian is one of the most active persons on the earth; and no wonder, for he has become an actor in the great controversy between Christ and Satan, and sees work everywhere to be done. The Christian life is lived "by the faith of the Son of God" (Gal. 2:20), but this faith is "faith which worketh." Gal. 5:6. By faith Christ dwells in the heart (Eph. 3:17), and "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. With Christ in the heart the righteousness of the law is fulfilled in the life. Rom. 8:4. 1 Tim. 1:5 tells what kind of life will be seen in the individual when this is the case. "Now the end [or object] of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." So the individual in whom the righteousness of the law is fulfilled will possess the grace of charity. Charity is not shut up in the feelings, but lived in the life. It cannot be separated from the life, but is the controlling element of it. It will be seen in all that the individual says and does. Its manifestations are eminently practical. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13:4-7. This was the life of Christ on earth, and is the life of Christ to-day in the human heart. The blessing of God is Christ in the heart by faith; faith works, and works by love; love is charity, and charity is the visible token of Christ's presence.

Shall not the experience of the past few weeks have as one of its results a marked increase of charity on the part of those who so much need at this time to stand together in the bond of Christian unity.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

COMING down to a later period, we briefly notice Joseph Smith and the Mormon movement, as a fulfillment in part of our Saviour's prediction of false Christs and false prophets who should deceive many. Joseph Smith was born in Sharon, Vt., in 1805, and moved with his parents to Palmyra, N. Y., when ten years old. His education was very limited. He could barely read and write, and had a meager knowledge of the elementary rules of arithmetic. His religious experiences began when about fifteen years of age. From that time forward he claimed to have special spiritual illumination, conversing with angels; with instruction about a new religious doctrine such as would avoid the various errors of the different sects. He indulged in a species of fortune-telling or soothsaying, claiming power to tell of the existence of valuable mines or lost treasures, and had the reputation in the country of being a fanatic and visionary. He claimed to be guided by "visions," "angels," and "voices."

At the age of twenty-two he claimed to discover in a certain hill, between Palmyra and Manchester, certain "golden plates," upon which were written in ancient characters the history of people living in ages long past in America, some of whom were the ancestors of the American Indians, who they claim were descended from the ten lost tribes of Israel. This Smith claimed to be able to decipher and read by the aid of a curious instrument, called by him the "Urim and Thummim," "two transparent stones clear as crystal," set in two bows, found with the plates. From these plates all Latter-day

Saints claim the Book of Mormon was translated; Smith being behind a curtain, the supposed plates being before him, and he pronouncing the words while a scribe on the other side took down his words in writing. Certain "witnesses" claim themselves to have seen the "golden plates," but what has become of them no one knows. Smith claimed that an angel received them from his hand, and disappeared with them.

Disciples now began to be made quite rapidly. Smith being leader, "prophet," "sun," and head, "high priest of the Melchisedec" order, now had great influence. They uniformly had trouble between themselves and the Gentiles, wherever they lived, and settled in different places, till at last a settlement was made in Jackson county, Mo., near Independence. Here Smith claimed to have a revelation that it was the land of promise, a place for the city of Zion, where the New Jerusalem should be built. Twelve hundred Mormons soon gathered there, and went to work with their usual energy and industry, and soon made the wilderness a fruitful field.

Then troubles commenced with the people. Smith organized a military force to repel attacks, and soon blood was shed, and fighting continued till they were driven wholly out of the State, across the Mississippi into Illinois. The people there treated them kindly. They secured land and made a new city, which they called Nauvoo. They built a large temple for public worship, and for a season prospered wonderfully. But the usual troubles arising with those not of their faith, who accused the Mormons of stealing their stock, and other property and too literally practicing the doctrine that, "as everything belongs to the Lord, and as we are the Lord's people, therefore it belongs to us," there soon came a crisis; the authorities sought to arrest Smith and some of the leaders. They resisted by force for a season, but were finally taken and lodged in prison to await their trial. Then a lawless mob of 200 or more arose, took possession of the building, and shot Joseph and his brother, Hyrum Smith, and thus they were considered martyrs to the cause.

Smith had become a great man in his own eyes, because of the attention he was receiving. He was courted by both parties to obtain the large Mormon vote, and even announced himself as a candidate for the presidency of the United States. The whole body was under subjection to his will. He had begun to practice polygamy several years before his death, and a dozen or so of wives besides his lawful one, were "sealed" to him. A pretended revelation favoring polygamy had been written out according to what seems to be unimpeachable testimony, though not publicly promulgated at the time. But it was known to many, and was afterward promulgated from Salt Lake City.

After Smith's death, Brigham Young, one of the so-called "apostles," was chosen as successor, "seer, prophet, and president of the church of Latter-day Saints." Becoming convinced that they could not have liberty to practice all the rites of their religion, or sufficiently control matters in their own vicinity to suit them, they moved west, and finally, after great hardships and sufferings, established themselves in the Salt Lake valley, and built Salt Lake City. Multitudes congregated there, and there polygamy was openly practiced. Missionaries were sent to all parts of the world, and large numbers of converts were made in England, Wales, the Scandinavian countries, and in the Sandwich Islands. A religious despotism was established in Utah, and all who dared to raise their voices were either silenced in death or driven out. Scenes of bloodshed were enacted, which were simply horrible.

When the Pacific railroad was run through that country, these things could no longer be tolerated. Indeed, the United States sent a force of 2,500 soldiers there to bring them to terms before that. Gradually they have come more under subjection, as governors, judges, etc., have been sent by the national government, and since President Young's death, they have had at least nominally to submit to the authority of the laws.

Mormonism is still a great force, however. It is estimated from the best authorities that they number from 250,000 to 300,000 believers in the revelation of Joseph Smith. There is scarcely any portion of the earth where their missionaries have not been.

In their professed belief they claim to accept the Bible and the Christian system, yet they teach doctrines utterly subversive of them, holding that later revelations are to be preferred and accepted, when not in harmony with those more ancient. In their controversial publications some of their leading writers teach the boldest infidelity, when they think they can gain by so doing. They teach many things which are ridiculous, blasphemous, and indecent. They hold that Adam is the "Ancient of Days," and as Brigham Young once preached: "Adam is our father and our God, and the only God with whom we have to do." So they believe God was once a man. The following extract from one of their catechisms illustrates this point.—

"Question 28.—What is God?"

"Answer.—He is a material, intelligent personage, possessing both body and parts.

"Q. 38.—Doth he also possess passions?"

"A.—Yes. He eats, he drinks, he loves, he hates.

"Q. 44.—Can this being occupy two distinct places at once?"

"A.—No."—*Latter-day Saints' Catechism, quoted in Morm. Illust., p. 43.*

They teach that—

"God of course was once a man, and from manhood by continual progression became God; and he has continued to increase from his manhood to the present time, and may continue to increase without limit. And man may continue to increase in knowledge and power as fast as he pleases."

And again:—

"If man is a creature of eternal progression, the time must certainly arrive when he will know as much as God now knows."—*Millennial Star, XIV. 386.*

Thus Joseph Smith says:—

"The weakest child of God which now exists upon earth will possess more dominion, more property, more subjects, and more power and glory, than is possessed by Jesus Christ or by his Father; while at the same time they will have their dominion, kingdom, and subjects increased in proportion."—*Millennial Star, Vol. 6.*

The Mormons believe in gods innumerable; i. e., men who have become gods. Who can fail to see the footprints of Satan, the arch fiend, who said to Mother Eve that if she would partake of the forbidden fruit, "Ye shall be as gods"? They believe in the pre-existence of spirits before birth, believing that vast numbers of them are awaiting the begetting of human bodies for them to inhabit; hence polygamy is necessary that as many as possible of them may be favored (?) in obtaining Mormon habitations.

Many other ridiculous doctrines might be mentioned, but these will suffice as specimens. (These facts are obtained from McClintock and Strong's and the Schaff-Herzog Encyclopedias, Art. Mormons.) That a powerful spiritual influence of some kind has attended this work from the beginning, is not to be doubted. That it is not from a good source is equally evident. Multitudes have been swept into their ranks because of the subtle, magnetic influences connected with it. Many people of intelligence and great natural ability have accepted it. Actual miracles have been performed in connection with them. The writer has seen a person whose whole nose and quite a portion of the face had been eaten out by a cancer, who was cured instantly by the laying on of hands of a Mormon elder, and for years no further trouble was experienced from it. This person is probably living in eastern Nebraska at the present time. Many in their meetings have peculiar exercises, which they call "speaking with tongues." Some strange influence comes over them, and for a few moments they pour forth a stream of gibberish, which bears little resemblance to any known human language. They evidently are under some strange, mysterious influence, and then they regain their normal state. This is undoubtedly a counterfeit, a poor imitation of the genuine gift of tongues, as seen in apostolic days, when those from various nations heard the uneducated Galileans speak in their "own tongues the wonderful works of God." Acts 2:7-11.

(To be continued.)

G. I. B.

THEOLOGICAL IMAGINATIONS.

A MINISTER of the gospel engaged to deliver theological thunderbolts in a Pennsylvania seminary, has devoted six lectures to the Sabbath. In one of these lectures, speaking of those who observe Saturday, and who claim there is no divine authority for Sunday, he said:—

"They ask for a 'specific command' for the observance of the Lord's day. Let them give a specific command for the observance of the Sabbath before the decalogue, in which they believe as well as we. If God's example is enough in Genesis, Christ's example is enough in the Gospels. If divine acts are to be considered as legislative acts that speak louder than words in the one case, they are of like authority in the other."

