

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

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

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LOOKING AT JESUS.

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

Looking away in my moments of gloom,
 Looking away, far away o'er the tomb,
 Looking beyond all that gives me pain,
 Looking with faith, and looking again;
 Looking at Jesus.

Looking away from my sins, dark as night,
 Looking away to the Source of all light,
 Looking beyond temptation and woe,
 Looking at One whom I love and know;
 Looking at Jesus.

Outlook sublime, o'er the long, weary years,
 Far-reaching glimpses that quiet my fears,
 Glimmers of glory my drooping eyes see,
 Visions of beauty are given to me;
 Looking at Jesus.

Our Contributors.

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

"LET BOTH GROW TOGETHER."

BY MRS. E. G. WHITE.

(Concluded.)

Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how thou sayest to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We have great need to search the Scriptures and we may be representatives of Christ, and our part as laborers together with God to build up the church in the most holy faith. There is not enough careful, prayerful, painstaking investigation in accepting members into the church. We cannot follow the example of the world, or yield to their criticisms to sway us from the path of duty. They will blame us if we refuse to admit certain persons into church fellowship, and on the other hand, they condemn the church for its unworthy members. They will say, The church is no better than the world; for its members deceive and cheat and bear false witness; so the world's say so in this matter of church membership, we shall be admitted into church fellowship, and shall have no weight with us. There is one thing that we have no right to do, and that is to go to another man's heart or impugn his motives. When a person presents himself as a candidate for church membership, we are to examine the character of his life, and leave the responsibility of his motive with himself. But great care should be exercised in accepting members into the church; for Satan has his specious devices by which he purposes to crowd false brethren

into the church, through whom he can work more successfully to weaken the cause of God.

It should be the earnest desire of every heart to keep the church pure, and individually we are to keep our hearts in the love of God, and practice the truth daily, that this may be accomplished. The question is asked in regard to the tares, "Wilt 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." We are not required to criticise, to condemn, or root out all that we suppose to be tares, lest we root out also the wheat. The church will not be free from those whose influence is out of harmony with that which should characterize the servants of Christ. The children of God will be stirred in spirit by the doings of these unworthy members, and they will desire to do something to cleanse the church, that its members may be a light to shine in the world; but even under these circumstances, let them be careful to heed the words of the great Teacher: "Nay; lest while ye gather up the tares, ye root up also the wheat with them." There is such a thing as zeal not according to knowledge; and could all the circumstances be opened which surround these souls, the zealous church-members might have their ideas modified, and be led to pursue an entirely different course. They would see that a work devolved upon them to seek and save instead of to destroy, to manifest longsuffering, gentleness, patience, and love, to those whose character and life are below the standard. To cut them off from the church would, perhaps, extinguish their last hope. And who can determine how God looks upon these manifestly erring ones? In many cases it is evident that those who are most zealous to see the church without blemish, have serious defects of character which they do not discern. Because of their own mistakes and failings, unconsciously to themselves, they may be doing greater harm than the one they judge unworthy to remain in fellowship with the church.

Many a church trial is the result of personal likes and dislikes. Evil surmisings have led to evil speaking and accusing. Because of some mistake in business dealing, men have become suspicious of their brethren. Instead of going to their brethren privately, and speaking plainly to them of their errors, thus manifesting true love, and removing the cloud of difficulty, they have brought about a church trial, and would have the questions which vex them settled by the church by digging up the supposed tares. Many have been severed from the church because of these personal spites, and have been thrown upon the enemy's battle-ground, where they have become discouraged, and through manifold temptations, have fallen into the very sins of which they were accused.

Let the words of Christ be carefully studied, "Let both grow together till the harvest." Let there be no triumphing over a brother that has stumbled, but rather let there be a following of the Scripture injunction: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

The scribes and Pharisees brought to him a woman whom they accused as guilty of breaking the seventh commandment. They said to him, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." Curiosity led them to draw near, and read what was written on the ground. There they saw their own sins plainly stated,—sins of a far more aggravated character than that into which she had been betrayed; for her accusers had induced her to sin, that they might lay a snare for Christ. And they which heard the words of Christ, "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last."

Those who are most guilty of wrong, are the first to see wrong; therefore let every church-member see to it that his own heart is pure before God, that his name is not only written on the church books, but registered in the Lamb's book of life. Then he will not be a judge of his brethren, he will not be a despiser of those whom he considers defective. He will remember the words of the apostle, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. . . . And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

The spirit that instigates accusation and condemnation in the church which results in uprooting those that are looked upon as evil-doers, has manifested itself in seeking to correct wrongs through the civil power. This is Satan's own method for bringing the world under his dominion; but the Lord Jesus Christ has given us no such example for thus dealing with the erring. God has been misrepresented through the church by this very way of dealing with heretics; he has been represented as the one who empowered the church to do these wicked things.

Those who have differed from the established doctrines have been imprisoned, put to torture and to death, because the dignitaries of the church could not endure those who dissented from ideas which these leaders deemed to be true. Satan himself is the sower of tares; but even though he is the sower of them, they are not to be rooted up, lest by chance the wheat be rooted up with them. Let both grow together until the harvest; and the harvest is the end of probationary time. Fiendish zeal has been manifested in excluding dissenters from the fellowship of the church, and passing upon them the sentence of excommunication by which the Roman Church asserted its power of excluding them from all possibility of entering heaven.

How does heaven look upon such things?

With what amazement do angels hear men judging and condemning their brethren, causing them most cruel suffering of body and mind, and claiming that they do it under the sanction of God? Instead of being under the leadership of Christ, they are following the leadership of Satan. Paul at one time pursued this course, actually believing that he was doing God service; but Jesus spoke to him, and told him that in persecuting his saints he was persecuting him. All persecution, all force employed to compel conscience, is after Satan's own order; and those who carry out these designs are his agents to execute his hellish purpose. In following Satan's cruel proposals, in becoming his agents, men become the enemies of God and his church, and will be judged in that great day by that man whom God hath ordained; for he hath committed all judgment into the hands of his Son.

The time is at hand when the judgment will sit, and the books will be opened, and every one will be judged according to the deeds that have been done in the body. What an hour that will be! What human depravity will come to light even among those who claim to be Christians, but whose practical life has testified that they had not a saving knowledge of Christ! To-day many of these are members of the church, and are fellowshipped as Christians; but they are self-deceived, as was the young man who came to Christ asking what he should do to inherit eternal life. Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up, what lack I yet?" Jesus looked upon the young man, and loved him, knowing that he was sincere, and had no knowledge of his own defects. This young man had preserved an unblemished outward character; for he had not been tried by circumstances to bring out the selfishness of his heart. And he verily thought his life perfect, as he asked, "What lack I yet?" Then Jesus touched the plague spot of his heart, saying, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

The words of Jesus tried his heart; for he had an idol there,—the world was his god. He professed to have kept the commandments, but he revealed the fact that he did not love God supremely, or his neighbor as himself. This want meant the want of everything that would qualify him to enter the kingdom of heaven. Love of self and worldly gain controlled his modes of thought and modes of life. And he was registered in the books of heaven as wanting, although Christ saw in him lovable traits of character. But genuine Christlikeness cannot be manifested in the character until Christ is received by faith, and formed within, the hope of glory. Jesus looked upon the young man, and longed after his soul, desiring that every intrusted talent might be recognized as the gift of God, might be sanctified to his use, and employed to his glory. Jesus desired to see the young man seeking first the kingdom of God and his righteousness, that he might be a light to the world, imparting to others the knowledge of Christ, by precept and example.

The young man wanted eternal life; but he could not accept the conditions upon which Christ offered it to him, and he turned away from Christ with a sorrowful heart. And yet Christ was not asking of him a sacrifice which he had not made himself, for he had left his glory, his riches, his honor, and for our sake had become poor, and of no reputation, that he might win for us eternal riches and immortal glory. He enlightened this young man in regard to his

own heart, showing him that he could not hoard up his treasures for personal gratification, and yet possess a Christian character. Christ says, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But the young man was not ready to follow the Prince of life, to become poor that he might make others rich.

The love of the world disqualifies a man for the service of God. Those who would be servants of God must give their best energies to the work, planning ways and means by which the cause of truth may be made successful. If a man's best thought is concentrated in devising ways and means to gather in earthly treasure, his heart is with his treasure, and he minds earthly things. Those who consecrate themselves to God, and constantly seek wisdom from on high, know that they cannot engage in business where their whole energies are devoted to the world, and still be the servants of God; for everything they do must be to his glory. Spiritual advancement in no wise disqualifies men for engaging in worldly business; for where Christ is formed within, the hope of glory, they can do their business as in the sight of the Lord and for his honor.

But the servants of Christ cannot bind themselves up with the world; they cannot belong to secret societies, without binding themselves in with the tares. He who has placed himself under the banner of Christ, has pledged himself to follow no pursuit, to engage in no enterprise, that shall interfere with his service to the Lord of heaven. Christ is to be his all, and in all.

Christ requires personal faithfulness of his servants, and we are to show that we have no fellowship with the secret, hidden things of darkness. The wheat is not to sow itself among the tares; for although we may not practice the works of some of the members of the secret orders, in joining them we are registered in heaven as partakers of their evil deeds, responsible for their works of evil, and bound up in bundles with them as tares. Thank God, it is not too late for Christians to sever themselves from all unholy connections, and come fully unto the side of Christ. But while the church is to separate itself from evil-doers, to come out from among them, and be separate, and touch not the unclean, the Lord would not have his people judge and condemn others. The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of the harvest, "shall ye return, and discern between him that serveth God, and him that serveth him not;" for then every soul will be revealed in his true character. The tares will be bound into bundles to be burned, the wheat gathered into the heavenly garner.

FAITH AND THE COMMANDMENTS.

BY WM. BRICKLEY.
(Kimball, Minn.)

WE have lately read that it is a dangerous thing to say that we ought to keep the commandments of God in addition to our faith. Faith is certainly a great element in the Christian religion, and I would not, knowingly, detract one iota from the power of faith to save. Yes, faith is a great element, but there is one thing that is greater. "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. 13:3. Then charity, or love, is the greatest element in Christianity, and "love is the fulfilling of the law." Rom. 13:10. Indeed, faith without works is dead, being alone, and cannot save us. James 2:14-26. The devils also believe and tremble. But he that believes in God must be careful to maintain good works. Titus 3:8. Peter says that besides being partakers of the divine nature, we must with all diligence add to our faith all the Christian graces. 2 Pet. 1:4-8. And I know of nothing that contains more virtue or knowledge or godliness or charity, than the commandments of God; so when we begin to add to our faith, it is safe to

say, add obedience to the commandments of God for in keeping of them there is great reward. Ps. 19:11. And Christ said to the young man, "If thou wilt enter into life, keep the commandments." Matt. 19:17.

We read in the same connection that he who has faith keeps the law of God; but we know that thousands of the most devoted Christians who have yielded up their lives in defense of their faith, did not keep the fourth commandment. Then how can this statement be true? It is no doubt a truth, and I thank God for it, that true faith leads men to keep the law of God. But in the case of the martyrs, they were simply deficient in knowledge. The times of this ignorance God winked at, but now commandeth all men everywhere to repent. Now then we see plainly that we may have all faith, and yet lack of knowledge fail to keep God's law. If so, when instructed, and our error pointed out to us, it is safe to add to our faith whatever virtue, knowledge, temperance, patience, goodness, brotherly kindness, or charity, we lack. If it is a knowledge of the fourth commandment, or of temperance, patience, or love to our brethren, we lacked, we will be benefited, Christ will be honored, God will be pleased, and the church will be edified if we use all diligence to add to our faith.

"WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?"

BY C. H. EDWARDS.
(South Lancaster, Mass.)

THIS question comes with a great deal of force to every believer in the word of God, as he sees the general trend of the "popular" teaching of the day.

On every hand one is confronted by those who profess to believe the Bible, with these words: "Do you really mean to say that you believe all the Scriptures are inspired?" Upon being assured that you do, they say, "And the story about Jonah being swallowed by the whale is true?" If you affirm still that you do, they wince with blank astonishment in their faces, declaring that "Rev. Mr. G says it cannot possibly be true, for the throat of a whale is not large enough to admit the body of a man." And that has been exploded, they fly from one thing to another, till at last, in wonderment, you say, "Please tell me what part you really do believe."

The following part of a sermon delivered in New Bedford, Mass., by a leading New England preacher, will give a taste of the "Scientific Theological Hash" that is served up to many congregations of to-day as "spiritual food."

"I propose first, specially to consider the claims most commonly made for that traditional use of Sunday which has become most in vogue in this country. At the head of these claims is alleged, stands the divine example; for the book of Genesis says that 'God blessed the seventh day, and sanctified it because that in it he had rested from all his work.' To claim it ought to be sufficient to reply that science knows of no period of rest in the mighty forces which have produced this universe. Scientific criticism has left to this Hebrew story of creation only the value which it has as a fine religious legend. As a legend it shows that primitive man conceived God in his own image, and supposed him to need rest like man. But geology has revealed to us a more sublime representation of God than that. And if theology expects to keep in this coming ages of the world the specific sanctity of Sunday or any one day of the week, it must bring some better argument than that God made the world in six days, and rested on the seventh.

"But, secondly, it is claimed that there is a direct divine command for the special observance of that day—that among the ten commandments given by Jehovah to Moses it is plainly said, 'Remember the Sabbath day to keep it holy,' and that then this same commandment goes on to show how the day is to be kept holy—by cessation of all ordinary labor. Here, it is said, is something historical, something that can be pushed back into the dim land of legend, myth, and tradition,—here is a positive command. Yes, here, it is probably we do find something historical, though it would not be safe to say that the historical is entirely free from the traditional and legendary. It is at least certain that the reason given in the commandment for keeping the Sabbath is the legendary legend to which I have just alluded, that Jehovah finished the work of creation in six days, and rested on the seventh. We can not take the ground, therefore, that this command came so immediately and incorruptly from God, as is claimed; we can not claim that it came by pure revelation, but must be satisfied to say that it was the human view of the divine will, proclaimed by some of the Hebrew prophets or statesmen—let it be Moses or some other. That such a command, however, was at

time given to the Hebrews, that it was believed by them as a divine command, is certainly to be admitted as a historical fact."

As we read the above, we were led to exclaim, Can the blind lead the blind? Shall they not both fall into the ditch?

TREASURE IN HEAVEN.

BY S. RITCHIE.
(Battle Creek, Mich.)

As the time of their captivity draws near its close, will not the people of God want to put everything in readiness for the moving into a better land? Preparation cannot be all done at the last moment, so we are given indications and signs of the day coming. Rays of light shoot up here and there while the shadows lie all the blacker in contrast.

There are goods to be transferred to the other shore. Those whose talents have been given in these, are busy transferring them into the wealth of heaven. What a precious privilege this is to take our houses and lands and all we possess along with us. If we have money, we may put it on interest for eternity.

The happiest and most contented man it has been my lot to meet is one who has already transferred his home and lands into an interest in Abraham's inheritance, and is now doing day work, and waiting for the promise to come. His eyes are on the place where his treasure is, and his heart is there also. I noticed him free from the cares and anxieties that affect many others because they have no faith fully to trust their affairs into the hands of the Lord. What a shower of means would flow into the Lord's cause if his people would once get the joy of believing in him, in their hearts. This cold, formal way of giving is a vexation both to the giver and to the Lord. Love and faith are one, and both are joy and cheerfulness; and if we give without faith and cheerfulness, it is a sin; for, "Whatsoever is not of faith is sin."

Away with this giving because we feel compelled to do so. Jesus accepts none of it. If it gives us no pleasure to give up the things of this world, that we may have more means to spread the light, then our religion is a poor sort. We should pray to Jesus to give us better. The day is past when people will be coaxed and implored to give their means to the Lord. The day is come when some will feel it the highest privilege to do so; and instead of making it a study how little will suffice, they will bend every energy and ingenuity of the mind to ascertain how much they may give. Like faithful stewards, they will see that the time for sending the Master's goods back to him has come, and they will delight to do his will; for his law is written in their hearts. Only such as delight to do his will can be saved; for there is no coercion in the kingdom of Christ. Each one does as he wishes to do, but he has no desire to do anything except truth and right.

O that our faith could look over these last hours of darkness, and see the glory so near at hand. When all seems dark and hopeless, then is the time to show faith and take larger stock than ever in the kingdom of heaven. Why?—Because this darkness is a sure evidence that the end is just at hand, and by stepping out at such a time, we may have the privilege of exercising pure faith in the Lord's word alone, without any evidence of sight. This is what will please the Lord and bring us wonderful victory. Our hope is in his word, and that is just the same in darkness as in light.

Does any one really believe that his Lord made heaven and earth, and is soon coming again, when he at this day tightly holds onto his possessions, and is not diligently looking for opportunities to put it where it should be? When avenues for spreading the truth are simultaneously opening in all parts of the world, it shows that the time has come to put in what the Lord has had us reserve to this day.

"Intensity is taking possession of every earthly

element," and can the children of the King forget their royal faith, and not act like princes at such a time as this?

Awake from sleep. We are right at the journey's end, and how foolish it would be to be overcome now, right in sight of the victory that the saints longed to see ages ago.

THE BRUISED ROSE.

BY MARCUS L. CARPENTER.
(Fremont, Mich.)

'T WAS but a little rose.
Not even well shapen, nor of brilliant hue;
A little boy in childish joy
Had placed it in my hand, still wet with dew.
I held it to my nose,
When lo! transformed appeared that homely
flower;
A perfume rare enriched the air,
And soothed and cheered me with a magic power.

"How like some humble one,
To whom fair form or beauty was not given;
But whose pure life with goodness rife
Like incense ever rises up to heaven."

My muse had just begun,
When my attention from it was withdrawn,
A friend to greet, and give a seat;—
I turned, but ah! my tiny flower was gone.

All crumbled, bruised, and torn,
At last I found it on the earth-strewn floor;
My pitying hand removed the sand,
When lo! it seemed more fragrant than before.

"Just like some pilgrim worn
With the rude press of earth's unfriendly strife;
But whose pure mind to God resigned
Grows more and more into the Saviour's life."

"With trials meekly borne,
God grant my daily life may ever be,
'Mid joy or pain, 'mid loss or gain,
An odor of sweet incense unto thee."

"UNDER GRACE."

That the Righteousness of the Law May Be
Obtained through Christ by Faith.

