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

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JESUS.

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

SWEETER than the honey's sweetness
 Is the full divine completeness
 Of my Saviour's love.
 Dearer far than earthly treasure
 Is the joy that knows no measure,—
 Heavenly joy above.

Closer to my soul and nearer,
 More beloved by far and dearer
 Is my Lord to me,
 Than earth's fame so vain and fleeting,
 Or the friends who give me greeting
 On life's stormy sea.

Purer than the lily's whiteness,
 Clearer than the noonday brightness,—
 Jesus, Saviour, mine.
 Come, O come in all thy beauty,
 Let thy love make every duty
 With thy glory shine.

Our Contributors.

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

"SEEK FIRST THE KINGDOM OF GOD."

BY MRS. E. G. WHITE.

"BEHOLD, I come quickly; and my reward is with me, to give every man according as his work shall be." The Lord Jesus will scrutinize every talent, and expect interest in proportion to the amount of capital intrusted. By his own humiliation and agony, Christ has paid the purchase money for our salvation, and he has a right to our services. The very name of servant implies the doing of work, the bearing of responsibility. All our capabilities, all our opportunities, have been intrusted to us for wise improvement, that Christ may receive his own with usury. The heavenly Master ascended on high, and led captivity captive, and gave gifts unto men,—divine treasures of truth to be presented to all the world. What use are we individually making of these gifts, the talents in our hands? Are we like the unwise and unfaithful servant, burying these talents in the world, where they will bring no returns to God? It behooves all with careful fidelity to improve the talents intrusted to them; for talents will increase as they are used for the good of humanity and the glory of God.

Every soul should seek first the kingdom of God and his righteousness. We are not to use up all the strength of brain, bone, and muscle in worldly business interests; for if we do, we imperil our spiritual interests, and we shall lose an eternity

of bliss. The whole unfallen universe is interested in the great work which Jesus came to our world to accomplish, even the salvation of our souls. And shall not man on earth co-operate with our Redeemer, who has ascended into heaven to make intercession for us? Shall we show no special zeal, no devoted interest, in the work that was devised in heaven to be carried forward in the world for the good of men? Shall we who have been bought with the precious blood of Christ refuse to do the work left in our hands,—refuse to co-operate with the heavenly agencies in the work of saving the fallen? Shall we not go even to the ends of the earth to let the light of truth given to us of heaven shine forth to our fellow-men?

We are to be diligent workers; an idle man is a miserable creature. But what excuse can be offered for idleness in the great work which Christ gave his life to accomplish? The spiritual faculties cease to exist if they are not exercised, and it is Satan's design that they shall perish. All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world, and "we are laborers together with God." The end of all things is at hand. Now is our opportunity to work. "The night cometh, in which no man can work." We should proclaim Christ and him crucified, thus preparing the way for his second appearing. Lift him up, the Man of Calvary. Place yourselves where you may receive heavenly inspiration and be able to point the weary, the heavy-laden, the broken-hearted, the perplexed soul, to Jesus, the source of all spiritual strength. Be faithful minute-men, to show forth the praises of Him who hath called you out of darkness into his marvelous light. With pen and voice proclaim that Jesus lives to make intercession for us. Unite with the great Master-worker, follow the self-denying Redeemer through his pilgrimage of love on earth. The same Jesus that walked with his disciples, that taught them upon earth, that toiled and suffered in his human nature, is with us in his divine power. He is at our right hand to help in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our faith. We are all to proclaim the commandments of God and the faith of Jesus. Jesus came to magnify the law, and make it honorable. He died to exalt the law of God, testifying of its changeless character; and as we proclaim God's law, we may look unto Jesus and be comforted with the assurance, "Lo, I am with you always, even unto the end of the world."

Satan is now working with all his insinuating, deceiving power, to lead men away from the work of the third angel's message, which is to be proclaimed with mighty power. When the enemy sees that the Lord is blessing his people, and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on one hand and cold formalism on the other, that he may gather in a harvest of souls. Now is the time to watch unceasingly. Watch for the first step of advance that Satan may make among us.