We fully agree in the above statement that Christ's example in the Gospels is as important as it was at the creation. But granting the principle, does not do this "theologian" any good; for when he comes to make his application, he will surely find a dismal failure. His argument for Sunday consists of nothing but words,—words of assurance, but without fact of Scripture to rest upon. He assumes that there is as much evidence in the Gospels that Christ rested on Sunday, blessed and sanctified it, as there is that the seventh day was so set apart in the record of creation. This is the boldest kind of assumption without proof that we have ever yet witnessed. Hundreds of able ministers of all denominations of Christians have acknowledged that the Gospels contain nothing that can be used clearly to prove the establishment of Sunday. The texts that are now relied upon as proofs were never used by the early church for that purpose; they were the last resort of the Puritans to justify themselves in keeping Sunday, while they rejected the other holidays of the Church of England. And yet these makeshifts are set up by a modern theologian as proofs "strong as Holy Writ."

Let us examine this subject in detail, and compare the evidences in Genesis for the seventh day, with the evidences in the Gospels for the first day. First we will look at Genesis. There we find, (1) a record of six days' consecutive work; (2) the resting of the Creator upon the seventh day; (3) after the seventh day was passed, a blessing was pronounced upon the seventh day; (4) the sanctification, or setting apart, of the seventh day. Genesis 1 and 2. These are simple facts, recorded in simple language. They form the basis of the Biblical Sabbath, and are referred to in the decalogue as the reason for the command embodied in that law, to keep the seventh day.

Is there anything approaching this in the Gospels, for the observance of Sunday? All men of candor know that there is not. Were there six days of consecutive labor before the day claimed to be the first and new Sabbath of the Christian age?—There were not. Of the day immediately preceding the day thus claimed as a Sabbath, the record in the "Gospel" of Luke says they rested. Luke 23:56. Thus the first necessary step in the formation of a Sabbath was lacking. Is there any record in the Gospels that Christ rested upon the day of his resurrection?—None at all. He rested in death on the seventh day, while his disciples rested in life; and a day held by this theologian (?) to be the first of the new series of Sabbaths, was a day of great activity. Do the Gospels declare that Jesus blessed the day of his resurrection?—They do not; and none but a theologian with a large bump of imagination, and a mind so completely biased by the way he wants to see it, would ever suppose such a thing. Finally, do the Gospels say that Jesus sanctified the first day?—Nothing of the kind can be claimed for Sunday. If there was such a record, we would acknowledge a command for Sunday; for the essential idea of the sanctification of a day, consists in its appointment to the purpose for which it was made. Thus every specific act recorded in Genesis as uniting to create the original Sabbath, is wanting for the counterfeit Sabbath which has usurped its place.

To conclude: we would say that we have a profound respect for the example of Christ. Finding no account in Scripture of his example in keeping any other Sabbath than the one sanctified in Eden, and placed in the bosom of the decalogue, we mean by God's grace to keep it. This command having never been repealed, no other command is needed. It must stand until it is repealed. There is neither example nor command for Sunday-keeping in the Gospels or anywhere else in the Bible. Where, then, may be found for the Sunday Sabbath "legislative acts that speak louder than words?" They are nothing but the figments of a theological imagination. Theologians may claim it, but the Bible now and forever contradicts the claim.

M. E. K.

THE RELIGIONS OF INDIA.—NO. 1.

THE religion of a people is to a greater or less extent their history. It gives an insight into mental development, as well as the state of society attained. In all religions, however false, corrupt, there are traces of a knowledge of the God by traditions, rites, and ceremonies, revealing the fact that there are two great sources of religion: the pure, which has left its divine impression upon every heart and every people; and a false source, which has taken numberless shapes and forms to oppose by corruption and otherwise true, pure, and good.

The religions in India, like its civilization, Christless, purely oriental and Asiatic. They trace the most loathsome, abominable practices and the highest attainment of virtue and morality that can be attained without faith in Christ. The religion of the United States is said to be Christian and yet there are a legion of forms, names, modes of worship under the name of Christianity. It is the same in India. It is worthy of note that the least departure from the pure principles of Christianity is but taking upon itself some form of the false religions which abound to perfection in India. It is the introduction of principles of the false religions that multiplies sects in the Christian religion.

Polytheism and pantheism are the warp and woof of Hinduism. There is no unity in its worship. Benares is said to be a city of 2,000 temples, and more than ten thousand gods. Every object, both animate and inanimate, is worshipped. The city is situated on the sacred Ganges, which furnishes holy water to the thousands of inhabitants. Every morning both old and young repair to the banks for a bath. Even the dead are brought to its banks to be washed, and are then burned. Long trains of pilgrims who have journeyed for hundreds of miles, are continually arriving to bathe in the holy stream, or worship some particular god.

In these idols and their idolatrous ceremonies are traces of a knowledge of the principles of the Christian religion. Krishna is a man-god declared to be an incarnation of his divine essence; and a figure which is unknown to Veda (their sacred writings) is a popular divinity. Krishna is represented as standing on a serpent which is biting his heel, and he is bruising the serpent's head. In Indian work, "Gitta," there are many disgusting legends regarding Krishna, and it is probable that the author of Gitta adopted the great concepts regarding the divinity and incarnation of Christ and applied them to Krishna, as a personage already famous in Indian story. Says Mitchell:—

"It is in the Mahabharata we first see Vishnu exalted to preme divinity. He became incarnated in Krishna, who have been, as some believe, originally a tribal god of the puts (the great military race in central India), probably exalted into a god. The names of Christ and Krishna are tally unlike in sense, and not very unlike in sound; yet former may have suggested the latter as the personage which the poet might represent as the supreme divinity."

Krishna as conceived by the Hindus now is a strangely fixed character. He is a warlike prince but to them he is the supreme divinity incarnate.

The spirit of sacrifice, self-abnegation, and devotion is prominent in all these various religions. Calcutta daily the devout Hindu may be seen taking his lamb or kid to the river, bathing him in sacred water, and then bearing him to the front of a temple containing two apartments, the front always open, the second apartment directly behind of the first, open at certain hours. The kid's head severed by the executioner; while on feast days the priest dips his finger into the blood and applies it to the forehead of the worshiper. He is then borne to the house of the penitent, and eaten. When interrogated concerning this ceremony, they said: "Do you not cross your foreheads with holy water?" referring to the rite of the Catholic Church, claiming that the church receives this rite from them. In this is revealed the fact that once they must have had some knowledge of the Jewish ceremonies.

The fakirs, on account of some sin which they have committed, desiring to become holy will lie themselves in one position with their arms stretched, until they become withered, living on food given them by the passer-by. Others lie themselves on the ground, surrounded by a

which causes them to suffer without taking their lives. Others measure distances of hundreds of miles by stretching themselves upon the ground with extended arms, then placing their feet where their hands rested, and again stretching themselves, and so on. The wealthy Hindu often goes to a sacred temple where every cent of his property will be taken from him in going through certain ablutions and ceremonies, doing penance for his sins, returning home penniless.

They pay religious reverence to stocks and stones, as well as to the Devil direct. They keep live serpents as household gods. The sacred cows are fed and cared for in their sacred temples, with as great tenderness as any mother would care for her children. So devoutly are they worshiped, that it is a punishable crime in some parts of India to kill a cow; and should one break loose and leave the temple, as they frequently do, run through the streets, and overturn the "money exchangers" and fruit stalls, all would flee before it, believing it to be divinely inspired and directed in its course. When a Hindu dies, if he can cling to the cow's tail, he goes to glory direct.

The monkey is regarded as a mighty warrior and an incarnate divinity; and around the temples of lama crowds of monkeys gather, and are held to be sacred. Near the gate of some cities is a small shrine—the figure of a black-faced monkey, with its tail conspicuously flourishing around his head. He is the special guardian of the village, and is called by the Hindus, "the forest man." So prone are the people to idolatry, that should a niche be made in the wall, and some hideous object be placed in it which they had never seen before, in a few hours there would be Hindus bowing before it, pouring out libations, and worshiping it.

S. N. H.

SKETCHES OF TRAVEL.

INDIA.

I DECIDED to spend my first Sabbath in India at Darjeeling, among the Himalayan Mountains. In order to do so, it was necessary to hurry across to Calcutta to catch the train. A railway ride of 380 miles was a change from the monotonous sea life. The railway carriages in India are so constructed as to be convertible into comfortable sleeping compartments, and great pains are taken not to crowd the carriages. Here every traveler carries his bed, as much as an American carries his overcoat, so the nights are spent in comparative comfort on the trains. The ascent of the mountains rises over seven thousand feet in forty-eight miles; and the railway, a two-foot gauge, is a marvel of itself, while the scenery is grand beyond all description. It is said by travelers that nothing else equals it. Certainly I have never seen such impressive sublimity and beauty. The train swings over precipices until the head becomes dizzy and faint. Darjeeling is within sight of the greatest mountains on earth. Seven or eight of the peaks are over twenty-two thousand feet high. This is the health resort for Calcutta and Bengal. Here it was cool enough for fire and warm clothing.

On Sunday the bazaar, or market, is held. The hill tribes and Thibetans bring in their produce, and peasants and coolies collect to look on or to purchase. There are thousands present, and they make a motley crowd which would be difficult to equal anywhere. The wares, too, are curious and interesting, some of them disgusting.

Returning to Calcutta, I soon found my way to kindhearted and Christian people. Mr. Spink, one of the most extensive printers and publishers, received me with much kindness, as did also the manager of the Methodist Episcopal publishing work. A very pleasant though brief acquaintance was formed with Mr. Messmore, editor of the *India Witness*, an able and interesting religious and family weekly paper.