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

"God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God." Ps. 53:2, 3.
"There is none that understandeth, there is none that seeketh after God." Rom. 3:11. "They are altogether become filthy." We are born into the world with a heart "out of which proceed evil thoughts" (Mark 7:21, 23), which is "deceitful above all things [in deluding and blinding its possessor], and desperately wicked." Jer. 17:9.
"From the sole of the foot, even unto the head, there is no soundness in it." Isa. 1:6. Thus we are until we are revealed to ourselves by some merciful power independent of ourselves, and independent of the law. Rom. 3:21; Eph. 2:8.

We enter this life spiritually blind (John 9:1; Ps. 51:5), or "dead in trespasses and sins" (Eph. 2:1); that is, our sin veils the transgressed law so that it cannot be seen, insomuch that the faintest recognition of the right-doing of the law is absolutely impossible. This is exactly the situation of the "carnal mind" itself, which has no power whatever to enable its owner to discern right from wrong. Rom. 8:7; 1 Cor. 2:14. This deplorable condition of the human mind is represented in the Bible by other terms of the same meaning; such as, the "old man," self (Rom. 6:6; Eph. 4:22); the "old leaven" (1 Cor. 5:6-8); the "natural man" (1 Cor. 2:14); the "fleshly mind" Col. 2:18; Rom. 8:8; the "stony heart" (Ezek. 11:19); the "body of sin" (Rom. 7:24; 6:6; Col. 2:11); the "body of this death" (Rom. 7:24), or the "body full of darkness." Matt. 6:23.

The righteousness of the law, which is spiritual (Rom. 7:14, 12), is foolishness unto the "natural man," "which receiveth not the things of the Spirit of God, because they are spiritually discerned." 1 Cor. 2:14. The fact, therefore,

that we can while yet sinners, in the smallest degree, discern right from wrong and desire righteousness, is certain and absolute proof that a source of aid outside of ourselves, and outside of the law, is already acting in our favor, and miraculously turning aside the veil of sin from our mind, that the law may convict us of wrong by the revelation of right. "For flesh and blood hath not revealed it unto" us (Matt. 16:17); "but God hath revealed it unto us by his Spirit." 1 Cor. 2:10; John 16:8. It is alone "the gift of God." Eph. 2:4; Acts 3:26. It is the enlightening and drawing "power of God unto salvation to every one that believeth." Rom. 1:16. "I am the light of the world." John 8:12. "I will draw all men unto me." John 12:32; Hosea 11:4; Gen. 6:3. "No man cometh unto me except the Father draw him." John 6:44. It is not the "will of man, but of God" (John 1:13; Phil. 2:13) that leads him "to will" to do "the good which he does not," and to "hate the evil which he does." Rom. 7:15-19. "Behold, I stand at the door and knock." Rev. 3:20. Otherwise no man would feel under any necessity to "seek after God." Good desires cannot come from an evil source, and are therefore the evidence of the presence of the Spirit of a Saviour striving to enter the heart. Then what is it to resist the striving Spirit but to make an effort to lose salvation?

The "deceitfulness of sin" (Heb. 3:13) makes impossible a recognition of its true nature and of its power over us. The darkness without discernment of the carnal nature continues in the child until the "light which lighteth every man that cometh into the world" (John 1:9) enlightens its conscience.

That which condemns a man is not the conscience itself, but that which is back of the conscience—the word or law of man's Creator. When a man will let God control his conscience, the Holy Spirit will direct his mind to the word of God, and convict him by the law. The conscience controlled by God is the voice of God speaking the law; for wherever conscience is rightly informed by the reason on the nature and tendency of the facts brought before it, it will always decide in favor of right—the character and tendency of its decisions denoting the character of the Creator.

"Conscience is the will of God, heard amid the conflict of human passion; when it is resisted, the Spirit of God is grieved." "When a person once neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition."—"Testimony No. 31," p. 116.

When our heart ceases to cherish the light of the word called to our attention by the Spirit of God, the conscience at once becomes an unsafe guide, and compels the child of disobedience to "put darkness for light, and light for darkness" (Isa. 5:20), leading him into the "way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25. In that way we may worship God in apparently the most solemn manner, may believe that we have embraced the truth, and may even persuade ourselves that our life and motives are dedicated to the service of God. So it is said of a people, "It is iniquity, even your solemn meeting." Isa. 1:13. "They seek me daily, and delight to know my ways, as a people that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." "They lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." They "draw near me with their mouth; and with their lips do honor me. . . . Their fear toward me is taught by the precept of men." "He that turneth away his ear from hearing the law, even his prayer shall be abomination. Though he "cry in mine ears with a loud voice, yet will I not hear" him. (See Isa. 58:2; Micah 3:11; Isa. 29:13; Prov. 28:9; Ezek. 8:18; Isa. 1:15; Prov. 1:28; Ezek. 33:30, 31; Amos

5:18; Jer. 12:2; Titus 1:16; 2 Tim. 3:5; 4:3, 4.) "Yea, they made their hearts as an adamant stone, lest they should hear the law." Zech. 7:12. When inclination is not sacrificed at the least suggestion of conscience, the conscience undergoes a process of hardening, increasing in density of perception until the power of Satan appears to be the very power of God. So that finally, when the light and power of Satan is placed beside the light and power of God, the natural eye can detect no difference. This is a mystery—"the mystery of iniquity" (2 Thess. 2:7), the Devil in you, "an angel of light." 2 Cor. 11:13-15. The mystery is to develop until the delusion becomes so subtle and mighty as almost to entrap the elect. Matt. 24:24; 2 Thess. 2:1-11; 2 Tim. 3:1; Revelation 13. None will be deceived except those who have resisted light once called to their conscience by the Spirit of God.

When, on the other hand, light is cherished, it increases as the individual is able to bear the enlarged or magnified picture of himself which it presents. Each additional application of light to the chambers of the heart quickens spiritual discernment. Little by little is revealed the "deceitfulness of sin," and the secret working and hidden motives of a sinful mind. As he follows on to know the Lord (Hosea 6:3), he perceives in himself what God saw at the outset, a heart "deceitful above all things, and desperately wicked," which had given him contentment in his own sins, or in his own right-doing. Rom. 2:17; Phil. 3:9; Isa. 64:6. The conscience enlightened by the law of God (Prov. 6:23; James 2:9; Rom. 3:20) by the action of his Spirit (John 16:8; 12:32) produces conviction of soul (John 8:9) and the sinner "loathes himself in his own sight." Ezek. 20:43; Ps. 40:12. Now, "whatsoever is discovered is made manifest by the light." Eph. 5:13, *margin*. Therefore, any man whose conscience condemns him, has an enlightened conscience, and is in possession of that which, if lived up to, will lead to further light, and ultimately to full salvation from the bondage of sin. That a sinner desires good; that one in possession of a carnal mind can discern duty; that he has a self-condemning conscience: this is threefold proof that he is living under the favor and mercy of a Being beyond himself,—“under grace,”—which is a short period of time made possible by the sacrifice of Jesus, wherein man is granted the opportunity of being raised to the plane of power where he can “do the law and live.”

(To be continued.)

THE LATTER RAIN.

BY H. E. SAWYER.
(Oakland, Cal.)

“WATCH and pray.” This is the charge that is given to us by our Saviour. It is no time now to be careless and indifferent, nor to give our attention to trifling things. Christ has promised us the gift of the Holy Spirit; from special light that we have, there is no specified time when the outpouring of the Holy Spirit will take place. We are to seek for it individually, not once, not occasionally, but daily. “To-day you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil ~~summing~~ strife, everything that is dishonoring to God. To-day you are to have your vessel purified, that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from defilement.”

We need to get acquainted with our blessed Redeemer; to do so, should we not study his word daily? It is thus we have been instructed; but we are not to study the Scriptures without first lifting up our hearts to the Giver of all for his wisdom to understand it aright. And we need to pray earnestly for a fitting up for that

part of the work which is required of each one of us in this last message. Not only are we to watch, wait, pray, but we are to work as never before, and it will not be safe for us to defer these duties to some future time; it is present duty. “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.” James 5:7.

May we have our lamps trimmed and burning, ready for the Bridegroom when he cometh.

OUR NAMES.

BY MRS. J. F. KETRING.
(Elk City, Kans.)

How many of us have ever considered the many precious names given to us in the word of God and their significance? Let us search for some of them to-day.

In many places are we called “servants,” and to some of us this may seem quite a humble and lowly name, and so it is, but unless we are meek and lowly as our blessed Master was before us, we cannot expect to receive any of the nearer and dearer names yet in store for us, or be partakers of his promise to the meek in Matt. 5:5. For our sakes *he* “made himself of no reputation, and took upon him the form of a servant.” Phil. 2:7. And “the servant is not greater than his Lord.” John 13:16.

A faithful servant by a wise and careful oversight of his master’s affairs will eudear himself to him, so we if faithful to our Master and the work he has left us to do, will hear the “well done” said to us at his coming.

But he has a name for us that is nearer than that of “servant.” He tells us in John 15:14, 15: “Ye are my *friends*, if ye do whatsoever I command you.” “Henceforth I call you not servants; . . . but I have called you friends.” “Friend” is a nearer and dearer name than “servant.” He says the servant “knoweth not what his Lord doeth.” It is the servant’s duty to obey his lord’s commands without any questioning, but the friend can enter into his confidence; for he says, “All things that I have heard of my Father I have made known unto you.”

What a promotion, from a servant of the Lord’s to be his friend! And to make the honor greater, he says, “Ye have not chosen me, but I have chosen you.”

Yet this is not all; he has still more in store for us. We read in Heb. 2:16-18 that when our Saviour came to this earth to save fallen man, he did not take a higher nature than ours, but in all things was “made like unto his *brethren*.” Are we then indeed the brethren of Christ? Hear his own words in John 12:50: “Whosoever shall do the will of my Father which is in heaven, the *same* is my brother, and sister, and mother.”

What more could we ask? Brothers and sisters of Christ, the Son of the most high God. What an honor. Nothing on this earth can compare with it.

But we do not stop here. If we are the brothers and sisters of the blessed Saviour, there is yet more in store for us; for if he is the Son of God, what then is our relationship to his Father? In 1 John 3:1, 2 we read these precious words: “Behold, what manner of love the Father hath bestowed upon us, that *we* should be called the *sons of God*; therefore the world knoweth us not, because it knew him not. Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be *like him*; for we shall see him as he is.” Then our relationship to God is the same as that of Jesus our dear Redeemer. We are sons of God. Who can in the slightest measure comprehend the love which brought the only Son of the Creator of the universe to this earth to confer such honors and gifts on poor fallen man?

And if all this were not enough, we read that because we are the sons of God, and no longer servants, we have become his *heirs* through Jesus Christ. Gal. 4:6, 7. And if we be Christ’s, then are we *heirs* according to the promise. Gal. 3:29. And if we be children, “then *heirs*; *heirs of God*, and *joint heirs* with Christ; if so be that we suffer with him.” Rom. 8:17.

O surely there should be no faint hearts among God’s people, with such names for his children, and such promises. Promoted from servants to be the friends, brothers, and sisters of Christ, the Son of the King of kings. And for his sake his Father calls us his children, and has adopted us into the royal family, so that we are “no more strangers and foreigners, but of the household of God,” and then he gives us the promise that we shall be *joint heirs* with Christ his only Son. But, says some one, “There is a proviso to that promise.” So there is, “If so be that ye *suffer* with him.”

Who will hesitate to claim these precious names and promises on that account? Surely none who have tasted of the blessings of his love which “passeth all knowledge,” and he says, “Lo, I am with you alway, even unto the end of the world,” and, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev. 3:21. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. 7:1.

THE BIBLE: ITS AUTHENTICITY.

BY T. L. WATERS.
(Fremont, Mich.)

THE holy Scriptures are a compilation of the sacred books of the Jews and the writings of the apostles of Jesus Christ. They were written during war, peace, and persecution, and cover a chronological period dating from B. C. 4004, to A. D. 96, or 4,100 years. They are the literary productions of at least twenty-nine different authors. In the British navy there is a red thread in the center of all the cordage, from the spun yarn to the heaviest cable. So in the Bible a line of life extends from Genesis to Revelation. There is not another book in the world, written by so many authors and extending over so great a period of time, which *keeps the thread of its story* like the Bible. This is positive proof that it was written as it claims to have been. “Men spake from God, being moved by the Holy Spirit.” 2 Pet. 1:21, Revised Version.

Its moral influence in the world, even over unbelievers, is proof of its divine origin. Years ago a young skeptic was traveling in the West with his uncle, who was a banker. They were not a little anxious for their safety one night, when they were forced to stay in a frontiersman’s cabin. There were two rooms with a board partition between; and when they retired for the night, they agreed that the young man should sit up and watch until midnight with his revolver ready, and then wake up his uncle, who would watch till morning. Presently the young man peeped through a crack, and saw their rough host reach up to a shelf and take down a Bible, and after reading a chapter, he knelt down and prayed. The young man put away his revolver, undressed, and went to bed. His uncle said to him: “I thought you were going to watch.” The young man replied: “It’s nonsense to watch that man!”

There is a gem of truth hid in this story. He knew he was safe in a cabin hallowed by the Bible and consecrated by prayer.

(To be continued.)

—Buttoning up the pockets every time you hear the cry of want, is a sure way of keeping Christ out of the heart.

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.

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years. We marvel, and we wonder
Why life is life, and then we fall asleep
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measured giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age
Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded. With self-satisfaction
We judge our neighbors, and they often go
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood. How many hearts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood!

O God, that men would see a little clearer,
Or judge less harshly when they cannot see!
O God, that men would draw a little nearer
To one another! They'd be nearer thee,
And understood.

—Selected.

A HIGHER CULTURE FOR A HIGHER LIFE.

"Be courteous." "Godliness is profitable unto all things."

Those who are wanted in the kingdom of God are those who are godlike. To fit one's self for the society of Jesus is to become like him, to be "perfect as he is perfect." This perfection includes the symmetrical and harmonious development of our being, the cultivation and refinement of all those powers of our mind that are like his own.

Such a transformation is especially to be sought in those who are to be translated from earth into the kingdom of God without seeing death, and to follow the Lamb. It is designed that they be the flower of the human race, exhibiting to the universe the transforming power, the tender nurturing care and unfailing divine love of Christ in restoring a lost and fallen world to the image of the deity.

Christ is ready, with the white robe and the jeweled crown, to fit us for a higher life. We need to be refined so that we may drink in the fullness of the refined life of the redeemed. We need to cultivate taste, and have "all things done decently and in order," whether it be in dress, in our surroundings, our homes, our deportment, our manners, or the house of God.

In heaven all is harmony and order, and the courtesy and reverence of ideal life prevail. If we expect to live there, we should think of these things. Look at nature, in her sublime symmetry; at the earth, created, not rugged (at the first) and rough and barren, and moving about irregularly, but in wondrous order, its hill and dales formed for beauty and grandeur, its surface adorned with flowers most lovely in form, in color, and fragrance, showing symmetry and complexity of design. Man's Eden home was made beautiful and pleasant, and man himself with perfectly proportioned and graceful figure. He was made after the image of God. The reason is that these are the *qualities of God*, and he does not intend to have things in disorder and confusion. He does not approve of the uncouth, the unrefined, and unharmonious.

God wishes us to take this idea right into our

lives, into our homes, and our manners. There is taste without pride, there is grace without haughtiness, there is beauty without superficiality, and there is courtesy of kindest manner without affectation and gloss. There is a pleasantness without foolishness, and there is a sobriety without gloominess and moroseness. These things make the ideal Christian. Without development in these things, one is but a disproportioned and monstrous relic of the fall, and of the hideousness of sin. The command to "honor all men," does not permit one to treat with indifference those who may disagree with him in principle, or disdain his faith, nor to withhold from them any courtesies or kindnesses he can bestow. "Do good unto all men as ye have opportunity."

Notice also the following from the Testimonies on these things, and remember that what they say on this subject has the same demands upon you as though it were some other subject:—

"We cannot imitate his [Christ's] example unless we are pleasing in disposition and condescending in deportment. True Christian politeness should be cultivated."—*Vol. IV, p. 367.* "Jesus was never cold and unapproachable. The afflicted often broke in upon his retreat when he needed refreshment and rest; but he had a kind look and an encouraging word for all. He was a pattern of true courtesy."—*Id., p. 488.* "Many have considered it a mark of humility to be ignorant and uncultivated." "Oddity and carelessness in dress have been considered a special virtue by some; while the visions have reproved pride and imitating the fashions of the world, they also reproved those who were careless in regard to their apparel. . . . When we lose taste for order and neatness in dress, we virtually leave the truth, for the truth never degrades but elevates."—*Id., pp. 275, 276.*

"The lack of true dignity and Christian refinement in the ranks of Sabbath-keepers is against us as a people, and makes the truth we profess unsavory."—*Vol. IV, p. 358.*

There is an evil among some of the poor which will certainly prove their ruin unless they overcome it. They have embraced the truth with their coarse, rough, uncultivated habits, and it takes some time for them to see and realize their coarseness, and that it is not in accordance with the character of Christ. They look upon others who are more orderly and refined, as being proud, and you may hear them say, "The truth brings us all down upon a level," but it is an entire mistake to think that the truth brings the receiver down. It brings him up, refines his tastes, sanctifies his judgment, and if lived out, is continually fitting him for the society of holy angels in the city of God. "The truth is designed to bring us all up on the same level."—*Id., p. 274.*

This means that our *homes*, our *manners*, our *dress*, our *looks*, our *words*, our *characters*, our *tastes* and *lives* must indicate that we are heirs of an *ideal world*.
LEE S. WHEELER.
College, Battle Creek.

BURDENS.

"BEAR ye one another's burdens." The words kept repeating themselves in my brain.

How can we? I thought,—we who have not old sick mothers to care for; invalid friends to cheer; restless children to entertain, or any of the trying commonplace happenings that come into many lives.

Surely burden-bearing means that which will weigh us down heavily, which will constantly deprive us of our own ease and pleasure, be ever present with us, like the bundle upon Christian's back. Ought we to go through life thus harassed by the burden of others? Surely our own seem heavy enough at times without any added weight.

A knock at my door interrupted my reflections. Mrs. Barlow, my neighbor, had come.

"Don't disturb yourself the least, my dear, but let me wait upon myself. You see I have brought my mending. Things will wear out, I find, almost faster than I can repair them. Now for a cosy hour. It is so dull outside, this grate-fire seems all the more pleasant."

"I am glad you have come, my friend; for I was wading into deep waters all by myself, and need a helping hand. Mrs. Barlow, do your burdens nearly overcome you?"

My friend opened wide her blue eyes.