There are dangers to be guarded against on the right hand and on the left. Those who are inexperienced, who have newly come to the faith, will need to be strengthened, and to have

a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner, making everything of faith, and belittling works. Others will seize the points that have a leaning toward error, and will ignore works altogether. Now, genuine faith always works by love; it supplies a motive power. Faith is not an opiate, but a stimulant. Looking to Calvary will not quiet your soul into non-performance of duty, but will create faith that will work, purifying the soul from all selfishness. In laying hold of Christ by faith, we but just begin our work. Every man has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. He who is a follower of Christ, cannot deal deceitfully; he cannot be hard-hearted and devoid of sympathy. He cannot be coarse in speech. He cannot be a surmiser of evil, an accuser of the brethren. He cannot be full of pomposity and self-esteem. He cannot be overbearing, using harsh words, and censuring and condemning those around him.

The labor of love springs from the work of faith. You are to "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." We are to "be zealous of good works;" "be careful to maintain good works." And the True Witness says, "I know thy works." While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity; and good fruit, which is good works, will be the result of faith.

Those who have no time to give attention to their own souls, to examine themselves daily, whether they be in the love of God, and to place themselves in the channel of light, will have time to give to the suggestions of Satan, and the working out of his plans. Satan will insinuate himself little by little, until he can have a controlling influence on the soul, and induce men gradually to adopt worldly policy. The specious devices of Satan will be brought to make of none effect the special work of God at this time.

There are men who are careless in regard to the spirit which they carry with them in their business. They hide their light under a bushel. They say, Religion is religion, business is business. But all our work in this world, even in a business line, is God's work, and should be done with a heart full of his love, and of heavenly enlightenment. But if we need the heavenly enlightenment in business employments in the world, how much more do we need his grace and help in the business especially connected with his precious cause. There must be no coldness, no formality, no deadness in his work. The hardness of heart that is manifest in business lines among us as a people, is an offense to God.

Men connected with our institutions in responsible position are intrusted with sacred interests, and they cannot be safe men unless they make God their trust every moment, unless they are men of earnest prayer and fervent piety, in their home life, in the work appointed them, in all

their business. There is danger that these men will cheat their souls by neglecting to receive the ever-present help of the Holy Spirit, because they have not a true sense of their own weakness. They fail to become channels of light, and if they will continue to be devoid of light, they will fail of the eternal blessedness hereafter. No one can stand safely in a neutral position.

The workers in our institutions need the divine endowment daily. But instead of drawing nearer to God when they accept positions of trust, many think they have so much to do, that they cannot attend religious meetings, and their voices are seldom heard in the congregation of the saints. They act as if they were now so far advanced that they needed not to engage in fervent prayer to God. They do not feel their constant need of education and training in the school of Christ, that they may learn his meekness and lowliness of heart, and they become lifted up in self. Traits of character are manifested by them which are unchristlike. They must be transformed, or they will do harm; for with these unchristlike characteristics they are not qualified for the place. They need to bring their powers under the control of the Spirit of God, that they may realize the necessity of seeking spiritual help, of "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Those who desire wisdom from God, who wish to follow Jesus at every step, will seek for the light, and it will shine in their hearts. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Satan is constantly at work to wound and poison the soul. In order to withstand his efforts, we must breathe the atmosphere of heaven. We must individually get hold and keep hold of Christ. The truth of God, dwelling in the heart, and guiding the life, will be our safeguard. With the truth in our possession, we may humbly and firmly advance from light to a greater light, and we shall be guided into every good and holy way. Unless the truth of God transforms the character, it is of no value to the receiver. Those who are in earnest about the future life, will not neglect the opportunities within their reach in this life. They will not only place themselves with the learners of the truth, but will feel that they are under obligation to God to learn all that is possible for them to know of spiritual and heavenly things; they will carry every matter in prayer to God.