To spend the second Sabbath I went out of the city to Dum Dune, a military station and native village. I was met at the station by Mr. Broadhead, acting superintendent of the Wesleyan Mission in this district, who has had a long and successful experience. Both he and his wife treated me with great kindness. We drove a few miles to a native camp-meeting. It was very little like our own meetings, however. A rude tent was pitched

by the roadside near a group of houses. Under the tent about seventy-five natives were gathered, many of them youth. There was a large class of girls from Mr. B.'s training school among them. In the center sat a fiddler, and about him were three or four similar musicians and a tom-tom man. He played and sang, and the others joined in with spirit, making sometimes melody, sometimes otherwise. Between verses the leader would exhort briefly. He had been a very wayward man, and was now as zealous for good as he had been for evil.

Mr. Broadhead and Mr. Macdonald, who were present, occasionally took part, and gave a guiding care over the exercises. Thus the meeting went on without intermission for hours. This latter gentleman is the editor and secretary of the society for the circulation of Christian literature, an able and devoted man with whom it was a privilege to become acquainted. Many years these men had struggled alone with no apparent fruits, but now their work is springing up on every side. A learned pundit (professor) was present, who had become soundly converted, and great hopes are laid on his assistance.

Five days were given to Calcutta and vicinity, and then Benares, 415 miles northwest, was visited. Here a halt of but one day was made. Benares is the Mecca of Hinduism. It is an ancient city, contains at present 200,000 people, and over two thousand Hindu temples and shrines. I visited some of these, the most notable being the Golden Temple, situated in the center of the city. It is named from a dome and tower which are covered with plates of beaten gold. There are in connection with this place, sacred to the worship of Siva, a numerous group of temples. Siva is worshiped beneath the golden dome. It was granted to me to look through a small hole in the stone wall, upon a strange, weird scene within, where active priests were offering rice, water, the marigold, a sacred flower, and other offerings to a horrid idol. The place was lighted artificially. I was alone in a perfect labyrinth of dark passages, with hundreds of these fanatics, and not able to speak to them. It was therefore no small relief to turn about and see that a tall policeman was escorting me around. The famous Cow Temple is here, a very sacred place, filthy with offal, and crowded with the venerated bovines and women devoutly praying to be blessed with sons.

The most impressive sight is afforded on the river in the morning. I floated slowly down stream two miles in a large boat, and all the way the bank of "Mother Ganges" was crowded with palaces and temples. Bathing ghats (steps) and burning ghats are very numerous, and multitudes of bathers come here to wash their souls, and smear their bodies with the muddy water, and to offer fervent prayers. There is one Mohammedan mosque in this long row of Hindu devotion. I landed and ascended one of the spindling minarets. Our guide claimed that the height was 300 feet above the river, but 200 would be more correct. From it a beautiful view is obtained. A carriage cannot come within a half mile of the spot, because the temples and houses are so closely packed together.

I passed on from this place to Allahabad, and then to Mauami, a small village where I enjoyed the very kind hospitality of Mr. Porter, manager of an oil well. He employs 500 hands. I became acquainted with this family on the ship, and they have bestowed on me every mark of kindness. I had good conversations with them about the truth and about the work in general, and saw in the mud village a good example of Indian life as it presents itself to the poor laboring classes. Women work for three to four cents a day, and men for twice as much. A household outfit consists of perhaps a half dozen brass platters and cooking utensils, and even these belong only to those "comfortably off." No wonder they have in their language no word for home.

G. C. T.

ROMAN CATHOLIC INTOLERANCE IN SPAIN.

THE real spirit which animates the Roman Catholic Church to-day, the world over, all specious professions and appearances to the contrary notwithstanding, has just been manifested in the most

Catholic city of Madrid, Spain, the occasion being the dedication of a Protestant church in that place. The Catholics, headed by the papal nuncio, and represented by the bishop of Madrid and thousands of titled and aristocratic citizens, did their utmost to prevent the dedication, by waiting on Premier Sagasta, and demanding that he should not allow it. The premier, however, in spite of their protestations, declined to interfere; the church was consecrated, but authority to open it is withheld, pending the subsidence of the agitation. Meanwhile petitions from bishops and archbishops and their followers are pouring in upon the premier from all over the country, that the opening shall not be allowed.

Now who of those that so confidently assert that Rome has changed, and is not the intolerant, persecuting hierarchy that she was of old, will undertake to tell us what this demonstration in Madrid means, if such an assertion be true? Does not the same pope rule the Catholics of our land who rules the Catholics of Spain? Are the former governed by one set of principles, and the latter by another? Is the Catholic Church divided on the question of her proper attitude toward "heretics?" Whoever heard of any such division? If the pope of to-day is so liberal, and so much in harmony with the spirit and institutions of the nineteenth century as he professes to be, and as many in this country represent, why in the name of his liberal and democratic sentiments does he not frown upon such intolerance as this in Madrid? Why does he not instruct some of his ecclesiastics in Spain in the liberal principles he professes to have espoused? Why is it that in Ecuador, ruled over by this same "liberal" pope, the person who would attempt to do Christian missionary work, would take his life in his hands? Why is it? Can the same pope be liberal with regard to one country, and at the same time intolerant with regard to others?

O no; don't tell us that Catholicism has changed and come into harmony with the liberal spirit of the nineteenth century. Current events do not bear out the statement, to say nothing of Rome's own boast that she never changes. The pope and his cardinals are not compelled to be intolerant in Spain and South America. They could pursue a fair and liberal policy, if they chose to, and it is for very obvious reasons that they do pursue such a policy here. They are compelled to do so by the Catholic inferiority in numbers. If they only had the power, they would do here as they are trying to do in Spain, and are doing in Ecuador.

The affair also shows how much need we have of a papal nuncio at Washington, to head Catholic demonstrations in this country against anything that savors too much of religious freedom.

L. A. S.

28

THE WEEK OF PRAYER AT BATTLE CREEK.

ARRANGEMENTS were made for special meetings for those connected with the different institutions located here, and for general services in the Tabernacle.

The following program was followed: REVIEW AND HERALD Office, 11 A. M. to 12; Sanitarium, 1 to 2 P. M.; Collage, 5 to 6 P. M.; Tabernacle, social meeting (general), 2:30 P. M. and regular general service, 7 P. M.

Mention has already been made in the REVIEW of the good work that has been going on here at Battle Creek for some time in the past. During the week of prayer, the interest grew day by day, and all hearts were greatly cheered by what the Lord was doing in our midst. We never before witnessed such a deep interest among the young people connected with our institutions. Our hearts are filled with gratitude and praise for what the Lord hath wrought. We are also much encouraged by the determination not to settle down and feel satisfied by the victories already gained, but to press on to greater victories and triumphs in the Lord. If this is done, and we are sure it will be, then we may expect to see much more advancement day by day. This is as it should be.

As an evidence of increased blessings, the contribution to foreign missions here at Battle Creek was double that of any former occasion. The amount is now over four thousand five hundred dollars, with an increase each day, and for this we feel thankful.

We have already heard excellent reports from other places. We shall be glad to hear from many others.

If all could have a true sense of the real importance of this time, I am sure that nothing would be left undone by each individual to meet the requirements of God and come up to our high calling in Christ Jesus. May the Lord grant this to be so, more and more.

O. A. OLSEN.

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.

OCCUPY TILL I COME.

WORK while it is called to-day,
Watch and pray!
With both thy hands right earnestly,
As in sight of God most high,
Thy calling ply.

Watch! it is the Master calls thee;
Pray! it is his ear that hears;
Up! shake off thy chilly fears!
Mindful that whate'er befalls thee
Leaves thee farther on thy way;
Watch and pray.

Watch; for demons haunt around thee,
Sin and harm beset thy path;
Yet be sure that nothing hath
Power to hinder or confound thee,
So thou faithfully alway
Watch and pray.

Pray! lest watching make thee weary;
Praying thou shalt never fail;
Though the night be long and dreary,
Though the dawn be faint and pale,
Brightens fast the perfect day;
Watch and pray.

—Henry George Tomkins.

SCANDINAVIA.

THE Lord is still mindful of us, in much mercy, here in these countries. It has pleased him to bless the efforts of his servants and people, and to advance his work in such a way that it has awakened gratitude in many hearts. The work is increasing in every department, but, strange as it may seem, these encouraging tokens only call for more work and more means. The tithe paid by day laborers (who compose the largest part of our brethren) in these countries, even if done conscientiously, amounts to but a small sum; and for this reason the several Conferences are able to employ but very few laborers to work for the salvation of souls. In Denmark, and here in Norway, we have up to this time in this respect "cut the garment according to the cloth," but in Sweden we have yielded somewhat to the urgent calls, and employed more persons than the funds could support; for this reason they are behind, which has caused no little perplexity.

We admit that in comparison with other nations, our field is but a small one, and yet we see a great work before us. Only a few of the 9,000,000 souls in these countries have heard the truth for this time. Many know nothing about the coming of the Lord being near, nor anything about us as a people. And again, many know us only by wrong reports that have had a tendency to prejudice their minds against us; these need the influence of Christians that live humble, God-fearing lives, consistent with their profession.

I cannot but feel a great burden for souls, when I think of the many cities and villages that ought to be entered with the truth. The Lord has given us a blessed message, a message of grace and mercy to all, and oh that we had zeal, courage, and perseverance to work as the Saviour worked, and as his disciples worked, after he left. May God grant us his Spirit.

The colporters are doing a good work. Many thousand copies of "Bible Readings" have been sold in Sweden; and while "Great Controversy," sold in Denmark and here at the present time, does not go so fast as "Life of Christ," many take it, and we are assured that it will do good. At the office we have for a long time been crowded with work, and are so still. The lack of sufficient room has caused much perplexity, as it costs large sums to build. It has finally been decided to arrange our old building on the next lot, for working and packing-rooms, and the work has already begun. While this will cost something, it will be but a small sum compared with a new building, and yet we hope it will furnish us the necessary room for the present. If our own work keeps on increasing, as we hope it will, we will soon have to let all the outside work go, although we have the best jobs in the city.