"My burdens? you will have to name them to me, my dear."

"Well, I know you always seem cheerful, but those three boys of yours—do they not nearly drive you crazy? And then there is all the work you are called upon to do in the church. These are the burdens I mean, the ones you bear for others."

"I see what you mean, my dear. I will tell you how it is. When my hands and feet grow weary, and my boys demand more attention than usual, and I am—oh! so tired, I say to myself—

" . . . but not so tired as they

Who have no care all day
For loved ones, young or old.
The weariest hand
Is empty, having no command
Of loving lips; no care of age or youth,
No lips to call for it, in truth;
From purple dawn till night, no wealth to hold
Dearer than fretted gold."

When Mrs. Barlow had rolled up her mended stockings, and had left me alone once more, I still coned the old refrain, "Bear ye one another's burdens." But I have no boys, not one, and as far as leading a meeting in the church, it would prove a dismal failure. It takes all my courage to repeat a verse of Scripture.

Then a suggestion came to my mind. Perhaps I am in search of too great "burdens." No great grief or trial need come, and yet there are "burdens."

One is lonely away from home. A newsy, bright letter will lighten her burden. Another is kept closely confined by household cares; a cheerful invitation to walk or drive may give new strength and vigor. A new comer in the church feels strange and forlorn; a few introductions and a kindly smile do much to cheer the pathway.

"Perform a good deed, speak a kind word, bestow a pleasant smile, and you will receive the same in return. The happiness you bestow upon others is reflected back to your own bosom."

I rose quickly and dressed myself for the street, and found ere I knew it, a song had come to my lips:—

"Hope on, hope ever! yet the time shall come
When man to man shall be a friend and brother,
And this old world shall be a happy home,
And all earth's family love one another.
Hope on, hope ever!"

—Jean E. Lancashire.

DAILY FOOD.

"God loves beauty of character."
"No tears are shed that God does not notice."
"There is no smile that he does not mark."
"God cares for everything, and sustains everything that is created."

He who cares for the lilies of the field, and the birds of the air, is not indifferent to the wants of his children.

It is not well to burden our fellow-mortals with our troubles. Christ is the burden-bearer, tell him.

The Saviour is pleased to have his children tell him their needs, their trials, cares, sorrows, and fears.

If we ask for blessings that the Giver thinks not best for us, we need not wonder if our prayers seem not to be answered.

If we permit it, we can let a thousand things annoy and fret us every day. Why let the perplexities of life even cloud our brow? The promise is, "Ask, and ye shall receive." Let us cling to it, and enjoy peace of mind, it is our privilege to have it continually; for the Saviour says, "My peace I give unto you."

"When we doubt God's love, and distrust his promises, we dishonor him, and grieve his Holy Spirit."

"We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise him for what he has done for us."

In the 107th Psalm, King David repeats many times, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."
H. E. SAWYER.
Oakland, Cal.

The Mission Field.

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

A CALL FROM CENTRAL AMERICA.

In reading the announcement of the week of prayer, by Elder Olsen, in the REVIEW of Oct. 25, I wish to enlarge on a sentence or two that he there gives. Brethren and sisters in the cause that is so dear to us all, please read these sentences over: "This is the time for making the annual contributions to foreign missions. We would call especial attention to the necessity of care in the expenditure of means for the holiday season. If money is used in the purchase of unnecessary articles for the tables, or for unneeded presents for children or friends, the cause of God will suffer in consequence."

How I wish that the truth of these lines could be impressed upon the minds of our people. If ever there was a time when we needed to make an effort for the Master's cause, it is now, while the tide of evil is being stayed for that very purpose. Just a few weeks ago we visited Belize, British Honduras, and there the wants of the cause stand out in their fullness, as well as everywhere we have been, or can hear of. Now is the time for men and means to come to this field, while there is a chance to work. While we were there, there were meetings held to see what could be done about making a Sunday law. To our people this needs no comment, as all know what this will do as soon as it is secured. Now is the time to work, while we can have freedom and liberty to do so. Now is the time to work for that perishing people who seemed so eager to hear the truth when we were there, while there is no more opposition. We can do the work now with comparative ease, and I believe much more success, than to wait longer, which will bring us into the most trying times, to do what might be done now. Whether it comes sooner or later, we have not a moment to lose.

O the need of laborers! Cannot some one be stirred to be willing to come and help us? While you think of presents for friends, think of the Friend that is true to you, and make the present to him; and when you have done that, then give yourself to him, and see if he will not care for you, and bless you much more than you can ever have by choosing your own ways.

There is the colony of Belize which is threatened with that wicked law, which has 25,000 people, and not a soul is there to carry the message, but only the silent page. There are many other places on the Spanish and British coasts of Central America which we might mention, that are of no less importance, but we will forbear. All know that the world is the field, and it is useless to mention that; but who is willing to go out into the world, and leave dear home and friends for truth's sake, or for the Lord's sake? To be sure, all cannot go, but who will do all they can to send those who can, and will go? is the question. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." While our salvation is nearer, let us remember that destruction is nearer to those who are unprepared to meet their Lord. Up! Let us rescue the perishing, and save our own souls from self. Again we cry, "Come over and help us" with means, men, and influence.

F. J. HUTCHINS,
Mrs. C. E. HUTCHINS.

Ruatan, Bay Islands.

THE INTEREST INCREASING.

In a recent letter, Elder Robinson refers to the work in Bath, Eng., showing that the interest there during the presentation of the Sabbath question, continues to increase. He also refers encouragingly to the effort being made in Belfast:—

"You will be interested to know how the work at Bath is progressing. When brother Washburn began last January, he

advertised quite extensively on the start; but at his first meeting he had only twenty-five present, and nearly half of these were the few of our brethren there in Bath. But he kept steadily working away, and the interest gradually increased. I should have remarked that we carefully looked the city over for a hall, and the most desirable and the most unobjectionable place we could find was the assembly rooms. This is a large building containing several halls.

"After a few weeks, brother Washburn found that the hall he had was too small, so he took a larger one in the same building. He has kept along at the work all through the summer, and is now in the midst of the Sabbath question. But instead of the congregation dropping off, it is now running up, so that two weeks ago he was obliged to take a still larger hall in the same building. The last two weeks he has had over four hundred to his meetings. Brother Waggoner was with them the last Sabbath and Sunday, and he reports that he never saw a better interest. Over twenty new ones have already taken their stand on the truth. The ice is breaking, and the Lord is giving a victory, for which we all praise his name.

"Brethren Farnsworth and Hope in Belfast, Ireland, have, as you know, just recently begun in that city. They have made a good beginning there, and the outlook is encouraging. They are all well and of good courage."

GOOD NEWS FROM FINLAND.

No doubt all have been interested in the reports which have appeared regarding the work in Finland, one of the new fields just entered. The experience in this country has only shown us again that all the world is ready for the message, and that wherever we go, we shall find that the Spirit of the Lord has prepared hearts to receive the truth when it is brought to them.

Brother Åhrén has furnished an interesting article on Finland for the Foreign Mission department of the January *Home Missionary*, which all should read. He also sends a copy of a letter just received from the Bible workers whom brother Johnson left in Finland to carry on the work there. The letter reads as follows:—

"The Lord has done great things for us here in Finland. Our hearts are overflowing with thankfulness to him. Yesterday (Oct. 29) we had a glorious Sabbath. We met with four dear friends, of whom three for the first time, and one for the second time, kept the Sabbath of the Lord. We had not words to express our feelings. We could only look at each other and praise God. . . . During the week we had a very encouraging visit from two sisters from the country, whom we have visited. We had left a copy of 'Bible Readings' with a sister who is here with us now. Those two sisters borrowed the book of her and read it, and thus they were convinced about the Sabbath. They have now kept the Sabbath several weeks.

"Many others are deeply interested. They read our tracts and regard them as God's truth. . . . All this goes far beyond our expectations. To God be all the glory. . . . We are longing to see brother Johnson back here. Brother I. sends word to brother J. that he is waiting to grasp him in brotherly love. Many express the same feelings, especially those to whose hearts the truth has been so dear. Brother S. is willing to do anything that he can for his Finnish people. He is thinking of translating some tracts. We are very much in need of tracts in the Finnish language. We feel a great burden for Finland, and we are thankful that we can have some humble part in working for Christ here. There are many difficulties, and the enemy does not slumber; but our trust is in Christ, and we know that our brethren abroad are sustaining us in the work by their prayers."

PRESS NOTICES IN ENGLAND.

We have received copies of the *Bath Journal* and the *Gazette*, containing long and very good reports of our meetings in that city. With very little comment—and this commendatory—the reporters have given the arguments of the various sermons throughout, citing the texts referred to, so that the readers of these papers will have a chance to study the subject thoroughly.

As the Sabbath question is now being treated, these reports must be doing much good, as they reach a large circle of readers. As evidence that the work in Bath is attracting wide attention, we give the following from the London *Christian*, a paper having a very large circulation in Great Britain and abroad. This paper has been troubled at the progress of the truth in England, for some years, but this is the first time it has attempted to argue the matter; and, as will be seen by the extract following, so weak a plea against the Sabbath will prove a very good advertisement of our work in that field:—

"In some American towns Seventh-day Adventism is so dominant that the Sabbath is hardly observed at all, either in letter or in spirit; for those who observe the Saturday, work on Sunday, and thus labor becomes an every-day matter. We regret to hear that advocates of the Saturday rest have been unsettling some good people at Bath, by maintaining that, as the Old Testament Sabbath law has not been repealed, the seventh day of the week must still be observed, and not the first, as has been the practice of the Christian church since apostolic days. Strange that some who glory in the gospel of the grace

of God should hanker after the old legalism, and refuse to see the Lord's day obligation and privilege, because there has been no expressly verbal revision of the fourth commandment."

"Not by the keeping of the Sabbath can a man commend himself to God. True, it was for the well-being of man as man that the day was set apart; but only such as are reconciled to God can enter into the true enjoyment of the day, with its anticipation of the eternal rest. Such, it need hardly be said, glory in the greater than Moses, even in the Lord of the Sabbath, who burst the bars of death on the first day of the week, and on that day, after his resurrection, manifested himself and his grace and power as on no other day, to his worshiping disciples."

"Those who observe the Lord's day aright, find it a real Sabbath, just as of old the pious in Israel enjoyed the Sabbath as the Lord's day. Isa. 58:13. The change of day, which is simply relative, was, it is readily admitted, not announced by a formal edict, but none the less was it enacted by the great event which it commemorates, and which alone can account for the change. In the light of these and many other facts, believers do not ask for a 'Thou shalt keep the first day of the week,' but, in an adoring spirit, following those who followed Christ, they implicitly observe the day, and experimentally find that it yields them the Sabbath refreshment which their souls require."

FRANCE.

In a recent letter, written from Nimes, France, Elder Holser says:—

"I believe one of the greatest needs of this field is instruction on health and temperance. It was a good thing to have brother Tieche with me as translator; a good beginning has been made on the health question, and I think that he will be able to do a good work here later. He had a good chance to do some work as a nurse, which was highly appreciated. In the village which we have just left, he had two calls from outsiders to visit their sick; and in both cases he was able to give advice that will be of much value to them. I doubt not that if we had remained longer, he would have had his hands full in this line. Of course, the people are poor, and could not give much for such work, and for a time it would have to be gratis; but I doubt not that it will be one of the best ways of reaching the people here."

Special Attention.

THE PANAMA CANAL.

THE startling disclosures of the corrupt, dishonest practices of leading men in France in connection with the Panama canal, have affected that country more profoundly than it has been before since the war with Prussia. Never was a scheme for commercial purposes entered upon with more enthusiasm than this; and never has one ended more disastrously. The great name and fame of the projector, Count Ferdinand De Lesseps, who had conceived and carried to a successful completion the Suez canal, that other similar great undertaking, was thought by his fellow-countrymen to be a sufficient guarantee for the certain success of the project. So when the books of the Panama Canal Company were opened for subscriptions, the people of France rose almost en masse, and took stock in the company.

This was not only done by the wealthy, but all classes invested their money in it. The small tradesman and the hard-working and economical farmers took their money which they had saved for their support in old age, and invested it in Panama stock. There is no people more patriotic than the French, and as the canal in its conception and in its originator, De Lesseps, was thoroughly French, they believed the national power was bound up in the canal, and that they must carry it through. The disastrous results of this ill-placed confidence, and the hopes that have not been, and probably never will be, realized, have been well known to the public for some years past.

The projected Panama canal crosses the Isthmus of Panama between North and South America. The length is about forty-two miles. The highest land above the sea level was 287 feet. The canal was to be 78 feet wide at the bottom, and 164 feet at the top. Twenty-six years was the time allotted to the construction of the canal, and actual work was begun upon it in 1880. The canal runs nearly all the way by the side of the Panama Railway, which was purchased by the Canal Company for \$17,000,000. Very soon after the work commenced, it became apparent that the natural obstacles which must be overcome in constructing a ship canal across the Isth-

of Panama were much greater than those they had met and overcome at Suez. Although the Suez canal was nearly twice as long as the proposed Panama canal, the work was much more easily accomplished. The country of Egypt is a level; there was little rock to take out; the greatest difficulties were encountered in the marshes, but these were successfully worked by steam dredging machines. Labor was plentiful; the "fellaheen," or poor people of Egypt, supplied a numerous host of patient laborers who worked for small wages. All these favorable conditions were reversed at Panama. The canal is between high mountains, abounding with streams, which during the rainy season, lasting here about eight months of the year, become raging torrents, carrying to the level, where the canal is located, large amounts of sediment, and sometimes destroying in a few days the work that it took months to perform. The Chagres river was especially a great impediment to the construction of the canal. This river often covered the Panama Railway with water for many miles, at one time laying eighteen feet of water over the track for thirty miles. The rush of this mighty torrent could only be avoided by building a reservoir on the side of the mountain to hold the water, from whence it could be directed to the sea by a canal thirteen miles in length, and nearly as large as the Panama canal itself. Thus to hang up a river on the side of a mountain was no small task. To do this work alone cost about nineteen million dollars.

Then again the great American mountain system, known in North America as the Rocky, and in South America as the Andes, Mountains, is not broken at the Isthmus; but the northern and southern portions of this great system are linked together there by a rib of rock which has thus resisted the encroachments of an ocean upon each side, and apparently baffles the skill and labor of man. Labor, too, was not as easy to be obtained at Panama as at Suez; those who came to labor were largely brought from other countries; the climate was deadly; and it took no small sum from the Canal Company to supply hospital service for the hundreds of sick laborers which they soon found upon their hands. All these obstacles, and many others we have not mentioned, were too much for even the great Desseps to overcome, and for some years the canal has practically been abandoned, the costly machinery rotting and rusting in the hot sun and drenching rains of the tropics. The excavations are rapidly filling up by the débris brought down by the rushing mountain waters, and the rank vegetation of that warm, moist country is fast covering with its green and almost impenetrable mantle the signs of the labor of man.

Several efforts have been made to raise more money by means of lotteries, but very few are sanguine enough to believe that the canal can ever be put through. The failure of such a great and important project is enough of itself profoundly to affect the world; but this failure was the most disastrous from the fact that so many thousands of people of France invested their little savings in it, believing it would be a profitable investment, but instead have found it to be a total failure, and their money, which in many cases they had depended upon for a support in their old age, has been swept away. All this was borne with great magnanimity by the French people until lately, when it has been ascertained that there is another cause for the failure of the canal, which has not heretofore been given to the public, and which thus far we have not mentioned. It was found that immense sums of money which should have been used for the construction of the canal, were given to deputies and editors as bribes, to purchase their influence and votes for legislation favorable to the construction of the canal. It is said that as many as 500 prominent men in France have accepted these bribes. Some of the ministry having been partakers of this steal, they were compelled to resign, and a new ministry was appointed. It is generally believed that De

Lesseps himself is not to blame. He has been summoned for trial, but is too ill to leave his bed. Baron Reinach, a prominent member of the Canal Company, has suddenly died, and there is a suspicion that he committed suicide. Others have fled to England with their ill-gotten gains.

As might be expected, the heirs of the Bonapartes, and also of the Orleans dynasty, have been active in putting forward the claims of their right to rule the country. Very unlucky for them, as it now appears, the pope a few months since declared that the Catholic Church in France should support the republic, and thus the Catholic clergy, who are well known to favor the restoration of some kind of monarchy, are interdicted from taking advantage of the turmoil in France to assist any pretender to the position of king or emperor.

There are always plenty of men in France who gladly take advantage of every serious difficulty to create a revolution; and upon this occasion they have not been idle.

The crisis appears to have been reached Dec. 23, when M. Millevoye moved a vote of "lack of confidence in the government." The new premier, M. Ribot, in a calm and temperate speech, declared it was not simply the dissolution of the present ministry that M. Millevoye wanted, but that he desired to overthrow republican institutions. The motion of M. Millevoye was then put and lost, by a vote of 353 to 91. The republic therefore appears to be safe, but we dare not predict what may happen if the present government does anything that the people will construe to be an attempt to shield those who have paid and received money in an unlawful manner. It is said that the unexpected always happens in France, and a day may develop things that will stir that excitable nation to fever heat. "Distress of nations, with perplexity," is one of the signs of the proximity of the coming of Christ, and France, as one of the greatest nations of the earth, will not escape from bearing her share of the world's woes, that will only be healed when He whose right it is, shall come to reign.

M. E. K.

THE MEDIEVAL SABBATH.*

THERE has been no period since the time of Christ when there were not Sabbath-keeping Christians in the church. There is no evidence of any form of observance of Sunday by Christians previous to the middle of the second century. Sabbath-keeping continued, even in the Western Church, as late as the fifth century, and in the Eastern until the fifteenth or later. Since Sabbath-keepers denied the authority of the paginated church, they were persecuted as heretics by the papal power.

Their earlier history coming through the hands of their enemies, has been wholly destroyed or much distorted. As the Western Church drifted into papacy, these dissenters were known as Nazarenes, Corinthians, and Hypsistarii; and they were stigmatized as "Judaizers." Later, they were known as Vaudois, Cathari, Toulousians, Petrobrussians, Passaginians, and Waldenses. These were not wholly uniform in doctrine and practice, but among them were many Sabbath-keeping Baptists, who accepted the Bible alone as authority. They form the irregular but never wholly broken chain between the New Testament and the modern Seventh-day Baptists.