Coming nigh to God inspires confidence, and stimulates the soul to action. The body would die if deprived of suitable nourishment, and so with the soul; in order to have spiritual strength, or even life, it must be nourished by the word, which is spirit and life. It must be constantly fed by the truth, which connects the soul with Him in whom we live, and move, and have our being. Every man in a responsible position needs the sunbeams of Christ's righteousness constantly to illuminate his soul, or his course will do much harm. Every person who is in a position to command, needs to come as often as possible into association with the worshiping assemblies, that he may be surrounded with a spiritual atmosphere, and have greater depth of experience in divine things.

To keep your soul in the love of God you must place yourselves in the channel of light, and breathe in a holy atmosphere; for through neglect of any means of grace which God has ordained to impart spiritual strength and grace, you bring blindness upon your souls, and hardness into your hearts, and Satan will lead you to look at things in a perverted light. If you have no respect for the messages which God sends you by his chosen servants, what power has he in reserve that will reach your case and correct your errors, so that you shall not be led into

false paths? The garden of your heart must be cultivated. The poisonous, Satanic plants must be uprooted, the soil must be prepared, thoroughly plowed by the word of God, and the precious seeds of truth must be sown and tended by a wise, skillful gardener.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." The parable of the man from whom an evil spirit had been cast out, who did not fill the soul with the love of Christ, illustrates the necessity of not only emptying the heart, but of supplying the vacuum with a divine occupant. The demon desired to return to the heart from which he had been expelled. He came, and though it was swept and garnished, he found it still empty, and entered in with seven other spirits more evil than himself, so that the last state of the man was worse than the first. The man in this parable refused to do the work of Satan; but the trouble with him was that after the heart was swept and garnished, he failed to invite the presence of the heavenly guests. It is not enough to make the heart empty; we must have the vacuum filled with the love of God. The soul must be furnished with the graces of the Spirit of God. We may leave off many bad habits, and yet not be truly sanctified, because we do not have a connection with God. We must unite with Christ. There is a reservoir of power at our command, and we are not to remain in the dark, cold, sunless cave of unbelief; or we shall not catch the bright beams of the Sun of Righteousness.

To be a Christian requires more than a profession of faith. There must be an earnest effort to conquer through the grace freely given of God. All things around us must be made to be helps to growth in grace and the knowledge of Christ. Satan, the great rebel, is ever seeking to entice us to sin against God. He will introduce false imaginings, and sway the understanding against the revealed will of God, the lower passions against purity and self-denial, the independent judgment against God's decisions, the wisdom from beneath against the wisdom from above. But the Holy Spirit has come into the world to subdue all things unto himself, and shall God's will be put in the background, and man's will be held as supreme? Can man's will be the controlling power in God's great contest for the recovery of his own?—No, for those who are laborers together with God must have the mind of Christ, and work with pen and voice in the Spirit of Christ to meet wrong tendencies, to correct errors, that have been coming in among us. The truth must no longer be kept in the outer court, but be brought into the inner sanctuary of the soul. The religion of Christ requires not only the putting away of pride, malice, covetousness, injustice, but the cultivation of the precious graces of humility, unselfishness, kindness, love, generosity, and nobility of soul. The Christian should be constantly aspiring, pressing on from grace to grace, from faith to a greater faith, from glory to a greater glory.

(To be continued.)

NOT TO BE WONDERED AT.

BY W. E. CORNELL.
(Des Moines, Iowa.)

ABOUT the most nettling thing to the Sunday-law advocates is to be confronted by the indubitable fact that Sunday observance has no divine command; that it is a relic of paganism, and that in their attempts to enforce its observance upon the people by statutory commands, they

make themselves rebels not only against the civil government of our land, but also against the government of heaven. But the people are becoming enlightened on the subject, and as they Sunday divested of its supposed sanctity, which is more natural than that they should disregard its religious character? and there is little question but that this enlightenment is largely responsible for the condition of affairs that now exists, as recently stated by a typical National Reformer, "We can hardly tell when our blessed holy day does come." Now that this agitation is before the people, the press of the land has taken it in hand to air the subject, and as specimen of what some of them are saying, the following is appended from an editorial in the Davenport (Iowa) Democrat of recent date:

"It is amusing to hear the Massachusetts congressman, Elijah Morse, warn the American people against the opening the doors of the Columbian Exposition on Sunday, because disregard to the decalogue command to remember the Sabbath day to keep it holy. This command, he says, was handed down by Jehovah unto the sons of the earth amid the thunderings Sinai. Let it be admitted that such was the fact, what the Massachusetts man knows, or ought to know, that the command that he quotes as being binding to an extreme degree upon the sons of men through all the generations, had no reference whatever to Sunday, any more than it had to Monday, Tuesday, or Wednesday. It referred to the seventh day, and every Biblical or other scholar knows that the seventh day the decalogue was Saturday and not Sunday. There seems to be no conscientious gleam in the congressman's mind about keeping the Fair open on the Sinaitic Sabbath day. His pleading is for the pagan day of worship—the day so dear to the sun worshiper—even Sunday. He and all the Christian world disregard the Sabbath with a perfect recklessness, and defy the seventh day of rest from birth to death. He is clearly out of the case, and is not to be regarded with the least degree of seriousness."

These are pretty bold statements to make, and they give the lie to somebody, if true. They are true, and that is why they sting so.

But as a sample of how these self-righteous guardians of Sunday sacredness attempt to answer these statements, the following from the Muscatine (Iowa) Journal, which takes the Democrat to task for its rash utterances, is so characteristic of the arguments employed, that it is given nearly in full. After deploring the "pettifoggery" and "false reasoning" and the attempt of the editor of the Democrat "to bewilder and befog supposed simple-minded religious people," the big editor of the Journal straightens himself up, and enlightens his contemporary in the following language:—

"The learned editor 'ought to know;' in fact, he must know that 'every Biblical or other scholar' knows that the first day of the week is now the Sabbath, and is so accepted by nearly all Bible believers, on what they consider most substantial grounds. By all the assemblies and discipline of the primitive church the first day of the week was enshrined in the heart of the Christian church as the seventh was in the heart of Israel, and the day has taken the place in the Christian calendar which was held by the seventh in the Jewish ritual. The same portion of the week occurs in the same orderly succession, meeting the same necessities for physical and intellectual repose, associated with the same analogy of the world's creation, and augmented as a memorial of the resurrection. The Westminster Shorter Catechism puts it thus: 'From the beginning of the world to the resurrection of Christ, God appointed the seventh day to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.' The declaration is certainly a sufficient offset to what the pettifoggery editor says about 'the pagan day of worship,' but we will draw his attention to what Sir Matthew Hale said on this point, as I think it will not be disputed that this distinguished jurist knew as much about it as an Iowa Democratic editor. After quoting historical facts which show that the Jewish Sabbath was buried with our Saviour, and that the day on which he rose was apart for the Christian Sabbath, Justice Hale said: 'And the fourth commandment is not abrogated, but only the day changed, and the morality of that command only translated, not annulled. Will the Davenport editor insist that so eminent a scholar as Chief Justice Hale 'is clearly out of the case?'"

Now, it is Justice Hale and the Westminster Shorter Catechism—they are authority above the word of God; but in a little while it will not be what the "Westminster Shorter Catechism," "Sir Matthew Hale," or even what the Bible says, but what does the law of the land say? What Christ was on trial for his religion, the accused said, "We have a law, and by our law he ought to die;" so it will say of those who refuse to "worship the image of the beast," that they "should be killed." Who cannot see it coming? Does it stir you to action?

—The smallest thing we do, if done to please God, is sure to be paid for in heaven's money.

LONGING FOR GOD.

BY LILLA WARREN.
(Battle Creek College.)

O how I long for God;
My very soul cries out.
I know he will come in,
If I am free from doubt.

My soul, why wilt thou doubt?
One word can set thee free;
O why not trust the One
Who gave his life for thee?

He says, "Come unto me;
In me thou shalt find rest;
Yield up thy way to mine,
And know my will is best."

O Father, take my heart
And make it all thine own;
Keep by thy mighty power,
And leave me not alone.

Reveal each secret sin,
And give me strength to bear,
And take thou from my heart
The dearest idol there.