We have at Christiana several brethren who have not only worked faithfully at the office, but also taken part in the spiritual work for the church. These brethren have now been chosen and ordained elders for the churches in the southern part of the kingdom, one for each church, and arrangements have been made for them to visit these churches once a month. We hope this will prove a blessing both for them and the churches.

Brother Nielson has a good school in Nordland

again this year. Many, not of our people, have their children attend, which is much regretted by the priest and State school-teacher. Brother Nielson also has a good interest religiously, as he holds meetings as often as he can. A brother at Sneffjord, who has preached the gospel a number of years, has begun the observance of the Sabbath, and he is now at Hadsel with brother Nielson, to learn more about the truth. Through this brother's influence and work, seventeen have commenced keeping the Sabbath, and desire to be baptized. He speaks the Lappish and Finnish languages, and some Russian. We hope he will prove a blessing to the cause.

Brethren Clausen, Olsen, Ottosen, C. C. Hansen, and two of the students, hold a number of meetings each week, at four different places in Copenhagen, and the Lord is blessing their efforts. The church there has succeeded in getting a good hall for reasonable rent, but the location is not as central for the members as was desirable. Brother Olsen's family consists of some over twenty young persons, who improve their time to the best of their ability in studying. It is always very interesting and refreshing to meet with them, as it is apparent to all that they have their hearts in the work. A number of these will take the preliminary examination in January, and then the most of them leave the school to take part in the work of the Lord. We expect at that time to start a church school at Copenhagen, and perhaps one at Moss, Norway, also. After these persons leave the school, we would like to start another class; but the prospect for another class is not good, as those who ought to attend lack the means.

In Sweden the school question is also a very important one, and up to this time less has been done in this direction than in Denmark and here.

I have just returned from a trip to Trondhjem. The friends there are all of good courage. One has ceased to "walk with us" since brother Brorsen left, but two have had courage to join us in keeping the commandments of God and the faith of Jesus, and others are deeply interested. I expect in a few days to take a trip to Finland, and after spending a week or so there, the Scandinavian Mission Board will meet at Stockholm for counsel concerning the work intrusted to us. We desire the prayers of God's people.

Christiania, Dec. 1.

L. JOHNSON.

NORTH CAROLINA.

ASHEVILLE.—Last night, after the close of our meeting at the hall in this city, the Lord came very near to us with his healing power. Brother E. B. Potts of Kansas, came to spend five months in this his native State, feeling a burden for the work in this field. For ten years he has suffered severely, and it has been impossible for him to do hard work for the last five years. He has had good physicians, but has never found permanent relief. After suffering severely for several days, last night he requested us to do as James gave us instruction for the sick. Brother Johnston Sorrels joined in prayer with us after anointing him with oil. The Holy Spirit came in with power, and we all rejoiced in the Lord. And now as he goes on his way to the eastern part of the State healed, we ask our brethren to remember him in his labor, as he goes forth in the strength of God. Praise the Lord for his goodness and his mercy to the children of men.

Dec. 15.

D. T. SHIREMAN.

MICHIGAN.

CERESCO, BURLINGTON, AND UNION CITY.—We have just closed our missionary institute at the two last named places, which have all been seasons of special refreshing. At some of these meetings the Spirit and power of God came in in the most remarkable manner we have ever witnessed. Those who had been under a cloud have been set free, and troubles among brethren have been adjusted. We have never been conscious of such a wonderful degree of God's Spirit and presence as was felt in these meetings, and some gave expression in such words as, "The Lord is surely here;" "The Lord is good," etc. It was truly a pentecostal shower. Let the good work go on, and dear brethren and sisters, let us get ready, and have our hearts ready to receive the precious showers of divine grace which "await our demand and reception." Enlarge your cups, and get ready. Do not cease your pleadings until you know that Christ is your Saviour, and you are his.

O. F. CAMPBELL.

MINNESOTA.

MINNEAPOLIS.—It has been some time since I sent a report for the REVIEW, but I assure our friends that it has not been because of any lack of interest in the work of the message. I can see fresh evidences of the speedy and glorious triumph of the

message on every side, and am also glad to note a corresponding rise among the people who, for a period of years, have been looking for what we now see. Personally my heart rejoices in the assurance that the Spirit of God is descending, and that it is being appropriated by many. This can result in nothing else than the loud cry of the message, and nothing gives me more cheer than to know that it is here, and that it will increase until the world will be lighted with its glory.

Those who took a stand for the truth here last summer are still firm, and others are becoming interested and yielding to the demands of the truth. I think there is a good prospect still ahead for the work in this city. Many are beginning to feel the importance of doing all they can now, as the opportunity will soon be past for successful labor.

I expect to spend the week of prayer among the churches, and then return to take up work in our canvassers' school.

G. B. TRIPP.

INDIANA.

HARTFORD CITY, FARMERSBURGH, AND MARION.—I have recently visited the above-named churches and some others. Oct. 14-18 a very interesting and important meeting of the Indiana Conference Committee was held at Marion, and as there seemed to be quite an interest awakened in that place, Elder Oberholtzer remained to follow up the work; and as the result, several additions were made to the church. At both Hartford City and Farmersburgh clubs of our periodicals were taken for missionary work. A very interesting and profitable institute has just been held at Indianapolis in the especial interests of the canvass for the *American Sentinel*. It was conducted by brethren W. A. Colcord and R. B. Craig. All the directors and many of the ministers were in attendance. All gained fresh courage for the work.

F. D. STARR.

WHEN I closed my last report, I was at Marion, in the midst of a most interesting meeting. The church at this place is one of our oldest churches, and one would naturally suppose that our people would be quite well-known, and that people generally would have their minds made up in regard to the doctrines of our people. I frequently hear my brethren say, "We can do nothing here in the missionary work," but I find that just around the doors of our churches there are those who know nothing of the truths of the third angel's message, and are hungering for the bread of life. The meeting was begun by a general meeting, which held over Sabbath and Sunday. A number came in from the outside, and as the brethren greatly desired to have some one stay and follow up the interest, I was selected to do it. Brother Roberts, who resides at Jonesborough, four miles distant, and was at home at the time, came over and preached evenings. We continued meetings three weeks, the interest increasing from the first; sometimes all the seating capacity of the church was taken up. I think I never saw the power of God so manifest as in this meeting. Strong men who had up to this time given themselves up to serve the flesh, and to work wickedness with all their power, came forward and with tears in their eyes gave themselves to the Lord; backsliders came with joy to renew their vows to serve the Lord. As the result of the meeting, fifteen were added to the church, among whom were four whole families. Three or four other individuals commenced the observance of the Sabbath; but were not yet ready to unite with the church. Others were almost persuaded, but were not yet ready to take their stand. Some of the above were among the influential people of the city. Three successive Sundays we had baptism, ten in all being baptized. A large concourse of people were present at all of these precious occasions, especially the last two. Our older brethren and sisters were much revived and encouraged, and resolved to take hold of the work with renewed energy, as they saw that there was great danger that unless they came up to the help of the Lord, they would lose their crown.

From Marion I went home to rest a few days. Afterward I visited the new church at Terre Haute. I found them all faithful and full of love for the truth. A tract and missionary society was organized here by brother Young on Sunday, and a club of *Sentinels* taken; also a list of subscribers for the Religious Liberty Library were obtained. I have also visited the company at Dana. At this place the question of building a church was agitated. I was at Indianapolis at the institute held there by brother Colcord, Dec. 1-5. After this I visited the scattered Sabbath-keepers in and around Elnora, Daviess Co. Some of these seem to be growing in grace. The enemy is working here to try to hinder the work, but the Lord is stronger than he.

I am now at Montezuma to spend the beginning of the week of prayer with the brethren here, this being a part of the Dana church, but located seven

miles from the other part of it. In all my labor I find that it is good to trust the Lord. He will work, and none can hinder. To him be all the praise; for it is his goodness that gives success to our efforts.

D. H. OBERHOLTZER.

Dec. 16.

SOUTH DAKOTA.

35

SINCE the general meetings in our State reported by brother N. P. Nelson, all of which I attended excepting the first, I have visited companies of our people at Milltown, Vermillion, Galla, and Drakola. Some of these are new companies, not yet fully organized, and others are isolated families belonging to churches in other places. At each place I enjoyed good freedom in speaking, and found a good interest in the missionary work. Fourteen subscriptions were obtained for our periodicals, including six subscriptions for the *Signs*, three for the *Review*, and five for the *Sentinel*, besides some orders for the General Conference *Bulletin*.

At the last named place, as I had been invited to hold some meetings for the benefit of the outside interest, I spent about two weeks, alternating between two school districts, four or five miles apart. An aged Congregational minister living in the vicinity, who was a student at Oberlin when the first message was presented there, and who has always opposed us whenever we have been here before, continued his efforts at this time, and succeeded by his persistent spirit of debate in largely keeping the people away in one neighborhood; but in the other, the attendance was steady, and the interest considerable, and one estimable lady decided to obey. Others acknowledged the truth of what was presented, and we hope they may also yet embrace it fully. I was obliged to leave them to visit other places during the week of prayer.

Dec. 14.

S. B. WHITNEY.

WYOMING.