Sabbath-keepers in the Eastern Church were not disturbed by the papal power, and were far more numerous than in the West. When the Romish Church attempted to proselyte the Abyssinians, in the seventeenth century, they found them observing the Sabbath, and ready to take up arms in its defense. They "had hallowed it from time immemorial." The Armenian church was founded as early as 302 A. D.; from that time until English missionaries entered Armenia, early in the present century, Sabbath-keeping

* From a *Concise Cyclopaedia of Religious Knowledge: Biblical, Geographical, Theological, Historical, and Practical*, edited by Elias B. Sanford, M. A. 985 pages; price \$3.50. Charles L. Webster & Co., New York, publishers.

continued without interruption. The Nestorian or Chaldean Christians have also continued their original practice of Sabbath-keeping to the present century; and there is every reason for believing that the Sabbath is still kept in those three branches of the church, except where modern missionary influence has modified or set it aside. These facts are of great importance, as showing what the earliest practice was, and what it has continued to be, where the papal church has not had power to repress.

When the darkness of the Middle Ages began to recede before the light of the Reformation, scattered Sabbath-keepers appeared at different points. Their history, linked with those who had died for their faith and fealty to the law of God during the Dark Ages, makes the chain complete. Sabbath-keepers increased as the spirit of reform spread among the people. At first they were more prominent in Bohemia, Transylvania, and Holland. Dr. Hessey calls the Bohemian Sabbath-keepers the denominational ancestors of the present Seventh-day Baptists. During the Reformation in England, Sabbath-keepers were among the representative men of the times. Their writings and sufferings form an important factor in the history of those years. John Trask, William Hillyard, Christopher Sands, Rev. Mr. Wright, and one Hebden, were among those who were prominent between 1600 and 1630 A. D. Trask was pilloried, whipped, and imprisoned under sentence by the infamous "Star Chamber." His wife was condemned because she refused to teach school on the Sabbath. "She lay in prison fifteen or sixteen years for her opinions about the Saturday Sabbath. She was a great sufferer, dying at last in prison, and was buried in the open fields."

About 1630, Theophilus Brabourne wrote several books in favor of the Sabbath, and with such effect that the king ordered Bishop Francis White to answer him; the answer was published in 1635. Among the writers who succeeded Brabourne were James Ockford, Edward Fisher, Edward Stennett, D. D., the latter a writer of hymns which are yet familiar. The influence of the Seventh-day Baptists was a prominent factor in forcing the Puritans to adopt the change of day theory, which gave birth to the "Puritan Sabbath."

This "change of day" theory was first published by Nicholas Bownde of Norfolk, England, between the years 1595 and 1606 A. D.—*Christian Herald*.

A PROTEST AGAINST CHURCH FAIRS.

A CITIZEN of Tully, N. Y., feeling aggrieved because of things that took place at a church fair lately held there, expressed his feelings through the *Tully Times* in the following vigorous language:—

"DEAR SIR: Permit me space in your valuable columns to speak out. It is timesome one did. I am proud of our village, of our school, of our gentlemanly merchants and business men; also of our churches. I was brought up in the church, and love it; hence I wish to speak out against degrading her sacred altars by lotteries, chance schemes, prize cakes, etc.—such as we have seen in one of them this week. If the church cannot be sustained without converting it into 'a den of thieves,' against which our Lord so earnestly spake,—a school for making gamblers,—in God's name, let her die. How can our pastors speak out against dancing, card-playing, and kindred practices which are commonly condemned by the clergy, while they sit quietly by and suffer proceedings so much worse than these? One of our teachers who was drawn into buying a lottery ticket, during the drawing, feeling the immorality and the illegality of the proceeding, threw down the ticket, exclaiming, 'There, that is the last time I shall ever gamble!' May no such scenes ever again be repeated by any religious denomination in our town. The church practicing such things is liable to prosecution for violation of civil law, to say nothing of morality or the law of God. Sincerely yours,

Tully, Dec. 15, 1892.

A. CITIZEN."

To all true Christians in such churches there is a message from the Lord now due, and now being given, to which they should take heed. That message is prophetically described thus: "And I heard another voice from heaven, saying, Come out of her *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18:4, 5.

M. E. K.

(Continued on 15th page.)

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 10, 1893.

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WILL GOD ACCEPT ME? 18

This is a question over which many have been thrown into trouble, and some into despair. The enemy could not thus use it to harass penitent souls with the thought that God never can accept them, were not the question asked from a wrong point of view. The sinner looks at God and himself only. His sins rise up like mountains before him, and he asks the question as if between God and himself alone the matter was to be adjusted. And then it is not surprising that the task should look not only formidable but impossible, and he should feel that it is no use for him to try; for he never could make his wrongs right, so that God could accept him; as, indeed, one who has once broken the law can of himself do nothing to free himself from the guilt of that transgression.

But with this view the sinner loses sight of a very important agency in the matter, which he should take into consideration; and that is, a divine sacrifice and a divine mediator between himself and God.

Look at the situation: A whole world was gone astray from God and lost. In the plan of salvation provision was found to save it all. Christ offered himself as a ransom, and the Father accepted him, and gave him for the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In him is found and provided, grace to cover and cancel every depth and degree of sin and degradation, on the part of any who might desire to return to Christ. This has all been provided and accepted of God; for he himself has devised the plan and set forth the terms, and has invited all to come and have life.

Then the question for each one to ask himself, is not, "Will God accept me?" but, "Will I accept Christ?" God has already accepted Christ, and all that in him is provided for the redemption of the world, which is all that we need. Now, if we will accept him for all that we need, God has already accepted him for all that he has engaged to do for us in and through him; and that is, to save us.

Our Lord has given us the assurance that "him that cometh to me I will in no wise cast out." Before the sinner, therefore, can justly despair, he must imagine such a scene as this: He comes to Christ, and Christ, according to his promise, receives him. True to his word, he does not cast him out. But God says to his Son, "Here is a degree of guilt that your merits are not sufficient to cancel. I did not covenant with you to put away so much guilt as that; and therefore if you accept such an one, I must reject you." In other words, can any one imagine that he has become such a sinner that God is going to reject Jesus Christ on his account?—By no means. So we are brought back again to that which is the real question in the case, namely, not, "Will God accept me?" but, "Will I accept Christ?" Doing this on the conditions on which he may be received, all the rest is provided for. This is the question for you to settle. Will you settle it right, and do it now?

SEVENTH-DAY ADVENTISTS. 19

WITH a spirit of simplicity and openheartedness, which, on the subject of the Sabbath, is truly refreshing, a writer in a recent number of *The Christian Guardian* (Toronto), speaks of "The Seventh-day Adventists" as follows:—

"DEAR SIR: Most of our ministers and people are well aware that of late a great deal has been done by those Seventh-day Adventists to circulate their teachings with respect to the Sabbath. But perhaps few are aware of the great extent of the influence of these teachings. All of us can perhaps remember a time in our early days when the question proposed itself to us, 'Why has the Sabbath been changed from the seventh of the

week to the first?' Perhaps in most of our cases that question was never to our minds satisfactorily answered. We dropped it as other more important questions pressed themselves upon us, or dropped it because of failure to get that satisfying answer. These books, circulated so diligently by those people, are reviving that old question in many minds, both young and mature, and many of them won't now rest satisfied with less than a good substantial reason, if it can be given, since the Adventists put their side so strongly, and back it up with so many seemingly reasonable arguments. Some who have been brought up by orthodox parents are being led away by these teachings, and are making themselves obnoxious to their neighbors by their keeping of Saturday as their Sabbath; and their disregard for Sunday, our Sabbath.

"It seems to me it is time the churches did something to counteract this influence. If we are right, let us advance our arguments, circulate literature to prove our position, and save our people. Many honest, sensible, good people, when attacked on the subject, cannot defend their position, and are anxious for help. Any brother who will give this help through the *Guardian*, and also advise us of good books to be had on the subject, will confer a blessing on many."

This is good testimony that our literature on the Sabbath question is having its effect. It is reviving in many minds old queries with which they have been perplexed, and reviving them now to be settled right. The reason of this is because the arguments on which the Sabbath rests, are not only "seemingly" reasonable, as our writer puts it, but are really reasonable, and Scriptural as well, as any candid mind can see who will investigate them.

We agree with the writer fully that "it is time the churches did something to counteract this influence," if they expect to save their creed. And it would be well for them if they would do as he suggests, when he says: "If we are right, let us advance our arguments, circulate literature to prove our position, and save our people." Yes, if they are right, they can show it by sound argument; and if they have such arguments, let us have them; and if they can "prove" their position, let us have the proof; and if the people can be "saved" in that way, all right.

But church leaders in this latitude have found out that there is no show for them in any of these directions. And hence they propose to take a short cut and bring down the strong arm of the law of the land upon the heads of those who choose to "do and teach" these commandments, as Christ has instructed us. Matt. 5:17-20. And our friend will find that theologians in his section will be obliged to admit the truth or resort at last to the same tactics.

We have not learned that the "help" he so lustily calls for, has yet been provided.

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.]

282.—THE LAW OF SIN. ROM. 7:23.

1. Has the Lord in his word ever promised to forgive the sinner, that he may be justified by faith while he continues in known transgression of his law, the transgression of which is sin? 2. What is the law of sin? Rom. 7:23-25. I have seen it stated that "the law of God is the law of sin," but Paul says in Rom. 7:22, "I delight in the law of God after the inward man;" yet in the next verse he says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Verse 25: "So then with the mind I myself serve the law of God; but with the flesh the law of sin." How is it? Can you help me out of my trouble with the statement first quoted? N. O.

Answer.—1. NEVER! 2. The law is sin, as discussed by Paul in Romans 7, is evidently that evil nature within us which prompts, draws, and entices us into the commission of sin. In the field of human responsibility there are three laws in operation; first, the law of God, as expressed in the decalogue, which is the rule of life, showing what God requires of us; secondly, with reference to this there are two other laws operating on the hearts of men; (a) the "law of sin," that carnal propensity which leads ever toward sin, to the violation of the law of God; for it is not subject to the law of God, and cannot be; (b) "the law of the spirit of life in Christ Jesus." Rom. 8:2. This is that new nature, the new man, which we receive at conversion, and which prompts and leads us to keep the law of God and delight in it. This law makes us "free from the law of sin and death," that is, it releases us from bondage to the carnal nature. It does not make us free from the law of God in the sense of being released from its claims upon us, but only makes us free from its condemnation. The moral law cannot be called "the law of sin and

death," only in the very accommodated sense in which by it is "the knowledge of sin," and that the wages of sin is death. But that would be a far-fetched and forced application, which the Scriptures do not make.

283.—IMAGE OF HIS PERSON. HEB. 1:3.

In Heb 1:3 the apostle in speaking of Christ, declares he was the express image of his—God's—person. With many of our writers have understood the word "person," this passage, in its usual acceptation; i. e., as applying to external form or substance of God. Latterly it has become quite common to refer the word "person," to the character of God. Below I give the rendering of the words in question found in several translations; "Who being the effulgence of his glory, and the very image of his substance."—*Revised Version*. "Who being the brightness of his glory and the impress of his substance."—*Am. Bible Union*. "Who being the brightness of his glory and the express image of his substance."—*Alford's New Testament*. "Who being the brightness of his glory and the express image of his substance."—*Sawyer's Translation*. "Who being an effulgence of his glory, and an impress of his substance."—*Emphatic Diaglott*. "Who being the effulgence of his glory, and the exact impression of his substance."—*Eng. Greek N. T.* "Who being an irradiated brightness of his glory and an exact representation of his very being."—*Rotherham*. The translations given above, comprise which I have in my possession, which are of recent date and critical in character.

Perhaps there is no better way of arriving at a just conception of the original of our scriptures than by comparing different versions and translations made under the most favorable conditions. It will be observed that in the seven renderings given above, the word "person," as found in the English Version, changed to "substance" six times, and "being" once. The rendering of Rotherham in which the latter word "being" used, is not decisive, since the word "being" is applied to external person as properly and as frequently as it is to the intellectual part of man. The other translations employing they do the word "substance," would seem to make the evidence preponderate decidedly in favor of that rendering. Permit me therefore to ask the following questions: 1. Are "substance" and "character" synonymous? 2. If not, would be correct to argue that Heb. 1:3 should be interpreted to teach that Christ was the express image of his Father only in the sense that he was an image of his Father's perfections character, and not in the sense that he was also an image of his Father in the matter of external appearance and form? L.

Ans.—There are two very significant words used in the text referred to. The first is, *χαρακτήρ* (*charaktēr*), translated "image;" and the second is *ὑπόστασις* (*hypostasis*), which is defined to mean literally, "a standing under." Hence "a supporting structure, basis, substance, essence." The word *charaktēr* is defined "a graver, graving-tool, engraving, or impressed device. An impress, exact expression." The two words together present, essentially to the meaning, the idea of "substance" as given in the translation quoted, and so, of outward form. Dr. Clarke, in commenting upon the passage, says: "The express image of his person is the character or impression of his *hypostasis* substance." Thompson, in a critical note on the same text, says, "He is the impress of the substance of the Godhead, and the brightness of his glory."—*Bible in the Home*, p. 628. In Myer's Commentary on this passage, the American editor has the note: "There can be no reasonable doubt, but by reason of the correspondence with *doxa* [glory] and because the use of the word in the sense of 'person' belongs only to a later time, that *hypostasis* [person] there denotes essence or substance that which stands under the outward form. This essential being of God, the Son, is the *charaktēr*, the very image [R. V. text], the impress [R. V. margin]. Ebrard says, 'As it belongs to the *doxa* [glory] to concentrate and reproduce itself in form composed of rays, a sun, so it is proper to the *hypostasis* to stamp itself out in a manifest form or figure.' This form or figure, however, is not to be viewed as a copy, but as an immediate and substantial rendering, visible and corporeal, of the *hypostasis*." In view of these evidences, it would seem to be wholly correct to consider this text as referring to outward form, and as positive proof of the personality of God.

284.—PREDESTINATION.

1. Is the doctrine of predestination taught in the Bible? If so, please explain. 2. Have you a work on the seven seals? If so, at what price? L. L. A.

Ans.—Predestination is taught in the Bible; but that predestination is all in Christ. Whoever is in Christ, and remains in him to the end, is sure to be saved. It is impossible for such an one to be lost; but no one, as an individual, is predestinated to be in Christ; that is left to the choice and decision of every one for himself. We have no separate works on the seven seals. An explanation of them is given in the work, "Thoughts on the Revelation," single volume, price \$1.25.

SOUND SPEECH.

THE apostle Paul exhorted Titus (Titus 2:8) to be careful to have his speech "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." This was good advice to Titus, and it is very appropriate for those who stand in a position similar to his in our own day. There is probably no one thing that causes more trouble in the world than the hasty and careless use of the power of speech.

There seems never to have been a language invented, or one so fully developed, that its common words and phrases were not susceptible of more than one meaning. Certainly the English language is not exempt from this misfortune. It is the easiest thing in the world to make use of ambiguous expressions,—much easier, sometimes, than to refrain from their use. Hence, it is a very easy thing to be misunderstood. Nearly all language needs to be interpreted, if its precise meaning is to be ascertained. This is illustrated in the statutes passed by our State legislatures, and in the clauses of our State and national constitutions. The precise meaning of these is perhaps known to the ones who framed them, but only the decisions of courts of justice can determine their meaning for the people in whose interests they were framed; and this is so of all law. It does not seem possible to devise a statute of any length which will be so plain in its meaning to all that no court will be called upon to define the meaning of some of its words or phrases. To illustrate: The first amendment to our national Constitution declares that Congress "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This seems plain; but does it mean that Congress has no authority to interfere with the religion of the Mormons? The courts have held that it does not. The fourteenth amendment declares that "no State shall make or enforce any law that shall abridge the privileges or immunities of citizens of the United States." Here the question arises, What are "the privileges or immunities of citizens of the United States?" and also, what is to be considered as being an abridgment of these immunities? One of the most famous of English statutes (the Statute of Frauds) was passed to settle disputed points, but resulted in vastly increasing litigation, simply because so many of its words and phrases had to be interpreted by the courts before their precise meaning was settled. The same ambiguity exists in ordinary speech, and would be just as noticeable, if it were not that such language is not usually considered important enough to make its precise meaning a matter of very great value.

But the language of Scripture, and that which relates to the meaning of Scripture, is obviously of great importance, and it is often necessary to ascertain its precise meaning. For this reason Paul exhorted Titus to be careful to utter "sound speech that cannot be condemned," that no one might have a chance to speak evil of him on account of it. In that which pertains to so important a matter as the eternal interests of the soul, people want "the truth, the whole truth, and nothing but the truth." It will not do to go out and talk to people in a careless way, or a way that will give them an opportunity to misconstrue your language so as to justify themselves in their errors. The Christian evangelist should not only mean what he says, but he should also be careful to say exactly what he means.

As an illustration, consider the much-mooted subject of "faith and works," as it is generally expressed, to which one of our contributors refers on another page. The latter there finds fault with a statement made in the notes to a recent Sabbath-school lesson, that "it is a dangerous thing to say that we ought to keep the commandments of God in addition to our faith." Now, the author of that lesson doubtless did not mean to say that men could be saved without keeping the commandments, although at first glance the impression would naturally be received that he did. And more than this; that impression, to one who did not believe in the perpetuity of the law, would be very much stronger than it would to one who did; in fact, it would be regarded as conclusively the true meaning. This is the important point. While it is true that faith—true, Bible faith—al-

ways works by love (or charity), which is the fulfilling of the law, and hence must always result in the keeping of God's commandments, it is also a fact that many people—a very great many—have not the true idea of faith. They do not have that idea of it which shows them its inseparable connection with God's commandments. They have their own idea of faith, that of something which obviates the necessity of keeping those commandments.

The simple term "faith," therefore, must be considered, so far as purposes of discussion are concerned, as having more than one meaning; it must be allowed as many meanings as there are different parties in the discussion; for in a discussion where freedom of opinion is allowed, all meet upon common ground. You must meet an opponent on his own level before you can bring him up to your level. The general term "faith," spoken before a number of persons having different ideas of what faith is, will convey different meanings to their minds. To one class of religionists "faith" means one thing; to another class it means another thing, and so on. And when we speak to one class, we should consider that we are speaking to all classes, and so speak that we can maintain our position before all classes. We are liable to be called upon by representatives of any one of them to do it.