36

CHEYENNE.—This is a city of about ten thousand inhabitants, mostly English-speaking people, and is in many respects an excellent missionary field. The people here are as a rule very willing to investigate the truth. The State of Wyoming is a part of the Colorado Conference, and quite an effort has been made by the Conference to open up the work for the State in this city, it being the principal city of the State. A little over a year ago Elder J. D. Pegg came here, and held a series of meetings in a tent. As a result of this effort, several embraced the truth. One brother died shortly after, and his family moved away, leaving only three members remaining. Brother L. E. Mitchell was sent to follow up the interest created, by doing Bible work and visiting. He continued but a short time, when he died with consumption, a disease he had contracted in the East, from which he had hoped he might experience relief in Colorado. Two more embraced the truth under his labors. Sister Laura Cushing was then sent to carry on the work. Under her labors three more took their stand for the truth.

At our camp-meeting in September it was decided that my wife and I should join sister Cushing in the work. We arrived here Oct. 18. About two weeks after this, sister Cushing decided to attend the medical missionary class at Battle Creek, so we are now alone. We are glad to say that the cause is indeed onward here. An excellent interest is being created to hear the truth. We have all the openings for Bible readings that we can fill. We also hold Sunday night meetings, which are well attended. Our place of meeting is getting too small to accommodate those who attend. Last night we organized a church of nine members. Others will unite soon. We can see that the Spirit of the Lord is working as never before, among the people. We praise the Lord that the time has come when the message must go with power.

Dec. 15.

Geo. W. ANGLEBARGER.

TENNESSEE.

SPRINGVILLE.—As the attention of the world is being called to the wicked persecution which is going on in this country, a word from here may be of general interest. I am glad to be able to say that none of the neighbors of our brethren seem to be possessed with a spirit of persecution. On the contrary, they are anxious to avoid being "roped in" to the court to testify against their neighbors.

The following words spoken to me personally, I believe fairly represent the general feeling of that community:—

"I don't go about them on Sunday. I believe they have a right to work on Sunday if they want to. I don't believe as they do, but I don't want to be called into court to testify against them, and so I don't go where I can see them at their work."

Some of our brethren who are subjects of persecution, live at quite a distance from either a public road or any residence. Who, then, can be wroth with this remnant, because they quietly keep the

commandments of God? (See Rev. 12:17.) It seems to be a class of religious zealots living some fifteen miles distant. It would seem as if this is a place like the one mentioned in Rev. 2:13, where Satan dwelleth, and where his "seat is." The spirit by which these persecutions are actuated may be known by the fact that innocent children are called before the grand (?) jury, and questioned as to the manner their mothers spend Sunday; if they work, what kind of work they do, etc.; and the sheriff, in the late arrests, was required to go to the school-house and arrest school-boys.

The general meeting at Springville, Dec. 1-11, was well attended by the church, and also by people from without. The National Religious Liberty Association was represented by brother A. F. Ballenger, whose faithful labors did much to inspire hope and zeal in the hearts of all.

Brethren Harrison and Curtis from Atlanta, and brother Wolf from North Carolina, and our three Conference ministers were in attendance, and assisted in the services.

We were sorry that none were present from the other churches in this part of the State. The instruction given and the Holy Spirit bestowed will be of great importance to those who are going out to carry the truth to others, or to live it out at their homes. A goodly number of this class have enlisted from the Springville church. Wives and mothers of little ones urged their husbands to join the ranks, assuring them that they would cheerfully bear home burdens, and not call them back. The Lord drew very near to his persecuted people, both in our assemblies and in closets which the homes and the sheltering groves afforded. The riches of a Saviour's love were made manifest, and precious experiences were gained.

Brother Wolf remained to give instruction for a week, and then with his corps of workers is going out to carry the precious gospel of liberty in Christ to others. We solicit an interest in behalf of the work and the people of the Tennessee River Conference.

CHAS. L. BOYD.

WISCONSIN.

It has been some time since my last report. The main cause of this remissness is that my labor has been so scattered. I have held meetings at Sparta, La Grange, Oakdale, Valley Junction, and Seymour, where I am now. In all those places the Lord has blessed, and is blessing his people who are willing to make a full surrender of themselves to him, and do as Mary told the servants to do at the marriage feast. "His mother saith unto the servants, Whatsoever he saith unto you, do it." John 2:5. Yes, all who are faithfully doing thus are growing daily in the grace of God, and in the knowledge of his truth, because they study daily and prayerfully the precious word of God.

But I am surprised as I go from place to place, to see how few are really studying the word of God, so as to be able to give a reason of the hope which they claim to have. "And he answered and said unto them, My mother and my brethren are these which hear the word of God and do it." Luke 8:21. "But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John 5:39.

O how few among us are searching the word of God with diligence and much prayer, fixing it in their hearts so that they can talk and pray intelligently, so that the Lord may be glorified in all they do and say! I also find such a wonderful lack among our dear people of a knowledge of what the Spirit of God has said to us, in the testimonies to the church. Only think of it! The Lord has spoken to us from heaven by his Spirit, showing us the dangers that surround us, and the certainty of our being lost if we do not take heed to and obey his counsel thus given to help us into the light. But many have never even read them once, and yet they talk about being saved, and still live in transgression and sin every day. "All who take the word of God as their rule of life are brought into close relationship with one another. The Bible is their bond of union. But their companionship will not be sought or desired by those who do not bow to the sacred word as the one unerring guide. They will be at variance, both in faith and practice." How wonderfully true all this is. (See "Testimony No. 32," p. 145.)

Young men, if you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would educate your children to serve God and do good in the world, make the Bible your text-book. It exposes the wiles of Satan. It is the great elevator of the race, the reprovcr and corrector of moral evils, the detector which enables us to distinguish between the true and the false. Whatever else is taught in the home or at school, the Bible as the great educator, should stand first. If it is given this place, God is honored, and he will work for

you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children. (See "Testimony 32," p. 78.)

How many families among us, dear reader, do you think have and are obeying this counsel of the Holy Spirit? None will stand in the crisis just before us only those who heed and faithfully submit to this counsel of the faithful and true witness. Times that will try men's souls are just before us, and those who are weak in the faith will not stand the test of those days of peril. The great truths of revelation are to be carefully studied; for we shall want an intelligent knowledge of the word of God. By Bible study and daily communion with Jesus, we shall gain clear and well-defined views of individual responsibility and strength to stand in the day of trial and temptation. He whose life is united to Christ by hidden links will be kept by the power of God through faith unto salvation.

More thought should be given to the things of God, and less to temporal matters. The Christian is required to be diligent in searching the Scriptures, to read over and over again the truths of God's word. Willful ignorance on this subject endangers the Christian life and character. It blinds the understanding, and corrupts the noblest powers. It is this that brings confusion into our lives. Our people need to understand the oracles of God; they need to have a systematic knowledge of the principles of revealed truth, which will fit them for what is coming upon the earth, and prevent them from being carried about by every wind of doctrine. "Great changes are soon to take place in the world, and every one will need an experimental knowledge of the things of God."—"Testimony No. 32," p. 29.

May all who need this stop and think, and ask, Am I doing faithfully all that the Holy Spirit is thus urging me to do? remembering all the time that God says, "For as many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:14, 16.

I. SANBORN.

NEW ENGLAND CONFERENCE.

39

SINCE my last report, my time has been fully occupied among the churches. In company with other laborers it has been my privilege to visit almost all the Sabbath-keepers in the Conference, during the last year. I am glad to report that a good degree of faith is manifested on the part of nearly all, and there is a desire with the brethren generally to keep pace with the message as it advances.

A spirit of liberality is manifested toward the support of the work, and everything in connection with the work here indicates that God is leading his people on to victory.

South Lancaster Academy was never in a more prosperous condition. The attendance is the largest it has ever been at this season of the year, and since the other Conferences in the district have taken hold to build up the school, it has been able to pay \$7,000 on its indebtedness.

As a result of the work throughout the Conference, some are coming into the truth who have a burden to give themselves to the work of the Lord. One Baptist minister who attended our annual Conference one day this fall, has since resigned his charge, and begun to observe the Sabbath. Seven have been added to the church in Providence, and several have accepted the faith in New Bedford, also several in Hartford. Two have taken up the cross to follow the Master in Haverhill, and two in Danvers. Three, one of whom is a minister, have accepted the faith in Newport, R. I. In Lynn and Everett five have recently accepted the message, and two have united with the church at Norwichtown. Three have begun the observance of the Sabbath in Clinton, and three in Walker. There is a growing interest to hear the truth in all parts of the Conference. In Worcester there is quite an interest among the French. One Hebrew and one Greek have embraced the faith during the past summer.

The canvassers are having good success selling books, and the fruit of their labor continues to appear. A canvassers' institute is now being held at Springfield, Mass., with nineteen in attendance. The institute is being conducted on the normal training plan, so that the most of them are already engaged in actual canvassing work.

Some of the Bible workers have spent a few days with us, during which time instruction was given in Bible work. The watchword of the institute from the very beginning has been, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." Last Sabbath was a good day with us here. The Lord came very near, and all hearts were refreshed. The Lord is moving upon hearts all over the world. Droppings

of the refreshing, latter rain, for which we have been looking, begin to be seen. The message begins to swell into the loud cry. It is now high time to awake out of sleep, and go out quickly and call the poor, the halt, the lame, and the blind to the marriage supper of the Lamb. R. C. PORTER.

The Sabbath-School.

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

DUTIES OF SABBATH-SCHOOL TEACHERS.— NO. 7.

The Study of the Lesson.

THE study of the lesson includes not only a general understanding of the points it contains, but the simplest and best method of presenting the questions. One would almost think from the methods observed, that they were machine-made, so similar are they, in approaching the lesson. The most uniform and stereotyped question which greets the average class is, "What is our lesson about to-day?" If a teacher would stop for a moment to think, he would see that this one question opens the whole lesson to the recital of the pupil who is to answer.