It is with reference to the fact that various ideas of faith would prevail in the world that the language of Scripture on this subject was worded. The Scripture says, "What doth it profit, my brethren, though a man say he hath faith, and hath not works; can faith save him?" "Faith" as here mentioned does not mean true faith, for true faith will save a man always. "He that believeth and is baptized shall be saved." Mark 16:16. Reference is simply made to that idea of faith that would be held by the man who would say, "I have faith," and yet would have no works. Again, the same writer says, "But wilt thou know, O vain man, that faith without works is dead?" But there is no such thing as "faith without works;" that is, true faith. Again, the apostle Paul wrote to Titus, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3:8. But if a person truly believes in God, he will of necessity maintain good works, without his taking any thought about it. But these two apostles knew that there was danger that a man might have something which he would think was faith, yet would not be true faith at all; and it was for the admonition and instruction of such that such statements as we have quoted were written.

What was written about works in connection with faith, was necessary, in order that there might be a true standard by which all that professed to be faith might be measured. If a person says to me, I have faith, and I depend on that for salvation, and do not think it necessary to keep the Sabbath (a thing which very many do say), it is useless for me to say to him that he has not faith, unless I have something more with which to back up my assertion. I have no right to judge his assertion that he has faith, any more than he has a right to judge mine, without some further evidence in the case; and I would have no means of pointing out to him or to anybody else that he did not have the faith which saves, unless there was something tangible by which the genuineness of "faith" could be tested. There is such a test; namely, his works. "Show me thy faith without thy works, and I will show thee my faith by my works." If the word of God had not indicated such a test of faith, we should be left wholly at sea on the subject, and while some might have true faith, and feel in their hearts the witness of the Spirit that they were children of God, a great many more would have just such a faith as Antinomians have, and there would be no way of pointing out to them their error, nor it may be, of saving ourselves from the delusion which their zealous professions and specious appearance of piety might bring upon us. We could not look into their hearts to know whether they had in truth the witness of spirit, as they might claim; and the way would be clear for the Devil to sow his deceptions on this point broadcast, and gather in his harvest of deluded souls.

It should be borne in mind that we are not living in an ideal world, but in one which is full of error and imperfection, and we must accommodate our utterances to the conditions that actually exist. If there were no such thing as a false faith, the simple expression "faith in God" would be sufficient in every case to convey just the meaning intended; but as there are many false conceptions of faith actually held by men all around us, the ideal sense of the word becomes easily lost in one of these false views, unless we are careful to set out the sense in which the word is used. It is the same with that to which we apply the term "reason." We are often told what "reason" teaches. But what is "reason?" In the ideal sense it is always truth, correct deductions from true premises; but actually and practically, it is simply just what people say it is, and as such it may be right, or it may be wrong. True reason is of course always right and absolutely reliable; but that which is called reason, even by the best finite minds, is often altogether unreliable. Two persons whose beliefs on some subject are diametrically opposite, will each give the "reasons" for their respective views, yet reason itself cannot support both, and may not support either one. We apply the word very often to that which is not reason at all, in the true sense, simply because it is necessary in order to adapt our language in discussion to the conditions which our world presents; and care must be taken not to confound the ideal with the actual in any process of investigation, else the result will very likely be error instead of truth. So likewise must care be taken in speaking before the world of faith; for that which is true of true faith may not be true at all of "faith" in its popular conceptions. Before a congregation of "Antinomians" it would certainly be very unwise to use such expressions as, "It is a dangerous thing to say that we ought to keep the commandments of God in addition to our faith." It would only tend to confirm them in their errors. Recently a lady who for some time had been under conviction in regard to the obligation of God's commandments, and had kept one or two Sabbaths, listened to a sermon preached in the Tabernacle on the subject of salvation by faith, and came away saying that her burden was rolled off, and she did not have to keep the Sabbath any more, since faith in Christ was enough,—a conclusion which she drew from the strong statements of the speaker.

If people would only be careful to say what they mean, and make their exact meaning plain, there would not be one half the discussion and controversy in the world that there is. Especially in speaking to men the words that are to save or condemn their souls, we cannot be too careful to follow the instruction of St. Paul to Titus, to utter "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

It is a fact, as all will find when thoroughly investigating the rise of every false system of religion which has deeply impressed mankind, that there is connected with it some strange and wonderful supernatural influence, with more or less of deception also. Mohammedanism had these, so did heathenism with its peculiar oracles. Swedenborg, Ann Lee, Mormonism, Spiritualism, Christian Science,—all have these peculiar influences, some of them in a more marked degree than others. Satan has a finger in all these, working shrewdly to deceive men to their ruin, counterfeiting the work of God, breaking down faith in the cardinal doctrines of the Bible, especially in Christ and his coming. It is impossible for man sitting down coolly, unaided, left alone to his own resources, to rouse up that fanatical faith which will move such masses of people, and hold them together to bear persecution, risk life itself, cause the submission of the will to that of their leaders, till they will do anything for them, make any sacrifices. Human influence alone is not powerful enough to do this. The religious nature must be perverted and enlisted first.

Our Saviour points out these movements which have been so remarkable in our time. Satan designs to deceive the world in regard to Christ's

second advent, as he did the masses regarding the first advent. The blindness, bitterness, and intense hatred, the strange, sudden change which came over the minds of the populace, and the spirit which actuated them, were all evidently caused by the spirit of Satan taking possession of the minds of the people. His power and influence are but little realized in our days, yet it was never more potent. He will "deceive if possible the very elect."

It is well known that Spiritualists claim that the rise of this movement is the second advent of Christ. Their mediums are the "Christs of the last dispensation."

"What is the meaning of the word 'Christ?'—'Tis not as supposed, the Son of the Creator of all things. Any just and perfect being is Christ.'"—*Spiritual Telegraph*, No. 37. "It shall be the organ through which the Christs of the last dispensation will choose to speak."—*Taken from the prospectus of the Truth Seeker, a Spiritualist paper.* "All the testimony from advanced spirits only shows Christ was a medium or reformer in Judea; that he now is an advanced spirit in the sixth sphere, but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had."—*Dr. Weiss, before an investigating class of Spiritualists in New York City.* "Hearken then to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing; for he is already in your midst."—*Important announcement to the world, from the Spiritual Telegraph.* "This second coming of Christ means simply the second coming of truths that are not themselves new, that have always existed. . . . He said, 'When I come again, I shall not be known to you.' Spiritualism is that second coming of Christ."—*Banner of Light*, Nov. 18, 1865, the controlling spirit through Mrs. Conant.

These testimonies are abundantly sufficient to demonstrate that Spiritualism claims to be Christ's second coming. Its mediums claim to be what they say Christ was, simply a mouth-piece for the spirits of the departed to proclaim truths to the world. Hence, a multitude of Christs have appeared in our age. Swedenborg advanced this delusive doctrine, and multitudes have taken it up in our time, showing indeed great signs and wonders. It is truly wonderful how the spirit of our age is permeated with these false principles concerning the coming of Christ. Even the so-called orthodox churches, in one way or another, are disseminating them. According to popular theology and opinion, Christ comes when a good man dies, when a soul is converted, in every great spiritual outpouring, and in great reformatory movements. So common are such sentiments, united as they are in the common belief with that of the soul going to heaven or hell at death, that the importance of the second advent of our Lord in glory, is almost wholly obliterated from the public mind as a possible contingency.

How wonderfully our Lord predicted this condition of things in our time! "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." How often have believers in our Lord's soon coming, had scoffers accuse them of being of the class who should say, "Lo, here," or "Lo, there!" But a moment's reflection proves that this caution of our Saviour is not applicable to the sincere believer in the *personal* appearing of Christ, in the slightest degree. It refers wholly to those with false ideas of the nature of Christ's coming, to false Christs, who claim to be Christ himself, or to fulfill the predictions he made of his coming, "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:23, 26, 27.

These cautions include every class and every profession of whatever name or persuasion or sect, who teach in the last days that Christ's coming is in any other way than that which he declares himself, visible, personal, glorious, with shining angels, and light resplendent, outshining the sun in its meridian, far surpassing anything and everything ever beheld in majesty and grandeur on our earth before. Those who thus belittle or counterfeit this glorious event, are the enemies of Christ, whether they realize it or not.

(To be continued.)

THE RELIGIONS OF INDIA.—NO 2.

Their Origin.

The religions of India originally came from the impious descendants of Ham and the co-laborers of Nimrod in building the tower of Babel. From

the map of India it will be seen that it is a great three-cornered country stretching southward from mid-Asia into the ocean. The chief part of its western side is washed by the Arabian Sea, and the chief part of its eastern side by the Bay of Bengal, extending into the Indian Ocean. But while thus guarded along the whole length of its boundaries by nature's defenses,—the Himalaya Mountains on the north and the ocean on the east, west, and south,—it has on its northeastern and its northwestern frontiers two opposite gateways, which connect it with the rest of Asia. On the northeast it is bounded by the Buddhist kingdom of Burmah, and on the northwest by the Mohammedan States of Afghanistan and Beloochistan, where two streams of population of widely diverse types poured into India by the passes at these northeastern and northwestern corners.

The two chief races of India are pre-historic. The earliest glimpses of Indian history disclose these two races struggling for the soil. One was a fair-skinned people who entered by the northwestern passes, a people who called themselves Aryan, literally of "noble" lineage, speaking a stately language, worshiping friendly and powerful gods. From these Aryans came the Brahmans and Rajputs of India. The other race was of a lower type, who had long dwelt in the land, and whom the newcomers often drove back into the mountains or reduced to servitude on the plains. The comparatively pure descendants of these two races are now nearly equal in numbers. Subsequent to this, a third race, the Scythians, played an important part in India about the beginning of the Christian era. The Mohammedans belong to a period about a thousand years later.

Among these oldest dwellers there were many tribes called the non-Aryans, or aborigines. They have left no written records; the use of letters or even the simplest hieroglyphics was unknown to them. All that we know of them are rude stone circles and upright slabs and mounds, beneath which, like the primitive peoples of Europe, they buried their dead. They knew how to make round pots of hard, thin, earthenware, not inelegant in shape; they fought with iron weapons, and wore ornaments of copper and gold. They were the ancient tomb-builders. They possessed an intelligence like the first race in China and Japan, superior to the present race of people inhabiting these countries. These too left a religious mold that is now seen in India.

The Aryans entered India from the colder north, and prided themselves on their fair complexion. Their Sanskrit word for color (varna) came to mean "race" or "caste." The old Aryan poets composed the Veda, probably 3,000 or 4,000 years ago. These Vedic hymns describe the primitive tribes as "disturbers of sacrifices," gross "feeders on flesh," "lawless," "without gods, and without rites."

From the intelligent people of India sprang many heathen reformers which developed distinct modes of worship, multiplying sects in India. These coming principally from the different castes, they have left their indelible impress on its followers, as Christianity has left its mold upon Christian civilized nations. The Brahmans became the priests of the highest rank. When a Brahman was asked by a missionary what gods they worshiped, he replied, "The gods worship us." They claim that at the beginning of the world Brahma proceeded from the mouth of the Creator. They finally developed a routine of ceremonies, studies, and duties. The passing traveler marks them distinct from the bronze-cheeked, large-limbed, leisure-loving Rajput warrior caste of Aryan descent; and from the dark-skinned, flat-nosed, thick-lipped, low castes of non-Aryan origin, with their short bodies and bullet heads. The Brahman stands apart from both, tall and slim, with finely modeled lips and nose, fair complexion, high forehead, and a slightly cocoa-nut-shaped skull—the man of self-centered refinement. He is also distinguished by his dress. He represents a class who became the ruling power in the country, not by force of arms, but by the vigor of hereditary culture and temperance. They eat no flesh meat, drink nothing intoxicating, use neither tobacco nor opium. Such food to some castes of Brahmans is so detestable that some Christian Brahmans will not allow their children to associate

with the European missionaries, lest they partake of their habits and break their caste.

The Brahmans were not only the priests and philosophers, but also the lawyers, the men of science, and the poets of their race. As early as 250 B. C., two alphabets or written characters were used in India. But the Brahmans handed down their holy learning by memory rather than by writing it out. They learned the Veda by heart, as well as many other books. They studied the movements of the heavenly bodies, and more than three thousand years ago they had worked out a fairly correct calculation of the solar year. This, however, was brought from Egypt with them. They were also acquainted with the phases of the moon, the motions of the planets, and the signs of the zodiac. This was before the Greeks had arrived in India, 327 B. C. Their works were translated by the Arabs about 800 A. D., and so reached Europe. They worked out a system of medicine for themselves, and made their first steps in anatomy by cutting up the animals at the sacrifice with a view of offering the different parts to their gods. They also trained their students by means of operations performed on wax spread over a board, instead of flesh, and on the stems of plants. The word "m-ss-r," pronounced *missr*, means Egypt, and is used to designate a certain class of Brahmans, which shows that their learning and religion were identical with the Egyptians. They also had an art of music of their own. The seven notes which they invented four centuries B. C., passed through the Persians to Arabia, and were thence introduced into European music in the eleventh century A. D.

One *modus operandi* of Brahmanic proselytism is the capture of the devotees and spiritual leaders of new sects, and they thus set up new lights in divine matters by organizing new castes, which from their very nature are Brahmanistic. Sir George Campbell wrote in 1871-72: "It is a great mistake to suppose that the Hindu religion is not proselyting. The system of castes gives room for the introduction of any number of outsiders; so long as people do not interfere with existing castes, they may form a new caste, and call themselves Hindus; and the Brahmans are always ready to receive all who will submit to them and pay them. The process of manufacturing Rajputs from ambitious aborigines goes on before our eyes."

S. N. H.

RELIGIOUS LIBERTY IN RUSSIA.

INTERESTING letters have reached me again from this field, which illustrate still more the religious liberty that some claim exists there. But in order that the statements made may be better understood, we give the following as explanation: There are in Russia, besides the State religion, or the Greek-Catholic, a number of tolerated creeds, such as the Roman Catholic, the Mohammedan, the Lutheran, and even certain forms of heathenism, which were found already existing when Russia acquired the territory, or else they came in as settlers were invited in times past from Germany, as the Menonites, etc. These are acknowledged by the government and tolerated, but besides the general acknowledgment of the denomination, every one of the meeting-houses or places, and every one of the ministers or priests are subject to a special permission, which confines the priest or minister in his work to his own members, and to that special place of worship, and obliges him to keep a careful record of all the births, deaths, or marriages performed, and to all additions to his church. And while the Russian State church can propagate all it pleases, the tolerated churches must keep their belief to themselves. Thus it can be truly said that the Roman Catholic, the Protestant, and even the Mohammedan can find temples of his own where he can worship in Russia; but woe unto any one if he should begin to labor for any one else outside of his own membership.

To illustrate still further: a Baptist, who after a long struggle is finally tolerated in Russia, moves to a new place, where there is no church of his. He invites his minister to come and hold some meetings, and invites some of his Lutheran friends; but as his house is not as yet acknowledged as a meeting-house, and his minister has not as yet permission to preach there, they both are liable to a heavy fine. But before his house is acknowledged,

sufficient number of signatures from property holders must be secured. But the case stands still with a denomination not as yet acknowledged, as the members have really no right to hold meetings, nor has any one any right to officiate as their minister, if lacking the permission from the government.

When our work first started, the Lutheran pastors paid but little attention to it, as their flocks were so large; but the more our work grows, the more they take advantage of the existing laws, and try to stop it by the arm of the law. The case mentioned in my last article is one illustration. A number of our brethren and sisters, also our two ministers, gathered in one of their parishes and baptized four persons, thus they laid themselves liable to a fine for unlawfully gathering, and also for unlawfully officiating in a religious rite of baptism. The pastor brought charge against them, all thirty were summoned, and the court fined each person, except brother Klein, who was an American, ten rubles (over five dollars), or else three days' arrest. Thus our brethren, poor as they are, have either to pay a heavy fine of over one hundred and fifty dollars, or else all go to jail for three days. I hope they did the latter; but this does not settle the difficulty, for fourteen more are to be baptized, and the pastor threatens still further prosecutions, in case they should perform the baptism. Our dear readers can see what straits our people and workers are in under such circumstances, and as brother Klein writes, we ought surely to pray for them.

Another illustration we have in the South. Three years ago we started a church school at Eigenheim. We had a church there then numbering sixty-five members. Even outsiders sent their children; but the Lutheran pastor finally hearing of it, summoned them, and after standing nearly a whole day in the cold and snow, waiting for the pastor, their meetings were forbidden, and the school was broken up. Thus old and young were deprived of the privilege of studying God's word, while this pastor had never before cared for the education of the children nor ever visited them, except once a year, to celebrate the Lord's supper, and the most important of all—to collect his annual fees. In consequence, the majority of the brethren moved to America, mostly to Kansas, where they will soon form a church, while the others have scattered to different places. The elder, being one of our licentiates, had been specially threatened; and when he finally moved, he could not go farther than Odessa, on account of the cholera. There a Baptist farmer of a neighboring colony invited him to stop with him, and during the two months of his stay, he held many meetings and readings, and in consequence, about a dozen persons are convinced of the truth, and call for a minister. He finally got as far as to our brethren in Rumania, and is helping there for the present. Thus persecution aids, after all, in spreading the truth, but what we need are men of faith to follow the work up.

But the Lutheran pastors found another stone of offense, our canvassers, and now they are also bound to stop them. From letters lately received, I learn that a pastor there has complained of our canvassers, and the police have stopped them; with the greatest difficulty they escaped imprisonment. Their only hope is to get permission from the governor, but as the governors are against circulation of religious literature, and they already decry it as being Stundist, there is but one way; trust in God and proceed. But again: men of faith are needed. With all the tempting invitations of some good brethren in America, and with the hard times in Russia, cholera, and the difficulties at the Censor office, it costs quite an effort to keep our workers.

But to close, we give our readers an insight into the lives of our exiled native brethren, according to the last letter received from them, dated in October:—

"DEAR BRETHREN AND SISTERS, BELOVED IN CHRIST: It seems to me that I can hear your prayers, and feel your anxiety for us here pining in exile. O, we should be so glad could we only write oftener to you; but who knows whether our letters reach you? This place resembles much a den of wild, still the mighty arm of Jehovah reaches even here, and ways are being opened for us to gain our living. We try to gain our living with our hands. I work out for other people, and earn about six rubles (three dollars) a month, and from this I am to board and clothe myself. At first I spent my

time in mending Asiatic tinware, also kettles, etc. The highest I have been able to earn was ten rubles. Brother N. has opened a small store, and spends part of his time in mending Asiatic carts. Another brother works in stone quarries in winter, and as gardener in summer, while some of the wives and daughters earn a trifle by sewing. My family has remained in Kiew, my wife is an invalid, my boy is now fourteen years old, and ought to learn a trade or something by this time, and my little daughter died a few months ago. How they live, God only knows; but I trust in my heavenly Father. I hear but little and seldom from home, as all the letters have to pass through the hands of the police. This has also kept me from writing to you; but I found a new way, and I hope it will reach you all safe. The 94th Psalm is often our consolation, as we have so much to bear, and yet if we should open our mouths, it would only make the matter worse. Often great discouragement befalls me, and I would ask you, dear brethren and sisters, to remember us, that the Lord may strengthen us in the midst of our trials. It often seems as though if help is not coming soon, we cannot bear it, yet I want to learn to trust in God fully.