This method of approaching the lesson is more the result of a bad habit, than any other cause. If one would think beforehand how he would open the recitation, he would most likely avoid the frequent repetition, to say the least, of the expression before quoted. But if one has not systematically thought on the lesson, this comes in as an indication of that fact.

It is said that "a task well begun, is half done." This is especially so in Sabbath-school work, where the beginnings should be made in the quiet of prayerful study. That well performed, the class work will be most pleasant and interesting, not only to the teacher, but also to the dullest scholar in the class. In fact, the lesson should always be studied with reference to making it pleasant and profitable to the dullest member of the class.

While it is always pleasant to teach bright scholars, dull ones need the best teaching. It therefore requires more study and more preparation to teach them than those of a brighter mold. This point has been well stated by a writer in the *Sunday-school Times*, who said:—

"When a teacher seeks to make clear an important elementary truth to the comprehension of a sluggish-minded scholar, he is necessitated, in the first place, to have the distinctions in that truth in unmistakable clearness in his own mind; and then his persistent endeavors to make sure that that truth is transferred from his mind to the mind of his scholar, is a means of mental discipline and of mental development to himself. If he does that work well in a single instance, he is a better teacher for his work everywhere from that time out."

Every lesson contains some things that are not generally noticed by a hurried glance. The dull scholar, who perhaps is considered dull because he has not the necessary helps to an understanding of the lesson, may ask some question in the class which to him is of much importance. If he does not receive a satisfactory answer, he may become more dull, from sheer discouragement. Take, for instance, the lesson from Acts 12, which was before the schools Nov. 5. If some "dull" scholar had then asked for the pedigree of Herod, referred to in that chapter, it would have been a sad lack for any teacher not to be able to give the desired information. And yet some were found trying to teach who could not do it.

Again: if the "dull" scholar of the class should, when coming to the 17th verse, have queried why Peter asked the brethren to go and tell James of his deliverance from prison, when the second verse showed that James had been killed before Peter went to prison, it would indeed have been had if any teacher could not have explained the matter to him. And yet, as in the case of the pedigree of Herod, there were some teachers who had not informed themselves on that point.

It would perhaps be well for many of our Sabbath-school teachers if they could have one or more "dull" scholars in each of their classes. Such might prove a means of grace to the teachers, by stimulating them to prepare to answer all such questions, and thus add to their own intellectual development. Let us each perseveringly seek for that preparation of each lesson we are called to teach, that we may both do good and get good.

J. O. CORLISS.

LESSONS ON THE WORD AND SPIRIT.

LESSON III.—POWER OF GOD'S WORD.

(Sabbath, Jan. 14.)

I. Questions on Ps. 33:6-9.

1. How were the heavens made?
2. In what two ways is the idea expressed?
3. Why is the earth to fear the Lord?
4. How was his great power manifested?

II. Questions on Heb. 11:3.

1. How were the worlds framed?

2. How do we know this?

3. Out of what were the things made which are now seen?

III. Questions on 2 Pet. 3:5-7.

1. How were the heavens of old?
2. Is there any need of ignorance concerning this fact?
3. How are the present heavens and earth kept in store?

IV. Questions on Heb. 1:3.

1. To whom is reference made in this verse?
2. How is his word designated?
3. What is accomplished by this word?

NOTES.

1. It is very important that we should have a correct understanding of the power of God's word in creation, in order to appreciate his power in redemption. The current teaching upon this subject has done much to undermine faith in God's word and its power. He simply spake, and "it was" (Ps. 33:9), he commanded, and "it standeth." Young's translation. The breath of God's mouth is a breath of life. Gen. 2:7; Joh 3:4. It has the same creative power as his word. Compare Joh 37:10 and Ps. 147:15-17. So his word, which is life (John 6:63), is God-breathed. 2 Tim. 3:16, Young's translation. In the record of creation we read (Gen. 1:3, 6, 9, 11, 14, 20, 24) that at each step in the work "God said" let it be so, and "it was so." He made "light to shine out of darkness" (2 Cor. 4:6) by calling for it. Gen. 1:3. The true God is distinguished by this creative power (Ps. 95:4, 5), and the call to worship him is based upon the same reason. Rev. 14:7. That "science falsely so-called" (1 Tim. 6:20) which teaches that only a force and not a person is the creator, and that an indefinite period of time was required to accomplish the work, has struck at the very foundation of true Christianity by weakening the faith in the power of God's word, and destroying the foundation for the Bible Sabbath. (Read "Patriarchs and Prophets," chapter 9.)

2. It is only through faith that we can know anything about the work of creation. We can only know the things which he has revealed (Deut. 29:29) by believing them. Thus our knowledge of these things is the result of our faith, and not our faith the result of our knowledge. The fact of creation, however, is constantly before us, and "the things that are made" bear testimony daily to "his eternal power and Godhead." Rom. 1:20. So God's glory is manifested to us (Ps. 19:1), and we are encouraged to trust him for our need (Phil. 4:19), remembering that the riches of his glory (Eph. 3:16) and the riches of his grace (Eph. 1:7) are the same.

3. Men are willingly ignorant of, or "willfully forget," the power of God's word in creation. There is no excuse for this. The most reasonable thing in the world is to believe just what the Bible says about it, and this is the only source of positive knowledge. Scientists may speculate, but the one who believes God's word knows.

4. Christ was the agent in creation (Col. 1:15, 16; John 1:3), and the same word that created is the power which now preserves. Neh. 9:6. The universe is not left to run itself (Ps. 145:9), but the unwearied worker (John 5:17) still directs it (Isa. 40:26), and cares for all his creatures. Matt. 10:29-31. He controls the elements by his word (Ps. 147:15-18; Jer. 10:13), and they accomplish his purpose. Ps. 148:8. The 29th Psalm mentions some things accomplished by the voice of the Lord.

SUGGESTIVE QUESTIONS.

1. Can you see any special reason why the first chapter of Genesis has been attacked so vigorously during the last fifty years?
2. Has this fact any connection with the Sabbath reform which has arisen during the same period?
3. Who honored the "God of forces?" and what was the result?
4. How will the new heavens and the new earth be created?

SPECIAL NOTE.—It should be remembered that translations or versions are not inspired, and so it is perfectly proper that we should have different translations and a Revised Version. The advantage of marginal readings and several translations is apparent, as it is often impossible to express the full meaning by any one reading. A good illustration is found in John 1:12, where the text and two marginal readings are all required to give the complete idea. But the original manuscripts are never revised. So also we should remember that a record may be inspired and yet may contain statements which are not true. Inspiration records the fact that Satan said to our first parents, "Ye shall not surely die;" but this does not make the statement true. So in many similar instances which will be readily recalled.

THE "SABBATH-SCHOOL WORKER."

THAT excellent journal, the *Sabbath-school Worker*, printed at the office of the *Signs of the Times*, Oakland, Cal., has now attained to a circulation of 4,500 copies. There is no reason why it should not have a circulation of at least 10,000 copies. It has a corps of able contributors, who have made the Sabbath-school a study, and who know from practical experience how to advise in regard to this important branch of the Lord's work. Of the 4,500 subscribers for the *Worker*, 900 are in Michigan. That is to say, one fifth of the whole number of *Workers* printed are taken by the Sabbath-schools of Michigan. Probably not one seventh part of our people in this country live in Michigan, which shows that either more *Workers* are being taken in Michigan than are needed, or else that not enough are taken in other parts of the country. We are sure that the lat-

ter statement is the correct one. So we ask you, my brother, or my sister, do you have the *Worker* in your family, or in your Sabbath-school? If not, get it, and you will not be sorry.

News of the Week.

FOR WEEK ENDING DEC. 31, 1892.

DOMESTIC.

—The city of Duluth, Minn., was visited by a disastrous fire, Dec. 24. Property to the amount of \$250,000 was destroyed.

—The United States government collected over thirty-two thousand dollars under the canal toll's retaliatory proclamation.

—A State Press Association of the colored editors of Georgia has been formed at Augusta, Dec. 27. Twelve papers were represented at the meeting.

—Steamers from Europe the last week in December, report hard storms and freezing weather. Some ships arrived so covered with ice that they looked like icebergs.

—Three barrels of dynamite accidentally exploded at Long Island City, at the mouth of the shaft of the East River Tunnel, Dec. 28. Five persons were killed, and thirty wounded.

—A bill is before the United States House of Representatives to amend the Constitution so as to admit of the election of the President and Vice-President by the direct vote of the people.

—Steps are being taken by the United States government to build a fort for the protection of Chicago. It is also proposed to establish a naval academy, and have a training ship on the lake.

—A blizzard of great severity visited the western States, Dec. 26. The mercury at Chicago was lower than before for eight years. High drifts of snow prevented the regular running of trains in many parts of Kansas.

—The United States military station at Key West, Fla., which was abandoned several years since, on account of yellow fever, is again to be occupied, the Secretary of War having ordered a garrison and a battery of artillery to be stationed there.

—Lieutenant G. L. Carden of the United States navy, who has been quietly investigating the size and strength of the new Canadian revenue cutters being constructed for service on the Great Lakes, says that they can quickly be made into formidable vessels of war. He advises the United States government to build vessels to match them in American waters.

—The annual report of the postmaster-general, just out, declares that the time will soon come when there will be free delivery to the houses of every person in the United States. He proposes to add 1,000 towns each year to the number of the free delivery towns, until every town shall have a free delivery. The roads are to be improved, and the bicycle will be brought into use for the distribution of the mails.

FOREIGN.

—A company is being formed in London to build a cable to Uganda.

—Difficulties have arisen between Chili and Argentina, which may lead to war.

—Thirty-six tons of diamonds have been taken out of the Kimberley mines in South Africa.

—It is said that the bribes distributed from the Panama canal funds amounted to 20,000,000 francs.

—The French government has sent telegraphic orders to General Dodds to raise the blockade on the coast of Dahomey.

—A cable has been constructed between Brazil and the coast of Africa, which gives the former country connection with the European system.

—The developments of the Panama scandal are watched with anxiety in Berlin, as it is believed they will tend to weaken the alliance between France and Russia.

—A conference of Hungarian bishops at Buda-Pesth passed resolutions on Thursday, protesting against the intention of the new Liberal Cabinet to introduce civil marriages.

—M. Millevoye made an attempt to wreck the new ministry in France, Dec. 23, by calling for a vote of "no confidence." The motion was rejected by a vote of 353 to 91.

—A battle between 300 Mexican troops and 250 revolutionists near Las Animas, Mex., Dec. 26, resulted in the defeat of the former, with a loss of thirteen killed and many wounded.

—A dynamite explosion took place during the night of Dec. 25, in front of the detective station at Dublin, Ireland. A detective stationed there was instantly

It is generally believed that personal spite was the cause of the explosion.

The steamer "Noordland," from Sandy Hook to Queenstown, broke her main shaft when 400 miles from Queenstown, tearing a hole in her stern, and but for the heroic efforts of the officers and crew, she would have gone down.

RELIGIOUS.

The Catholic Mirror accuses Colonel Elliot F. Shepard of writing editorials for his paper, the Mail and Express, while in a "tipsy condition."

In a number of Catholic churches in London, the practice of congregational singing is being gradually introduced in the Sunday evening services.

The Catholics of Mexico will build a great cathedral on the bank of the Gragaloa River, on the very spot where the first mass was celebrated in America.

The pope will shortly issue a circular letter denouncing Freemasonry, and declaring that the Freemasons are pursuing the Satanic aim of replacing Christianity by naturalism.

The University of St. Andrew's, the oldest in Scotland, and the most distinctively Protestant of all the British seats of learning, has chosen without opposition as its rector a Catholic in the person of the Marquis of Dufferin.

The corner-stone of the new Protestant Episcopal Cathedral, to be known as the "Cathedral of St. John the Evangelist," was laid at Morningside Park, New York City, Dec. 28, by Bishop Potter. The estimated cost is from \$1,000,000 to \$10,000,000.

A church for colored Catholics, costing \$78,000, was dedicated at Minneapolis, Minn., Dec. 18, by Archbishop Ireland. The archbishop in his discourse spoke very strongly against the social ostracism from which the colored people suffer, declaring that it was unchristian and un-American.

Alexander R. Webb, late United States consul at Manila, has embraced the faith of Islam, and is now in India raising money to send Mohammedan missionaries to this country. He intends to procure a new translation of the Koran, and establish Islamite papers and lecture courses in American cities.

Dec. 20, Mr. Durborow of Illinois introduced in the House of Representatives a joint resolution repealing the religious legislation pertaining to the World's Fair. The resolution proposes to leave the matter of Sunday observance to the commissioners. A preamble to the resolution says that the Constitution specifically states that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

A religious fanatic named Carter, of Coloma, Berrien Co., Mich., who has for some time been the acknowledged head of a little company of seceders from the Free Methodists, Dec. 24, attempted to sacrifice his infant child. He was prevented from doing so by the most desperate efforts of the mother. Since then the people in the vicinity have given him a coat of tar and feathers, accompanied by a warning to mend his ways or leave the country.

DEATH OF ELDER DICKENSON.

The cause of truth in Oregon has lost a valuable and faithful laborer in the death of Elder Obed Dickenson, who died very suddenly at Salem, Oregon, Nov. 27, 1892. Brother D. was born in Amherst, Mass. In 1842 he commenced a course of study for the ministry. He entered Marietta College in 1845, and graduated in 1849. In the autumn of the latter year he became a member of the Theological Seminary at Andover, Mass., receiving his diploma in August, 1852. In 1852 he and his wife sailed via Cape Horn for Portland, Oregon, as home missionaries. Soon after he came to Salem, and became pastor of the Congregational church there. He was for many years a trustee of Willamette University and of the Pacific University at Forest Grove. He also did years of faithful service as a director of the Salem public schools. Brother D. continued to act as pastor until 1867. In 1877 he became a member of the Seventh-day Adventist church at that place. He was a man who had the courage of his convictions, and always stood in the front rank of reform. The following extract from a sketch of his life in the Daily Statesman, well describes the regard felt for him in the city where he had so long resided:—

"In his early pastorate of the Congregational church, when slavery was everywhere entrenched in power, and an abolitionist was an object of contumely and contempt, he was unsparing in his denunciation of the evil, so much so as at that time to interfere in a measure with his success as a pastor. In later years his convictions led him to sever his relations with the

church, which he had practically founded, and to associate himself with the Seventh-day Adventists. Considering his previous relationships, such a step required no ordinary decision of character. Ever since, he has been active and generous in purse and effort in pushing the interests of the church with which he had thus allied himself, and nowhere has there been a warmer feeling of personal friendship, or a more profound admiration of him as a man of sincere and earnest conviction, than among his early parishioners of the Congregational church. He was a man who commanded the most implicit faith, simply because he deserved it. When he expressed an opinion, it was accepted as the earnest conviction of an honest man. It was not tempered with alloy of either policy or self-interest.

"In all of the affairs of an active business life, he practiced the principles which he preached from the pulpit. In reference to no phase of his life can it be truly said that he did not measure fully up to the Christian ideal of a man. His death marks the quiet ending of a life full of good works. More than a generation has passed since he made his first appearance in this then struggling village, and gathered about him the handful of members which has since developed into a strong and prosperous church. During all of that forty years, his life has been an open book, and the influences which he then set in motion, in what were then the confines of civilization, have leavened more than one community in this great Northwest, and will be felt for many years to come. In his death this community, his church, and the State have sustained the loss of a man whose place cannot be easily filled, and one whose example is at once a lesson and an inspiration."

The funeral services were conducted by the writer, in the First Congregational church of Salem. The house was well filled with attentive and sympathizing friends. The remarks and words of consolation were based upon 2 Tim. 4: 7, 8, as being very appropriate for the occasion, and also applicable to the life of the deceased. T. H. STARBUCK.

Obituary Notices.

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

DICKENSON.—At Salem, Oregon, Nov. 27, 1892, Elder Obed Dickenson, aged seventy-four years. T. H. STARBUCK.

INGERSON.—At St. Johnsbury, Vt., Oct. 17, 1892, sister Jennie L. Ingerson, aged sixty-five years. A. G. CRAIG.

COX.—At Silver Creek, Nebr., of typhoid fever, Nov. 19, 1892, sister N. E. Cox, wife of O. J. Cox. OSCAR J. COX.

POTTER.—At Passaic Bridge, N. J., of paralysis, Dec. 9, 1892, sister Lucyett Potter, in her seventy-sixth year. J. P. VAN EVERA, M. D.

PACKINGHAM.—In Battle Creek, Mich., Nov. 9, 1892, of consumption, Susan Packingham, aged 23 years, 5 months, and 9 days. U. S.

HIBBARD.—At Wakelee, Mich., Nov. 5, 1892, from the effects of la grippe, sister Betsey M. Hibbard, aged 74 years, 8 months, and 18 days. WM. C. GAGE.

CHAPMAN.—In Battle Creek, Mich., Nov. 24, 1892, of apoplexy, L. C. Chapman, in the forty-sixth year of his age. Funeral at the Tabernacle, Nov. 27. U. S.

LEVINE.—At Dassel, Minn., Nov. 29, 1892, from the effects of a burn, Maud Elnora, only child of brother and sister Levine, aged 1 year, 9 months, and 8 days. WM. BRICKEY.

FISH.—At Mannsville, Jefferson Co., N. Y., Nov. 29, 1892, Arvilla M. Fish, aged 68 years, 3 months, and 22 days. Funeral discourse by the writer, from Ps. 115: 16. S. H. LANE.

TOWNER.—At Middleton, Gratiot Co., Mich., of complication of diseases, sister D. G. Towner, aged 72 years, 4 months, and 3 days. Sermon by the writer, from 2 Tim. 1: 12. L. A. KELLOGG.

McCULLOCH.—At Bells, Grayson Co., Tex., Nov. 20, 1892, Miss Ellen McCulloch, aged 44 years, 3 months, and 10 days. Words of comfort by Elder Emerson (Methodist), from Psalm 23. LIDE MOORE.

DUCATE.—At Denver, Colo., Nov. 29, 1892, David Lorenzo Ducate, aged 8 years, 11 months, and 11 days, grandson of brother and sister Babcock of this city. Funeral services conducted by the writer. J. R. PALMER.

BUSINESS NOTICES.

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

WANTED.—A situation as miller. Have had large experience in first-class mills in Minneapolis, Minn., also in Iowa and Kansas. None but Seventh-day Adventists need answer. F. H. Eversmeier, Barnes, Kans.

WANTED.—A practical and reliable gardner who understands the management of hot-beds, raising plants, and forcing vegetables; a man handy with tools. Also, a reliable girl for house work. Address at once, C. W. Pottenger, Kankakee, Ill., stating experience and wages wanted.

WANTED.—A first-class horse-shoer. Steady employment for the right man. Correspondence solicited. Address Henry W. Hens, Battle Creek, Mich.

FOR SALE.—A tract of land of sixty-five acres, thirty-five or forty acres being cleared, balance good timber. Part of it is fenced. A good well is on it, an old house, and a few peach-trees. Price of land, \$350. It is 3 1/4 miles from our church and church school. Twenty acres were plowed last fall. For further particulars, address J. H. Dortch, Springville, Tenn.

LABOR BUREAU.