"Your brother exiled for the faith of Jesus, N. N."

As my article is already long, I will simply add, that I feel as never before how much we need the Lord to be our wisdom and guide and strength and consolation, that we may be able to help those in trial, and that we may be prepared to stand ourselves, when our faith is to be tried, so that it may shine for all eternity as gold to the honor and praise of Him who has bought us with a price.

L. R. C.

SKETCHES OF TRAVEL.

INDIA.

THROUGH the kind offices of my friends, Mr. and Mrs. Porter, I was received at Cawnpoor into the hospitable home of Mr. Cummins, station master on the East Indian Railway. Besides the advantage of being released from hotel life, I was here afforded the assistance of the ladies in visiting mission workers and places of interest in the city. Indeed, every attention was bestowed upon me by this kind family. I experienced in India what I had often heard of before, the welcome hospitality of the people to visitors of respectable standing. Mr. and Mrs. Porter were also with us a portion of the time, and it was my privilege to place before them certain portions of present truth, as they asked with interest the reasons of my faith and hope. In this city I met Mr. Newsham and wife, lately from Iowa, now connected with the Methodist Episcopal mission, as pastor of the English church at Cawnpoor.

To English visitors, and indeed to all Christian people, Cawnpoor contains mementos of sad events in connection with the mutiny of 1857. The memorial church stands upon the grounds defended by the brave General Wheeler and his devoted band. The ghat where the men were cruelly and treacherously murdered still stands at the river's bank, and the place where 240 women and children were massacred, and their bodies thrown into a well, is marked by a beautiful monument and garden.

Cawnpoor is a missionary port of importance, and also of large commercial and manufacturing interests. Its inhabitants number over one hundred thousand. Forty-three miles northeast of Cawnpoor is Lucknow, the fifth city of India in size. This place also occupies a melancholy prominence in the history of the great mutiny. The ruins of the residency, which for six months withstood a fiery siege, still remain as nearly as possible as they were left by the battle. The grounds around them are beautifully kept. They contain the remains of Sir Henry Lawrence, the commander who was mortally wounded by a bursting shell during the siege. He died after exclaiming, "I have tried to do my duty." And respect and stupidity have united to place upon his tomb the inscription, "Here lies the man who tried to do his duty; may the Lord have mercy on his soul." It has been suggested to me that perhaps it was written thus because it is so unusual for a man to do his duty in India. But I hardly accept the explanation.

Mr. W. A. Mansell, principal of the Christian College, very courteously showed me over these beautiful and historic grounds. The same gentleman also conducted me to other places of interest,—the College with its high school and boarding-house, the printing and publishing house of the M. E. mission, and the justly celebrated school of Miss Thoburn, for Indian females of different ages. Lucknow is an important missionary center. In

the surrounding district of Oude and Rohilcund the M. E. mission reports 14,000 accessions during the past year. I regretted that my limited time prevented my becoming better acquainted with the work, though during the time I was there, those I met gave me every assistance in their power. I went to India a perfect stranger, not knowing to whom I could look; but I have not for a moment been at a loss for some one to bestow kindness and consideration, but have continually been compelled to leave those with whom much more time could have been pleasantly and profitably spent.

The next stage of my journey brought me to the ancient and sacred city of Muttra, out of the path usually taken by tourists. Here we see heathenism in its crude state. Miss M. A. Sheldon M. D. formerly of Minnesota, here has charge of a Home. For sometime she has been writing for the *Echo*, and upon writing

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welcome.

Muttra is the celebrated birthplace of the eighth incarnation of Vishnu, who was during his youth a very sportive deity. There are many places in and around the city, hallowed by traditions of various exploits of this god. Temples to his honor abound, and the river Jumna, upon which Muttra is built, shares with "Mother Ganges" in the sacred respect of the people.

Near Muttra is another sacred city, called Bindraban, to which Dr. Sheldon kindly accompanied me. Here no white man or Christian lives. There are three very massive and grand Hindu temples, and a fourth is being built at a cost of two and a half million rupees. Bindraban is the resort of hundreds of Bengoli widows, who are drawn here ostensibly by a god supposed to be very compassionate toward their pitiful state, but the real attraction is the corrupt designs of the numerous priests who throng the temples, and who rob these women of their property and of their virtue. These deluded beings are very devout in their offerings, and it was a most pitiful sight to see the people prostrate themselves before the hideous idols, and the women bathe their faces in water that washed the idols' feet. Dr. Sheldon stood beside their wretched altars, and tried to point them to Christ, who only can take away sin. They listened gladly until dispersed by the priests. In these cities monkeys of all sizes are very abundant, climbing trees, houses, and walls, underfoot and everywhere.

The work being done here is in a very encouraging state, and the workers are of good courage. There are fifty students in the Home, many of whom are preparing for active Christian work. Dr. Sheldon combines her medical work with evangelical work and the training of nurses. Dr. Scott carries forward a number of enterprises, among others a large school for boys. He is erecting a school building in the center of the city. An evidence of the age of the city may be found in the fact that he excavates about twenty-five feet before reaching the original soil.

They also carry on work in behalf of the British soldiers stationed here. It was my privilege to attend an evening meeting of the Christian Soldier's Association with Mrs. Scott, and at her invitation to conduct a brief study on the second advent, and we felt that the Lord was with us. The kindness shown me by these dear friends could not have been exceeded to an old friend, and my brief stay was cut short all too soon.

There are deep discouragements to which the workers in India are still subjected, among them is the hostility of many Europeans to the work. Many well-meaning people decry it as being a total failure for any good purpose, others oppose it on the ground that as the natives become enlightened, they also become restive and more difficult to control and restrain. Other discouragements are found in the unstable character of the natives in their frequent manifestations of deception and fraud. But over all the work there are evidences of dawning light, and nearly every one has told me that the universal impression is that an important era is rapidly drawing near. Yes, very true; God is moving upon the people to prepare them for the great day.

G. C. T.

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.

"OF WHOM SHALL I BE AFRAID?"

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

The signs that mark the end, the prophecies
Are now fulfilling fast before our eyes;
O list the Saviour's blessed words of cheer,
"Lift up your heads, redemption draweth near."

The dark, dark night of time will soon be o'er,
And daylight dawn on the eternal shore,
A long, glad day that ne'er shall know a close,
Prompt from pain and death and all earth's woes.

Prospect nerve our fainting hearts
From error's poisoned darts,
Thou wilt defend the right,
Thou wilt defeat our foes

g rod.

Who make void God's law,
Whom "broken cisterns" seek to draw,
Who pass the living fountain idly by,
And change the precious truth into a lie.

But those who anchor on the eternal word,
Need never fear; for hidden with the Lord,
Not men or demons can their peace destroy,
Or rob them of their everlasting joy.

LETTER FROM NEW ZEALAND.

Wellington, N. Z., Dec. 1, 1892.

DEAR EDITOR: I arrived in this colony Nov. 5, safe and well. I feel very grateful to God for a prosperous journey and the many evidences of his loving care along the way. I had the privilege of meeting with our brethren and sisters at Chicago, Denver, Oakland, and Honolulu, on my way here, and while I felt my own faith strengthened, I trust they also were comforted by the mutual faith of us both. I am pleased with the country, and find loyal hearts to the truth of God for this time. I have visited and held a few meetings with the brethren at Auckland, Gisborne, Napier, Wellington, and Kaikoura, and believe the cause is gaining a stronger foothold all the time in this colony, and I am of good courage in God.

G. T. WILSON.

ONTARIO.

ALBANA.—Since our last report, the church buildings have been completed so that they are now occupied. The Lord blessed the efforts, so that in six weeks and five days from the time the first material was drawn upon the ground, we held our first Sabbath meeting in the church. The house is 24x38 ft., put up in a plain, comfortable style. We will not plaster the house until spring. The shed is 22x90 ft., and finished in ten box stalls with mangers, so that teams are as comfortable as at home. In case of storm the stalls are so arranged that we can shelter more than fifty horses. The committee has paid cash for everything, so up to date everything is paid for, and a small amount of cash on hand.

This is a willing people; many times we have thought of the bringing of gifts by Israel in the wilderness for the tabernacle, and said this is the same spirit. Last evening we began a series of meetings in the church, and we hope to see a few more gathered in. We praise the Lord for the privilege we have to labor with him in his work.

Dec. 26.

E. LELAND,
A. O. BURRILL.

LONDON.—We came to this place last April, direct from the institute at Lapeer, Mich. Since that time we have succeeded in placing over four hundred volumes of "Patriarchs and Prophets" in as many homes. We find the canvassing work done here two years ago is accomplishing its intended good. Many are deeply interested. On producing a copy of "Bible Readings," one lady said: "I love this book; it is giving me light." When told the writer represented the same society through which she got her book, she exclaimed, "My prayers are answered. I have prayed to see an Adventist." We did our best to help her on points on which she seemed most deficient, and after our departure, she immediately went to the deacons of her church (Horton street Baptist), and told them what she had heard. As the result, we received a written invitation to use their church, and preach these

things, so that they and others might hear. Knowing that the Lord had always blessed us in times past in presenting truth, and being eager to grasp every opportunity to spread the message, we accepted, and held our first service Dec. 11, at 11 A. M., on "Our Lord's Great Prophecy." The evening following, their own minister spoke to them, and after services, warned us not to preach our doctrine to his people; but this only aroused a deeper interest, and crowds flocked around us, asking us to continue. As soon as it was known what we were preaching, we received another request from the Gay street Methodist church, to come over and help them. Dear brethren, we write this that you may see the condition of our work. We are far behind. The harvest is ripe; the reapers are few. The Macedonian cry goes up on all sides, "Come over and help us." London is truly a mission field. We trust God will use us to advantage while here. We think some will obey.

Brethren, arouse; the coming year something must be done for this province. The seed has been sown by the faithful canvasser, and it is springing into growth. The Lord is soon coming. Let us labor with might, that souls may be gathered to rejoice with us, and exclaim with us at his coming, "This is our God; we have waited for him, and he will save us." Isa. 25:9.

C. A. WATKINS,
J. B. FRASER.

PENNSYLVANIA.

DECKERTOWN, SUSQ. CO.—The Elk Lake church held its quarterly meeting at Deckertown, Dec. 16-18. Our brethren are so scattered in this county that we could not keep up our meetings through the week of prayer, but the time was all taken up in reading sermons in the *Home Missionary*, and in prayer, social, and business meetings. This has been one of the best quarterly meetings we have attended for years. The Lord came very near, and this has been a precious season. Some of the brethren and sisters came from fifteen to forty miles to meet with us.

Our Christmas offerings amounted to \$13.75, and our tithes to \$67.25. We parted, feeling that we had all shared in the refreshing now coming from the Lord.

Dec. 18.

J. L. BAKER.

KANSAS.

LEAVENWORTH, JARBALO, OZAWKIE, NORTONVILLE, ATCHISON, AND PALERMO.—From Dec. 9 to the close of the week of prayer I visited the above-named places. Only a short time was spent at each place, but the quarterly meetings were held, and officers elected at each church. We found most of the brethren hungering after the word of God and his righteousness, and as the precious truths of the gospel of Christ were spoken unto them, the Spirit of God came in, and many hearts were filled with joy and praises to God. It seemed as though the previous readings were not as good as they are this year. All who have absented themselves from meeting during this week of prayer, have lost a great blessing.

I am glad to say that where I have been, our people are more anxious to attend the meetings of the week of prayer than I have ever known them to be before. Many are drawing near to God, and are learning of the infinite power of his word, and of the peace of mind there is in resting on his word. I cannot with words, express my gratitude to God for these gospel privileges he has granted unto me. At some of these places no readings were received for the week of prayer, yet at one such place the brethren gathered together each day to seek God. This is as it should be, for "we know that all things work together for good to them that love God."

Dec. 26.

OSCAR HILL.

MINNESOTA.

CHATFIELD.—I am glad to report the most blessed meetings in the Pleasant Grove church during the week of prayer, that we have experienced for years. Our people being widely scattered, it was deemed advisable to hold the services in different localities, in order that all might be reached and benefited. The plan was a success. The Lord came very near, and hearts were made tender by his presence. There were no noisy demonstrations, but there was a silent and deep work of the Holy Spirit, revealing the condition of the heart, and an earnest seeking after God. Voices that were never heard before in public prayer were here heard in fervent supplication. There was not so much rejoicing, but real heart-felt pleading.

Some for whom we had long prayed, here gave themselves to God, and are now rejoicing in Christ. The readings were excellent. I am not able at this writing to report the entire amount of the Christmas offering, as Christmas day was so cold and disagreeable that but a part of the mem-

bers were present, but I think it will be at least \$125. As the result of the blessing of God to the church, a greater degree of love and unity prevailed than has been seen for many years. Nor do we expect the good work to stop. We hope all will continue to pray and seek the Lord, until he will give us such "refreshings" from his presence, and shall lead all our dear children, and all who will, to make their peace with him. To Christ be all the praise!

J. M. HOPKINS.

Dec. 26.

OHIO.

CLYDE.—Since my return to Ohio to labor, after an absence of five years, I find many changes in deed. How rapidly the word is being fulfilled. I have been permitted to meet with four companies during the week of prayer.

The experience of this year only adds to my conviction that we make a mistake in taking holiday week for our week of prayer. All the companies were disturbed by the preparations for the holiday pleasures. I think at the close of the year's harvests and before the bad roads of winter, and while money is plenty—say about the middle or last week of October, after camp-meeting season, while the subject of missions is fresh in the minds of the masses—would be far more successful.

I will soon engage in a series of meetings in a new field again. The conflict deepens, and in a few more years we may enjoy the victory. I am of good courage in the Lord.

D. E. LINDSEY.

LOUISIANA.

LAKE CHARLES.—After closing our tent meeting in October, I came to this place, where I decided to locate my family. After seeing them comfortably settled, I began a series of meetings at the Bay, some twenty-five miles from the place where we last pitched our tent. There was very little if any prejudice among the people until the report was circulated that brother Shaw and I had been in Rapides parish, and had got the people to grinding cane on Sunday. The Baptist minister had previously told some of his flock, and me also, that we were right in regard to the Sabbath; but the idea that a man could fall from grace, and the soul was not immortal, was pernicious doctrine, and he would be afraid to leave his horse tied where there was a man who believed such stuff.

He then challenged me for a debate on this subject, and said to me, "Come, let us meet together in the church, and in a Christian way debate this subject." But I knew "they thought to do me mischief," so I said to them, "I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?" After this, the attendance was not large, but God gave power to his word, and some precious souls are rejoicing in the light of the third angel's message. I praise God for victories through Christ. To him be all the praise. I am now at home, preparing for our institute to begin at Welsh, the 19th inst. Here we expect great outpourings of the Spirit of God, that we may be better fitted for his work. Remember the work in Louisiana in your prayers.

Dec. 18.

B. L. DIEFFENBACKER.

MISSOURI.

AMONG THE CHURCHES.—From Sept. 28 to Oct. 11 I was at Clearmont, Nodaway Co., helping brother Willis in tent effort. I gave eleven discourses. Oct. 12 I left brethren Hyatt and Willis to organize a church, and went to Half Rock, Mercer Co., and began meetings. Brother Hyatt soon followed, and we continued our meetings until the 24th. This church has been passing through severe trials for several years, and Satan has had things largely his own way. Some dear souls had become much discouraged. The Lord gave freedom in preaching, and we think good was accomplished. Some caught the blessed influence, and rejoiced in a Saviour's love. Others we fear will never awake to their true condition until it is too late to find pardon. I caught a severe cold here, making it very hard for me to preach, as it affected my voice very much.

Nov. 10 I went to Butler, Bates Co., and held meetings until Dec. 4. Here, also, Satan had brought in confusion over trivial matters. The work went hard for some time, but the dear Saviour heard our cry, and sent us help. A tender spirit came in, and wrongs were righted. I baptized five, making sixteen in all I have baptized at this place. We organized a church of twenty-five members. We hope the solemn promises made will not soon be forgotten. We celebrated the ordinances. All voted in favor of tithing, which of course, all will practice in the future. The brethren secured a hall for their meetings, at five dollars a month. If all press together, seeking the help of

him who is mighty, they will go forward rejoicing in the Saviour's love. No time should be lost, but all should seek the Lord now.

Dec. 5 I went to Kingsville, and began meetings. The experience of this church has been simply wonderful, and we trust some have learned lessons of lasting benefit. The Lord gave much freedom in preaching to this dear people. I much regret my stay had to be so short. We baptized one, and two were received into the church. An elder and deacon were chosen, also a clerk and treasurer. I left brother Giddings holding meetings with them, and came to Kansas City the evening of Dec. 18. We are having good meetings here. I go to Winton, Daviess Co., to-morrow. The dear Saviour has been very precious to me in all these meetings. Bless his holy name. C. H. CHAFFEE.
Dec. 2.

TENNESSEE AND ALABAMA.

Nov. 11 I started for Tennessee to visit the places where I labored last year. I was encouraged to find the few believers still firm in the truth. I first stopped at South Pittsburg, where I preached once in a private house on the opposite side of Tennessee River from the town, and twice in the town, for the Methodist Episcopal minister, who is still very favorable. I hope that he will yet preach the truth for this time. Here I found one lady who began to keep the Sabbath after I left. At Dunlap I preached once. The people at this place seemed more anxious to hear than when I was there before.

At Delphi one lady was buried with the Lord in baptism. Her husband's mother had begun to keep God's Sabbath a few weeks before. Her sister also signed the covenant. Other members of this family are very favorable.

Since returning to this State, I have held a short course of meetings in a school-house nine miles northwest of Athens. One lady and her children are keeping the Sabbath. Others acknowledge the truth, who I confidently believe will soon obey. I expect to hold two or three other courses of meetings in the same vicinity during the winter.

Our little company at Huntsville is observing the week of prayer by a meeting each evening. This drawing near to the throne of grace, together with our brethren throughout the entire field, causes us to feel more nearly united, and partially dispels the loneliness that we sometimes feel. We are of good courage, and feel that the warfare will soon be over. A. P. HEACOCK.
Dec. 20.

IOWA.

IOWA COUNTY.—During the past tent season, we held three protracted meetings in Iowa county. The first effort was at Marengo. This is one of the towns in which the prohibitory law is totally disregarded, and saloons licensed openly by the town. There was much opposition of a secret nature manifested by professed Christians. Nevertheless, a few honest souls are rejoicing in "that blessed hope." A Sabbath-school has been organized, and we believe the Lord has more people there who will be called out.

Our next effort was on the old Methodist camp ground at Koszta. Large crowds came to hear, especially on Sundays, when they would bring their dinner, and remain all day in the pleasant grove. On pleasant Sundays, from 500 to 700 would be on the grounds. Many of course came for mere pleasure and curiosity, like those in Athens of old. The Lord blessed in presenting the living word, and eleven persons decided to obey him. A Sabbath-school was organized. We hope others will be added to their numbers, and a church organized. If these remain faithful to the Lord, and walk in the light and power of God, it will be done.

From here we went to Millersburgh, where protracted effort was continued eight weeks. Sixty-two discourses were given, besides Bible readings, etc. We held the last meeting in the tent Nov. 9, then continued the services in the school-house until the 27th. This meeting was not in the village, but about a mile and a half east.

The interest throughout was good. Many times the tent was crowded to its utmost capacity, including all standing room and the platform. The Lord graciously upheld us in holding forth "Christ" who "hath redeemed us from the curse of the law, being made a curse for us," and seventeen "subscribed with the hand unto the Lord," to obey him through the faith of Jesus, and "wait for his Son from heaven." We look for others to decide soon for the right. A Sabbath-school has been organized, and we hope a good church may yet be. There was considerable secret, and some public, opposition, but it only made the truth shine brighter to those who love the word of God more than life and popularity.

During the summer,—a little over twenty-one weeks,—160 discourses were given. Cash dona-

tions received, twenty-three dollars. Sales of books and tracts, and subscriptions to Review and Signs, sixty-one dollars. The number of names subscribed unto the Lord, thirty-seven. Three were Sabbath-keepers before. Most of our temporal needs were supported by the hospitality of the people. The Lord was with us. We thank God, and take courage. H. NICOLA,
H. M. J. RICHARDS,
J. W. ADAMS.

NEBRASKA GENERAL MEETINGS.

Two of our general meetings are now in the past, and have been seasons of encouragement to those who have attended them. The one held at Beaver City, in the southwestern part of the State, was quite well attended, representatives being present from Bloomington, Alma, Sett, Wilsonville, Oxford, Lebanon, and Atlanta, besides a number of brethren and sisters who came over from the Kansas Conference to meet with us.

The meetings were held in the Presbyterian church, which was kindly granted us for this purpose. A good outside interest was manifested, and there was a marked spirit of friendliness on the part of pastors and people.

The laborers present were Elder L. A. Hoopes, W. A. Hennig, and the writer. The preaching was designed to lead the heart and mind to God, and to faith and confidence in him. The Lord blessed in the preaching of his word, and we have reason to believe that it fell upon good soil. Different branches of the work were considered, and all went to their homes strengthened and encouraged. Quite a number of brethren from different parts of the State are moving into Beaver City, and the brethren there are thinking of building a house of worship in the spring. We trust they may be successful in this enterprise.

The meeting at North Loup was more local than general in its character. We were disappointed in seeing so few present from different parts of the field. The meeting was very small, although some outside interest was manifested, especially when the question of religious legislation was considered. The meetings were held in the town hall, and those who were present seemed much encouraged by them. The Sabbath-school and national religious liberty work received some attention, as did all the branches of the cause.

We are looking forward to the meetings at Blair and Lincoln, as times of great blessing to our people in the eastern part of the State. These should both be large meetings, as they are in the midst of our largest churches. We believe these will be occasions of great profit, and we trust our brethren and sisters will improve the opportunity offered. The meeting at Blair City begins Wednesday evening, Jan. 11, 1893, and continues four days. The one at Lincoln is appointed for Jan. 18-22. We trust our brethren and sisters will plan to come at the beginning and remain till the close, thus enjoying its full privileges. We cannot believe that God is pleased with this coming to meeting a day or two after it begins, and leaving before it closes. It is very discouraging to begin a meeting with but a few present, to be obliged to present important matters to these few, and to have the majority of the friends come in when the meeting is half over.

The two meetings we have held, have been seasons of great profit to those present; and we greatly desire that the two still to be held may reach a much larger number of our people, and that they may have even more of the blessing of God. W. B. WHITE.

COLLEGE DEDICATION.

THE dedication of the Walla Walla College was held Thursday, Dec. 8, 1892, at 2:30 P. M., in the chapel of the main building. The day was not quite as pleasant as we had hoped for, yet the chapel was well filled with citizens from Walla Walla and from College Place, together with a few who had come from a distance to attend the exercises, and to be present at the opening of the school. Professor W. W. Prescott, the president of the College and secretary of our Educational Society, conducted the exercises, of which the following is the program:—

- MUSIC
- Reading of Scripture, Rev. E. R. Loomis
- Prayer, Rev. L. M. Belden
- MUSIC
- Address—Christian Education, Professor W. W. Prescott
- Brief Address, Rev. Jonathan Edwards, Whitman College
- Dedicatory Prayer, Elder R. S. Donnell
- MUSIC
- BENEDICTION

In addition to the above, Dr. Blalock and ex-Governor Moore each favored the audience with brief, but appropriate addresses. Upon the whole, the dedicatory exercises passed off pleasantly, and we believe they were especially characterized by

the Spirit of God. Thus another educational institution has been planted in our midst, and starts out in the work of educating the young and of preparing laborers for the Master's work. And what pleases us most and cheers our hearts, is that this, the fifth institution of learning founded by our people in this country, starts out with a larger number of students than did any of the others, 100 being enrolled the first day of the school, which number at this writing has increased more than twenty-five per cent. Truly the success attending this enterprise as it starts out upon its work, proves that the founding of these institutions is in harmony with the mind of the Spirit of God. Let the work of elevating the standard of Christian education among us still go on, and to this end let all both labor and pray. R. S. DONNELL.

THE WORK AT B. C. COLLEGE.

FRIENDS at a distance will be glad to learn of the good work being done at the College in Battle Creek, during the week of prayer just ending, Dec. 24, 1892.

Thursday and Friday were days long to be remembered by those who participated in these meetings for seeking God. As one remarked, "It seemed as if a blessing hung over our heads ready to be poured out, but something hindered." On Thursday the clouds broke, the spirit of confession took hold of teachers and pupils alike, and it was most heartfelt and genuine. Wrongs that were of long standing were confessed, and anguished hearts could no longer bear the burden that had prevented their full and free acceptance.

Some had criticised their teachers, and had passed judgment upon every one they knew or heard speak; others confessed to pride and selfishness of heart; many confessed unfaithfulness in school work, and of breaking the rules, which they knew were good and wholesome. Some teachers said they had not sought God as they should before entering their classes, and with deep humility each one asked forgiveness of those who had been ill affected by his conduct or teaching. We could not doubt as we listened to the testimonies of these dear young people, that the Lord had much in store for them, if in their life they exhibited the marks of true repentance, and continued in the grace received.

Friday evening, as they all came together again at the beginning of the Sabbath, two hours were profitably spent in giving testimonies of praise and thanks in no uncertain tones, regarding sins forgiven. One marked feature of this occasion was that words of Scripture were quoted or read in connection with the language of their own hearts, thus showing that the Bible was indeed to them the word of God, pointing out the true condition of their hearts, past and present. We believe they will study it in the future with new zest and interest, and that this week of prayer, with its drops of the latter rain, will extend its influence into the hearts and homes of many who shall read and hear of it, until copious showers are poured out upon others who in like manner prepare for it. M. E. D.

Special Notices.

INSTITUTE AT BLOOMINGDALE.

THERE will be a missionary institute at Bloomingdale, Mich., beginning Sabbath, Jan. 21, at the usual place of worship. Scattered brethren are requested to attend. W. R. MATTHEWS.

NOTICE!

ALL correspondence sent to parties here to Seventh-day Adventist headquarters for Upper Columbia Conference or the Walla Walla College, should not be addressed Walla Walla College Place; but simply College Place, Wash., and thereby facilitate quick delivery. S. H. CARNAHAN, P. M.

WISCONSIN, NOTICE!

THOSE having business with our tract society will please address their communications, and make all drafts, post-office orders, etc., payable to Geo. M. Brown, brother Hartwell being selected to prepare for and take up the work of State agent as brother Thurston's successor, as the latter desires and has been planning to attend school. The selection of brother Hartwell to succeed brother Thurston as State agent, is made by the unanimous voice of the Conference Committee, the directors, the general canvassing agent, the State agent, and the hearty approval of brother Hartwell, who feels a burden for the canvassing work in our Conference.

The tract society business should be sent to Geo. M. Brown, 865 5th St., Milwaukee, Wis., till Jan. 25, 1893, then to Battle Creek, Mich., REVIEW AND HERALD, till Feb. 15, after that date to Milwaukee, as usual. M. H. BROWN.

The Sabbath-School.

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

LESSONS FROM THE WORD AND SPIRIT.

LESSON IV.—POWER OF GOD'S WORD.—Continued.

(Sabbath, Jan. 21.)

I. Questions on John 3:3-8.

1. On what condition can one see the kingdom of God?
2. Is this a natural or a spiritual birth?
3. What is the generative agency?
4. What contrast is drawn between the natural and the spiritual birth?
5. Are the results of the blowing of the wind visible?
6. What comparison is drawn between this and the work of the Spirit?

II. Questions on 1 Pet. 1:23.

1. What birth is here mentioned?
2. How is the contrast drawn between the natural and the spiritual birth?
3. What is the generative agency?
4. What characteristic of God's word is spoken of?

III. Questions on James 1:18.

1. To what birth is reference here made?
2. What is the generative agency?
3. What do those become who are thus begotten?

NOTES.

1. Man lost his life by the first act of disobedience. Gen. 2:17. By the mercy and forbearance of God, probation has been granted to him; but life has been forfeited by sin. Eph. 2:1. Death has been abolished, and life brought to light through the gospel (2 Tim. 1:10), which is the power of God (Rom. 1:16), and the basis of which is his word. 1 Pet. 1:25. This word is life, and when received as the word of God (1 Thess. 2:13), it begets new life in the believer. The word is both *spirit and life* (John 6:63); and so the Spirit is spoken of as the agency in the new birth. "Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God." This work is beyond the power of man to accomplish (John 1:13), and every one in whom it is wrought is said to know God (1 John 4:7), or to be known of God (Gal. 4:9), and to be born of God. 1 John 5:1, 18. Thus, to know God is eternal life (John 17:3), and through this knowledge blessings are multiplied to us. 2 Pet. 1:2. In this knowledge one may glory. Jer. 9:23, 24. God's Spirit is a spirit of knowledge (Isa. 11:2), and is given to guide us into all truth (John 16:13), and is superior to any merely human teacher (1 John 2:27); but it works through the word in which it dwells. It is in this way that it defeats the enemy (Isa. 59:19), and witnesses to our acceptance with God (Rom. 8:16), by bringing the word of God to our remembrance. John 14:26.

2. Water is used as a symbol of cleansing (1 Pet. 3:21); but the power is in the word (Eph. 5:25-27), by which we are made clean (John 15:3), through the spirit which dwells in it. Titus 3:5. Christ is also called the Word (John 1:1), and in him is life (John 1:4; 5:26) and the power to give life. 1 Cor. 15:45, Revised Version. So when we receive him, which is done by believing on him (John 1:12; Eph. 3:17), we have life (1 John 5:12), Christ himself dwelling in us (Gal. 2:20) by his word. Col. 3:16. So we feed upon him (John 6:57) in studying his word. Jer. 15:16. Thus the same Word, by which all things were created in the beginning, begets by the same power a new life in the believer.

SUGGESTIVE QUESTIONS.

1. What bearing does the teaching of this lesson have upon the question of conditional immortality?
2. How does this lesson enforce the importance of constant study of the Bible?
3. What things only can be brought to our remembrance?
4. What great evil has resulted from the abuse of that invention which has made cheap Bibles possible?
5. Why has an effort been made to fill the mind with the words of men?

News of the Week.

FOR WEEK ENDING JAN. 7, 1893.

DOMESTIC.

—Ex-Secretary Blaine is better, and he expresses a hope to be able to do some literary work in the future.

—The Niagara River below the falls is now covered by an ice bridge, for the first time since 1887. It is said to be the most beautiful bridge ever seen, and the scenery at the falls at the present time is grand beyond all precedent.

—The Alleghany, Monongahela, and Ohio rivers at Pittsburgh were frozen over Dec. 27, for the first time in many years.

—Frederick Douglass made the oration at the dedication of the Haytien building at the World's Fair grounds Jan. 2.

—President Harrison by special proclamation, Jan. 4, granted amnesty to those Mormons who have practiced polygamy. This he does upon the express condition that they abandon polygamy.

—Notwithstanding the vehement Orange opposition to every Catholic candidate for office in Michigan, two Catholics have been elected to Congress; Hon. James Gorman and Hon. Thomas Addis Emmet Weadock.

—The postmaster-general has concluded conventions to establish an exchange of postal money orders between the United States and the colony of Bermuda and the colony of South Australia. Both of these conventions will go into effect Jan. 1, 1893.

—The new law in Georgia, forbidding colored people from riding in the same car with white people, has the effect of keeping colored people from riding in the cars at all, and the railway companies begin to complain of a falling off in receipts.

—At Springfield, Ill., Jan. 6, a resolution was introduced into the State senate, requesting the United States Congress to modify the terms accompanying the appropriation to the World's Fair, so that the Fair might be open upon the first day of the week.

—A disputed claim in the new mines, at San Juan, southern Utah, led to a fight, in which 100 shots were fired, eleven men were killed, and a large number wounded. The immediate cause of the fight was some large nuggets of gold found in the bottom of a small stream.

—Orange Judd, the widely known senior editor of the *Orange Judd Farmer* of Chicago, died in that city Dec. 27. He imported the first sorghum seed from Europe, which was the beginning of the sorghum industry in this country. It is said that he was the creator of the International Sunday-school lesson.

—The Cunard steamer "Umbria," from Liverpool to New York City, broke her shaft and drifted four days. She was taken in tow by the "Bohemia," but became separated from her during a severe gale. The chief engineer finally succeeded in repairing the machinery, and she reached New York, Dec. 31, after an eventful voyage of two weeks.

—Severe snowstorms prevailed on the eastern coast of the United States, Jan. 7. At some places in Massachusetts snow fell to the depth of eighteen inches, and the wind attained a velocity of fifty-five miles per hour. The frost line was extended as far south as Florida. Vessels wishing to put to sea from eastern ports were unable to do so, and the storm has kept many ships from arriving, which are now due. Railway traffic on the lines entering New York City has been much delayed.

FOREIGN.

—There are rumors of a South American triple alliance, embracing Brazil, Chili, and Paraguay.

—The first issue of a newspaper, the avowed object of which is to advocate the annexation of Canada to the United States, has appeared at Toronto.

—Deaths from cholera continue to be reported from Hamburg, with many fresh cases. The disease is spreading in the north of France, particularly in the vicinity of Calais.

—The Infanta Isabella will sail for the United States in April, on a Spanish or American warship, to be present at the opening of the Chicago World's Fair, as the representative of Queen Regent Christina of Spain.

—There is great suffering among the poor of England. Hundreds of men impelled by hunger, are offering to enlist as soldiers, and as a result, the regiments stationed at Great Britain are rapidly filling up with recruits.

—The coal miners in the Saar district in Germany are on strike, and serious trouble is anticipated. The strikers number 22,000, many of whom are armed. Four battalions of troops have been ordered to the scene of the disturbance.

—The anarchists of Paris have decided to form a union with the Socialists, Boulangists, and the discontented of all kinds. Dec. 31 they issued a flaming manifesto, urging the people to "take the streets," and overturn the government.

—Another battle between Mexican troops and the revolutionists occurred near Nuevo Laredo, Jan. 1. The revolutionists were routed with a loss of ten killed. The loss of the Mexican troops was seven killed and twenty wounded.

—The British government has at last decided to send a royal commissioner to Uganda to report to the government the exact condition of that country, and to advise in regard to its future. Sir Gerald Portal, the British consul-general at Zanzibar, has been appointed for this purpose. He will soon leave the coast for Uganda, accompanied by 500 Zanzibar soldiers.

—Through the skill and energy of the French, 1,000,000 acres of the Desert of Sahara have been made into fruitful land. This has been done by artesian wells. There are 900,000,000 acres yet to be reclaimed before all the sand wastes are utilized.

—The anarchists of Paris on the night of Jan. 4, pasted placards all through the city, calling upon the people to rise, destroy their oppressors, and seize the government. General Saussier, military governor, has taken every precaution to repress an outbreak should occur.

—A serious labor riot took place in Madrid, Dec. 27. While 1,000 workmen were marching in a body to the town hall to submit certain grievances to the mayor, they became involved in a conflict with the police. Many policemen and workmen were wounded before the mob was dispersed.

—Dr. Theodor Kohn, who has lately been appointed prince archbishop of Olmutz, in Austria, is a Jew, who was converted to the Catholic faith when a student. The prince archbishop, on State occasions, sits at the right of the emperor. The appointment of a Jew to this place of honor has made quite a sensation in Austria.

—A supposed conspiracy against the czar at Khabarovsk has led to many arrests, some of those arrested high officers in high standing. The officers and soldiers of the Russian army are said to be tired of the long period of peace. They would welcome a war, that they might have a chance for promotion. They think the czar is too pacific.

—Violent snowstorms prevailed throughout Europe Jan. 3. In Austria and Hungary many villages are completely separated from the rest of the country by snow blockade. Trains from Vienna to Trieste were snow-bound, and the military was called upon to clear them out. All traffic in Trieste has been stopped by the drifts. In Vienna, the snow is ten feet deep where it has been piled up between the streets and the sidewalk.

RELIGIOUS.

—The Moravians have received the consent of the Catholic government of Nicaragua to establish a mission on its territory.

—Dr. Snell, the private secretary of Bishop Keane of New York City, has deliberately separated from the Roman Catholic Church.

—The chief of police of New Orleans has been arrested for refusing to arrest those whom he knows to be violating the Sunday law.