WANTED.—A position as clerk, book-keeper, scaler, or at any mental or light manual labor requiring skill and experience. Some out-door exercise, a part of the time, preferred. Address John P. Smith, Box 158, North Branch, Mich.

PAPERS WANTED.

PLEASE send clean copies of Signs and REVIEW post-paid to Mrs. E. J. Hutchinson, 555 7th St., Parkersburgh, W. Va.

THOMAS J. DAVIS, Dundee, Tex., would be glad of clean copies of Seventh-day Adventist papers. Send clean and post-paid.

CLEAN copies of REVIEW, Signs, or Sentinel for use in missionary racks, would be gladly received, if sent post-paid to O. W. Bent, 1902 E St., Lincoln, Nebr.

THOSE having clean copies of the Home Missionary Extra, containing the readings for the week of prayer, can find a place where they can be disposed of to advantage if they will send them to W. H. Gilmore, Mt. Vernon, Ohio.

DISCONTINUE PAPERS.

S. L. DAVIS, of Seward, O. T., has enough papers for the present.

No more papers are needed by Sarah L. Potts, Montezano, Wash.

CHANGE OF ADDRESS.

THE address of Mrs. A. E. Taylor until further notice is 123 St. George St., Montreal, Quebec.

THE address of G. B. Turner is wanted by Mrs. B. Wilcox 1102 Oak Grove St., Fort Worth, Tex.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table with columns for EAST, WEST, STATIONS, and various train services (Day Express, Night Express, etc.) with corresponding times.

*Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.18 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, and GOING EAST, showing train schedules and times.

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.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 3, 1893.

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Twenty-four subscribers for the German paper from Argentine, South America! Such was the inspiring evidence furnished by a recent mail, of the progress of the truth in distant lands.

Walla Walla College (College Place, Wash.) already has an attendance of over one hundred and twenty, with a prospect of soon reaching one hundred and fifty, thus surpassing all our other schools at so early a stage of its experience.

The readers of the *Instructor* will be delighted, this week, with a holiday number. It is a double number, with a finely illustrated, enameled cover. It is "a thing of beauty;" and while its appearance will please the eye, its contents will entertain and instruct the mind. As a specimen of the typographic and engraver's art, it is seldom equaled. Let all the friends of the *Instructor* use it to interest others in this worthy paper.

According to the Census Office Bulletin, giving statistics of the railway mileage of the world in 1890, it appears that out of a total in the whole world of 370,281 miles, the United States has no less than 163,597 miles, or 44.18 per cent of the whole. According to the figures presented, the railway mileage of the United States exceeds by 3,493 miles the entire mileage of the Old World, including Europe, Asia, and Africa.

The latest number of the *Missionary Echo*, of Oakland, Cal., brings the information that the missionary ship, "Pitcairn," will sail on her second voyage, Jan. 10, 1893. All who are in sympathy with the grand mission on which she again goes forth, will lift their fervent prayers to Him who holds the waters in the hollow of his hands, to guide, guard, and protect the ship and her devoted and noble company of crew and workers, in their future service, as he has thus far in the past.

Brother Olsen has spoken in another column, of the week of prayer in Battle Creek. Many can bear happy testimony to the truthfulness of all that he says. The amount of the yearly offering, at the close of the week, footing up at this writing, to \$4,674.20, with a prospect of reaching five thousand dollars when all is in, and being already more than double that of last year, is a very encouraging feature, and a good index of the nature of the work that has been done. We hope for a

continuance of the manifestations of God's grace from this time forward.

We are happy to learn from the daily papers of Bath, Eng., copies of which our brethren have kindly sent us, that Elders J. S. Washburn and E. J. Waggoner are having a good hearing in that city, as they draw from the word of God and set before the people the special truths for this time. And another great help in their work, is, that the papers give full synopses of their discourses, occupying, usually, something like a full column of those large sheets. The readers will thereby get a knowledge of the Scriptural evidences on the great themes of the Sabbath, the second coming of Christ, and kindred subjects. So let the truth go forth as a lamp that burneth.

That there is something radically wrong in the dealing with criminals in this country, must be evident to any one. The prophet speaks of a time when "justice standeth afar off." While petty offenses may be dealt with in a manner sufficiently prompt and severe, it is an undisputed fact that the larger proportion of the more notorious criminals escape punishment. The yearly number of murders in the United States, has reached the appalling number of nearly six thousand; and not one in fifty is ever executed. Under the "sympathetic" method of dealing with criminals, the execution of a murderer excites far more attention than the murder itself.

"THE TWO REPUBLICS."

MRS. F. A. REYNOLDS, in "The New Peterson Magazine," for December, 1892, pays the following well-deserved tribute to the new book, "The Two Republics," by Elder A. T. Jones:—

"Presuming there are among our readers, students of affairs—of current events—we take pleasure in mentioning 'The Two Republics,' a large volume of nearly seven hundred pages, which, in a logical train of thought and connected history, traces a close resemblance between Rome of old and America of to-day. The facts of history are verified, the reasoning is clear and logical, the style is forceful and brilliant, the thoughts are in themselves startling and lead to close investigation. Every reader feels he must study 'to see if these things are so.' Questions of present importance are exhaustively discussed and in a manner easily understood. The author, A. T. Jones, is a noted lecturer on subjects connected with civil and religious liberty, and is editor of that spicy little sheet, the *American Sentinel*, of New York. The book can be had at 43 Bond St., New York City, at *Sentinel* office."

THE NEXT GENERAL CONFERENCE.

The thirtieth session of the General Conference of Seventh-day Adventists will be held from February 17 to March 6, 1893, in the Tabernacle at Battle Creek, Mich., commencing Friday, Feb. 17, at 10 o'clock A. M., for the election of officers and the transaction of such other business as may come before the Conference.

O. A. OLSEN, *Pres. Gen. Cont.*

THE "AMERICAN SENTINEL" OF JAN. 5.

The *Sentinel* of Jan. 5 will be one of special importance. It will contain a number of articles that are designed especially to help and interest the many new subscribers who are being received just now, and it will also be very valuable to the old subscriber. The make-up of the paper also makes it very valuable as a missionary number, to circulate extensively among our friends and neighbors. We trust that many extra copies of it will be used.

In lots of one hundred or more to one address, the price will be one cent each. Send all your orders to your State tract society, or direct to the *Sentinel* office, 43 Bond St., New York City.

A. O. TAIT.

IMPORTANT!

Attendance at the General Conference and the Institute Preceding.

We have before given notice requesting that all who contemplate attending the above meetings should write to W. A. Colcord, Battle Creek, Mich., previous to their coming, giving us their names, the time they expect to come, and the length of time they intend to remain. Some may think that

this is not necessary. To all such we would say that unless you have yourself made some definite special arrangement for your entertainment, committee cannot consistently be held responsible for the entertainment of those who may feel free to drop in upon them without previous notification. The large attendance expected makes it necessary for the committee on entertainment to make an announcement, and we hope that all will heed. Arrangements will be made for all who give notice of their coming in time, so that they can be located on their arrival, without any unnecessary delay.

O. A. OLSEN, *Pres. Gen. Cont.*

THE GENERAL CONFERENCE "BULLETIN"

We wish again to call the attention of our brethren and sisters to the next General Conference *Bulletin*. We have received quite a number of orders for it, but not nearly as many as we had hoped would be sent us by this time. At the last Conference many of our friends waited till just the time announced for the *Bulletin* to be started, and then sent us their orders all at once. This did not give us opportunity to prepare the lists, and get the papers out as promptly as we would have liked. And besides, a large number did not order till after the Conference had commenced, and then wanted the back numbers from the first. And although we printed a large number of extra copies at first, the supply was soon exhausted, and we were unable to fill all these orders.

We have given such full notices this time in regard to the *Bulletin*, and so long before the time for the Conference to begin, that we will expect those who want the paper to have their orders in some days before the meetings begin. Hence we will not print very many extra copies this year, and those who want to be sure to get the papers from the first, will need to send in their orders early, at least by Jan. 20. But the sooner you can get your orders to us, the better it will be for those of us who have the work to do at this end of the line.

Let the librarians of all local societies look after this matter among the members in their localities, and isolated Sabbath-keepers see to it that their orders for the *Bulletin* are in on time. Orders may be sent direct to the undersigned, at Battle Creek, Mich., or to your State tract society. However, only orders accompanied by the cash should be sent us by individuals or local societies. We keep no accounts, except with the State societies. The price of the *Bulletin* is 50 cents for the whole time of the institute and General Conference.

A. O. TAIT.

CHANGE OF THE SABBATH.

BY GEO. I. BUTLER.

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

Its chapter headings embrace the following: The Sabbath Living Issue, Origin of the Sabbath, The Sabbath Previous to the Giving of the Law, The Sabbath at Sinai, From the Giving of the Law to the Resurrection of Christ, From the Resurrection of Christ to the Ascension of Christ, Apostolic Times, Sunday Sacredness, The Two Rest Days in Secular History, The Day Observed in the First Centuries of the Christian Era, Steps by Which Sunday Gained Prominence, A Law for Resting on Sunday, Sunday Down to the Reformation, The Reformers and the Sabbath Question, What Catholic Authorities Say About the Change, Testimony of Protestants, etc. 218 pp. Price 20 cents.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

SOCIAL PURITY.

BY J. H. KELLOGG, M. D.

Just from the press, a new and attractive edition of the 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.

Nothing more chaste, concise, and effective in the line of social purity literature has ever been written. The special attention of all social purity organizations throughout the country, is called to this work. Between one and two hundred thousand copies are already sold. Order largely and scatter widely, if you would preach to the people the gospel of clean living. 8 pages; single copy, 25 cents. Write for special terms per 100 on large orders.

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