—After a long and tedious ecclesiastical trial, Professor Chas. A. Briggs has been declared innocent of the six charges brought against him by the New York Presbytery.

—It is now said that Monsignor Satolli, the papal legate to the Catholic Church in this country, is to have his powers enlarged, and is to remain here for two years longer.

—The ecclesiastical trial of Father Corrigan of New Jersey, will not take place. The priest has written an apology, which he himself considers no apology at all, and the case will go no further.

—An Episcopalian church was dedicated in Madrid, Spain, Dec. 19. The papal nuncio, the bishop of Madrid, and thousands of aristocratic families protested against it, but Premier Sagasta gave his consent.

—The First Presbyterian church in Washington, D. C., has decided to keep the church building comfortably warm all the time, and have it always open every day in the week, that it may be a place for prayer for all who wish to use it for that purpose.

—Sometime since, a report appeared in a paper that a figure of the Virgin Mary and the infant Jesus had appeared on a window of the Catholic church at Canton, Ill., and that cripples and sick people were miraculously healed when praying under the window. It is now declared to be a hoax of the worst kind, as the town being invaded by cripples who derive no benefit from the "miracle window."

—The basis of representation announced for the Catholic congress that is to be held next year at Chicago, will be if it is carried out, insure the presence at that gathering of about two thousand five hundred delegates. These will be with a large number of prelates and priests who would be attracted to the congress, would make a very imposing gathering. The subjects that are to be discussed are chosen with much better discrimination than those which were debated at the Baltimore congress.

BUSINESS NOTICES.

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

FOR SALE.—A tract of land of sixty-five acres, thirty-five 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. Three-fourths of a mile from our church and church school. Twenty acres were plowed last fall. For further particulars, address J. H. Dortch, Springfield, Tenn.

To RENT.—A farm and garden to rent. Single man preferable. Inquire of A. B. Rice, Sturgis, Mich.

WANTED.—A man by the year, to commence about the 15th of March. Expect to pay good wages. Address A. A. Evans, Aurora, Brookings Co., S. Dak.

DISCONTINUE PAPERS.

MRS. B. L. DIEFFENBACKER of Lake Charles, La., has all the papers she needs for the present.

ADDRESS WANTED.

A. J. BRAMBLOW of Rising Star, Tex., wants the address of J. Berten.

Special Mention:

(Continued from 7th page.)

THE SUNDAY QUESTION TO THE FRONT.

As the State legislatures are meeting this winter, we find that additional Sunday laws are being urged with unusual vigor, and one thing that makes the present agitation much more interesting is that it is not altogether one sided.

Reports, both by private correspondence and through the papers, from Maine, tell us that circulars have been sent to all the ministers in that State, requesting them to preach upon the importance of more stringent Sunday laws, and also urging them to petition their legislature to enact such laws during its present session.

In the Illinois Legislature the Sunday question has just been introduced by the following resolution:—

Whereas, The Congress of the United States has passed an act in relation to the World's Columbian Exposition in which it is provided, among other things, that the said Exposition shall be closed on Sundays; and,—

Whereas, Said provision will occasion great inconvenience and disappointment among a great and significant portion of the people of the world, for at least two reasons; to-wit, first, a vast army of the laboring population of the country in and around the great metropolis where said Exposition is to be held, for a radius of at least one hundred miles, may be deprived of attending said Exposition if same be closed on Sunday; and, second, a vast number of the population of the world—we understand this is a world's Exposition—do not observe the day on which it is proposed to close said Exposition on Sunday; therefore, be it—

Resolved, By the House of Representatives, the Senate concurring herein, that it is the sense of this assembly that said Exposition should not be closed on Sundays, but should be kept open for the admission of visitors on all days from its opening to its close, under such regulations about the running of machinery on Sundays as the directory may provide, and that our representatives and senators in Congress from this State are requested and instructed to work for the repeal of this Sunday-closing clause of the said act of Congress.

The subject is also up for consideration in many other parts of the field. We have known for years that this was coming, and now we see it throughout the length and breadth of the land. Let each one of us be asking ourselves the question, Do we see the opportunities in this that we should for the advancement of the truth?

Wherever this subject is being agitated, our people should be on the alert to circulate our literature judiciously, but freely and vigorously. The clear arguments presented in these publications have been the means of enlightening the minds of many honest persons, and it will enlighten many more if the work is pushed as it should be.

The head office of our Association, during the past few weeks has sent out a number of tons of our literature, aggregating about four and a quarter million pages, and the good work is still going on. In response to this literature being sent out, we are constantly receiving words of encouragement from those who have previously believed that Sunday laws and other forms of religious legislation were just. This literature has opened their eyes, and now they are more strongly opposed to the Sunday movement than they were before in favor of it.

Thus far our friends have supplied us with an abundance of funds for our work; but our treasury is quite low, and we will be glad to receive further donations for this work, and especially request that those of our members who have not yet paid their dues for the past year, will send us the same at their earliest opportunity. A. O. TAIT.

INTERESTING CASES.

THE following account of a cheering work of grace springing from the influence of our religious reading-matter, we find in a report from brother A. G. Daniells in the Bible Echo of Nov. 15, 1892:—

"On my way to Adelaide, in the month of September, I spent a day at Nhill, Victoria, visiting a few persons who are interested in present truth. Although entire strangers, our meeting was as cordial, and our association together was as pleasant, as though we had enjoyed a long acquaintance. This, I believe, was due to the fact that we were each interested in that truth which Christ prayed should sanctify the hearts of men,—that truth that has the power to bind hearts together and establish the brotherhood of man.

"I ascertained that these friends at Nhill first became interested in present truth through reading the Bible Echo, which they found in a public reading-room. After reading it a few months, one of them sent to the office for seven yearly subscriptions—one for himself, one for the public library, and five for friends. He has since sent for many of our religious books, all of which he has read with care. He became fully convinced that the views presented in the Echo and books were thoroughly Scriptural. He felt that his life must be changed, and sought help from One who is mighty to save, even Jesus.

"True to the Spirit of Christ by which these changes were wrought, he yearned to tell others of the truth he had found. He did not wait until he could educate himself and go out as a missionary. He began with his nearest neighbor, a man with whom he was working every day. The man was not a Christian; he was a Buddhist, and had been from his infancy. He was prejudiced against the Christian's God. But his heart was won by the good spirit he saw in the one who talked to him. He finally yielded, and gave up drink, gambling, tobacco, and other sins. This man, who had been a Buddhist, told me that when he first attempted to give up tobacco, he failed. Several times he tried, but failed each time. At last he went to his bedroom, and on his knees asked God to take away his desire for it, and God did so. When he arose from his knees, the appetite was gone, and it had not returned when I was there. What an example for professed Christians! Others in that town are interested in the truths for this time, and I have recently received a request to go there and preach to them. The providence of God has opened the way for a good work, just as it has in many places in this country."

INJUSTICE TO THE JEWS.

THE tendency of many people, when a Jew does some reprehensible thing, to lay it upon his religion, and the wrong and injustice of so doing, is set forth by the Sabbath Visitor (Jewish) in the issue of Dec. 30, in the following words:—

"In the terrible scandals growing out of the Panama canal business, which are now convulsing France, several Jews have played a very unpleasant part, and, of course, the world is informed that these Jews have done so and so, while the religion of the other delinquents is not mentioned. This is of a piece with the general habit of the world. The wrong-doer of the Jewish faith is paraded to public notice as a Jew; right or wrong, the Jews are all placed in the same box in the eyes of the world; the Jew is considered first a Jew, then a man; if an individual miscreant commits a wrong, it is placed to his account as a Jew, not as an individual. Of course, this implies that all Jews are in a manner responsible and blameworthy because one of their number has done ill. It is wrong, certainly it is; but declaim against it as we will, it seems that the world will not learn, and the public prints go merrily on spreading the misconception and dubbing the wrong-doer of the Jewish faith as, Levi Samuels, a Hebrew, was arrested for such and such a misdemeanor, while John Smith can commit a hundred crimes, and it is published that John Smith did so, without any gratuitous information as to his religious faith."

THE EUROPEAN OUTLOOK.

IN Kate Foote's Washington letter in the New York Independent of Dec. 29, 1892, we find the following interesting paragraph concerning the prospect of war in Europe:—

"A friend who was traveling abroad this summer says that he met at Berne the former minister from Switzerland to this country, General Emile Frei. I found him in his office at Berne, with windows looking out on the magnificent line of the Bernese Oberland—that view which, if it once burst upon you, is never forgotten. General Frei is now Secretary of War for his government, and is the same fine, genial, cultivated man that he was when here. We talked about Europe, and I found that he fears there will be a war there, before very long, greater than any we have had in this country, in which France, Italy, Austria, Germany, and Russia will all contend with each other. Against this horrible probability he, as Secretary of War, was strengthening and defending the mountain passes of Switzerland. I said to him, 'Your country is too much rolled up into hills for any fighting here.' He smiled; for I had indicated the Jungfrau and her brethren as the hills, and answered that he proposed to make the passes so secure that no one should get through into another country. But in spite of this war-cloud, he was cordial, and as much interested in America as ever, and we recalled many pleasant memories of Washington."

—Make others to see Christ in you, moving, doing, speaking, and thinking; your actions will speak of him, if he be in you.

THE "YOUTH'S INSTRUCTOR."

A WEEKLY, illustrated, eight-page paper, devoted to the physical, mental, and moral upbuilding of youth by means of a pure literature and timely suggestions. Its object is to aid its readers to become useful men and women in this life, and to secure an inheritance which fadeth not away in the life to come. It is not designed to be a child's paper, but a children's department is inserted from time to time for their special benefit, as is also a department for parents, which makes the Instructor a welcome visitor to every member of the home-circle. Price \$1 per year. Address Youth's Instructor, Battle Creek, Mich.

SOCIAL PURITY.

BY J. H. KELLOGG, M. D.

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

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

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. 82 pages; single copy, 25 cents. Write for special terms per 100 on large orders. Address GOOD HEALTH Pub. Co., Battle Creek, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table with columns for EAST, WEST, STATIONS, and various train services (Day Express, N. Shore Limited, N. Y. Express, N. Falls & Buffalo Special, Night Express, Detroit Account, Atlantic Express, Mail, Chicago Express, Kal. Account, Pacific Express, Chic. Special).

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, Mich.



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, GOING EAST, and various train services (Day Exp., R. C. Exp., Limit Exp., Pacific Exp., Mail Exp., Arr. Dep., Post Huron, Pt Huron Tr, Lapeer, Flint, Detroit, Bay City, Soudaw, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Valparaiso, Chicago, Dep.).

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. 10, 1893.

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See continuation of Special Mention department on 15th page of this paper.

See brother Dortch's notice of land for sale, under “Business Notices.” The distance of the land from the church, as stated last week, was incorrect. It is not $3\frac{1}{4}$ miles, but $\frac{1}{2}$ of a mile.

The amount paid by the government to railroads the past year for the transportation of mail matter, was \$27,126,329.11. This is a trifle more than was paid to Benjamin Franklin, when in the early days of our independence, he used to visit all the post-offices with his gig.

The car-load of books sent from this Office to be put aboard the “Pitcairn,” as noticed in REVIEW of Nov. 29, consisted of sixteen tons. We have learned that they have safely reached their destination. Some five or six tons more were to be added from other sources; and all are now doubtless on board the ship which was booked to sail the day on which this paper is dated.

The baptistry with which the Tabernacle has now been provided, was used last Sabbath afternoon for the baptism of fourteen candidates who went forward in the ordinance, brother Van Horn administering the rite. A large congregation filled the house, and it was a very solemn and impressive scene. The converts were mostly the fruit of the revival of the past few weeks.

The postal business of this country has increased so vastly within a few years past, that the Post-office Department building has become altogether inadequate for the business that presses upon it. It is therefore proposed to add to it three stories, which will nearly double its capacity, and with its outline of gables, domes, and towers, after modern styles, according to plans shown in the Postmaster-General's report, will make it a very imposing building.

When Cardinal Gibbons wrote a letter favoring the “Sunday-rest Bill,” “National Reformers” declared that 7,000,000 Catholics were thereby committed to the Sunday-law movement. Now that the same Cardinal Gibbons has declared for an open Fair Sunday, these same honest reformers say, “It should be noticed that the two or three distinguished prelates that are favoring the Sunday-opening movement do so as individuals”(?).

Indeed! What a difference it does make whose ox is gored!

At a late convention held at Pittsburgh, Pa., under the management of the Pennsylvania Sabbath (Sunday) Association, one of the speakers said: “We want no Jewish, Continental, or American Sabbath, but that of God, invested with the moral sanction of the decalogue, . . . a pure Sabbath, divested of all human accretions.”

That is exactly our position. We want men to observe the Sabbath of the decalogue—the “pure” Bible Sabbath—the Sabbath free from “human accretions.” The Sunday Sabbath rests upon nothing but “human accretions,” therefore it is no Sabbath at all.

The utterly impracticable ideas involved in the claims of those who seek to have all postal service suspended on Sunday, is well touched upon by the Postmaster-General in his Annual Report for the year ending June 30, 1892. On p. 60, referring to the petitions to stop mails on Sunday, he says:—

“The most that I have been able to do is to reduce the hours of labor to a minimum. It is wholly impracticable with the mails in transit from the beginning of the year to the end of it, by day and night, on land and sea, starting every hour from points thousands of miles apart, to stop at twelve o'clock midnight on Saturday night, all work for twenty-four hours, and then start on again.”

A case of mistaken identity is revealed in the following item clipped from the *Young People's Union*:—

“The United Society of Christian Endeavor has declined to grant the Seventh-day Adventists representation on the board of trustees.”

This is a mistake; as the Seventh-day Adventists have never sought for recognition from the “Christian Endeavorers,” and do not care for it. The Seventh-day Baptists have sought it, and been refused; since which on account thereof, they have given vent to some very serious lachrymal demonstrations.

We have received from the *Echo* Publishing Company, Melbourne, Aus., copies of each of the following pamphlets. Of pamphlets, “Christ and his Righteousness,” 98 pages, by Elder E. J. Waggoner; “The Truth Found,” by Elder J. H. Waggoner, 92 pages; “Angels and their Nature and Ministry,” revised by Elder J. H. Waggoner, 128 pages. We also received four tracts all written by Mrs. E. G. White. With the exception of some of the tracts, all this matter is a reprint of American editions. We are glad to know that the presses of the *Echo* Publishing Company are printing such important truths, and we hope that success may attend the efforts by this means to bring the truth before the people of that great country.

THE GENERAL CONFERENCE “BULLETIN” AGAIN.

We are glad to report that we are receiving a large number of subscriptions to the *Bulletin* every day, but we wish to keep the matter before the minds of our brethren and sisters in the field, and urge them to send in their orders as early as possible.

All of the orders we receive in time to have them put in type before the institute begins, will be mailed promptly from the start, but orders that do not reach us until the beginning of the institute, will necessarily be delayed several days. All of these orders have to be drawn off and put through the hands of the printers, which of course takes some time, hence we would urge again that all who desire to receive the paper promptly from the beginning should send their orders to us at once.

There is no question but that the next General Conference will be the most important one ever held by our people, and we are arranging to give full reports through the *Bulletin* of both the institute and Conference. Every Sabbath-keeping family should read it.

Remember that the price for the *Bulletin* for the entire time of the institute and Conference, is fifty cents. Send all orders for the same to the undersigned at Battle Creek, Mich., or to your State tract society.

A. O. TAIT.

THE CONFERENCE.

Arrangements for Entertainment During the Coming General Conference.

As heretofore announced, the next General Conference will be held at Battle Creek, Mich., beginning Friday, Feb. 17, and continuing for three weeks. The General Conference is to be preceded by a Biblical Institute, beginning Jan. 27, to continue till the Conference opens.

The arrangement for the entertainment of delegates and others who may attend the Conference will be the same as the two previous Conferences, at \$2.50 per week for board and room. A committee on arrangements has already been appointed. All who intend to be present at the coming Conference and institute should write to W. A. Colcord, Battle Creek, Mich., as soon as they decide to come, also stating what time they expect to be there.

On coming to Battle Creek, all should report at once at the Tabernacle, where they will find the committee on entertainment waiting and ready to locate all who come. All business, such as securing rooms, arranging for board, and paying for room or board, should be done at the office of the committee on entertainment, which will probably be in the north vestry of the Tabernacle. This is necessary, to avoid confusion, and to secure uniformity and the greatest comfort and convenience both to friends that come, and to the Battle Creek church.

Some questions have arisen in reference to who will be expected to attend. The coming General Conference will be a very important meeting, probably the most important ever held by our people; therefore it is proper that each local Conference should be represented by as full a delegation as consistent with all the circumstances, and also that the delegates should be present during the institute as well. Who else should attend besides the delegates, is left open as on former occasions. There will no doubt be a large number of our brethren and sisters who will want to be at the meeting. We leave this matter with each one to decide for himself, only we ask every one who intends to come, to write before coming, as already requested, that we may have some idea as to what preparations it will be necessary to make for receiving guests.

We made a statement some time ago to the effect that it was not expected that all of our ministers would attend the institute which is to precede the General Conference. We gave this notice that it might be understood by all, that in appointing this institute we did not expect as general an attendance as we did at the district institutes held last winter and spring; but we do not wish it interpreted to mean that any one is prohibited from coming. Where others besides the delegates have arranged to come, it is their privilege to do so, and they will be made welcome. Indeed, we expect there will be a large number of both ministers and lay brethren who will avail themselves of the benefits and blessings of the coming institute and Conference.

The delegation from our foreign fields will be larger than at any time before. We learn that Elder Tenney is already on his way here from Australia. Representatives will be here from Africa and several from Europe.

We ask our people everywhere to make the coming institute and General Conference a subject of special prayer; that God's blessing may be present in a large measure.

O. A. OLSEN, Pres. Gen. Conf.

LITERARY NOTICES.

“THE SECRETARY'S MANUAL.”

AMONG the books lately received at this Office, which we think worthy of especial commendation, is the “Secretary's Manual.” It is a complete compendium of a secretary's duties, from the most simple to the most complex, fully explaining, as it does, about every kind of duty that a secretary will be called upon to perform. It is especially designed as a book of reference for secretaries of legally incorporated bodies, giving points of law governing such associations. We have never seen anything before like it, and we commend it to those who need such a book as something they will not regret purchasing. It has 216 pages of matter, besides a copious index. Price, \$1.50. For sale by Pacific Press, Oakland, Cal., also at 43 Bond St., New York City, and by the author, W. A. Carney, Santa Paula, Cal.