Thy promise now is mine,
Thy word is always sure,
Thine be the glory, Lord,
Thine also is the power.

Lord, thou hast healed the heart
Thine own hand had made sore,
This taste of thy great love
Has made me long for more.

THE BIBLE: ITS SCIENTIFIC
UTTERANCES.

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

(Continued.)

FIVE revolutions of the earth have passed, and creation is not yet complete. Higher forms of life must indicate the almighty wisdom which is displaying itself in creative acts. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so."

In all things there must be a head, a leader, one whose will and counsels direct, and the most anarchical of anarchists unwittingly obeys this divine law; so now with singular deliberation, Elohim proceeds to create the most august personage of this creation. When suns were to be lighted, and all the planetary worlds marshaled, he was pleased, without preamble or preface, to command them into being. But when man—the sovereign of the earth—was to be fashioned, he pauses and retires within himself for a model, and makes his own image the grand archetype of the head of creation.

"And God said, Let us make man in our image, after our likeness." He builds his body from the elements of the earth—oxygen, hydrogen, nitrogen, carbon, phosphorus, calcium, fluorine, sulphur, chlorine, sodium, iron, potassium, magnesium, and silicon. He gives him animal life in common with the animals and a spirit from himself. Eccl. 12:7; Job 34:14; Isa. 57:16; Gen. 2:7.

Thus Adam stood, having a body, soul, and spirit (1 Thess. 5:23), perfectly united and subordinated in one sublime constitution. All enlightened nations have the same distinctness of phraseology in marking out each of the constituents of the living man. The body is the organic mass, animated and pervaded by the soul or animal life, which the Bible declares is in the blood. Gen. 9:4; Lev. 17:10-14. The spirit is that intellectual principle which acts immediately upon both soul and body, demonstrated forcibly in those passions we term love, fear, hatred, etc. So united are these constituents of man that in all his acts there is a combination of energies, and the whole soul, body, and spirit move in perfect concert in all acts properly called human. (That any one of these was, or is, immortal, is an anomalous assumption, unsusceptible of proof.)

While contemplating man in his primitive state, we must call in all the helps we have to conceive of him in accordance with his primitive dignity. As a perfect being, his reason, passions, and appetites existed in the most regular and harmonious manner, and in connection with each other. Their natural and necessary dependence was duly felt and acknowledged, and their subordination was founded in perfect reason. Capable of deriving pleasure from a thousand sources in the material world, by means of his senses, he was also qualified to enjoy the most intimate relation and acquaintance with spiritual beings, by means of his intellectual faculties. Thus the pleasures and enjoyments of two worlds were made accessible to man, in the state in which he was created. As he was endued, not only with the powers of acquiring and accumulating enjoyment from two worlds, but with the faculty of communicating it, he was in his very nature social, and required co-ordinate beings for the gratification of his powers of communication. Hence, from himself God created a co-ordinate being of the same endowments, but a more delicate organization.

Kindred society became the consummation of human bliss, because necessary to fill up all man's capacities for enjoyments. That quaint old commentator, Matthew Henry, says: "Woman was taken out of man, not out of his head to top him, nor out of his feet to be trampled underfoot, but out of his side to be equal to him, under his arm to be protected, and near his heart to be beloved." To all of which we say, Amen! A man and a woman, possessed of one common nature, mutually dependent upon each other for all the higher enjoyments of that nature, in their creation inseparably allied to each other, and in all their wants, desires, and enjoyments reciprocal, finish the picture of primitive bliss in man's original state.

Thus was man created and circumstanced; and after the intelligent, pure, and happy pair were inducted into the holy bond of matrimony by their Creator, they were conducted into Eden, the garden of delights, which for them he had previously formed and beautified with all the exquisite charms which the combined influences of heaven and earth were capable of producing.

Such is the sublime and beautiful account of our origin on the sixth day, as given by the Bible. Reader, compare it with the "beastly" theory of evolution from the disgusting ape!

"And the evening and the morning were the sixth day."

(Concluded next week.)

"UNDER GRACE."

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

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

(Concluded.)

WHERE, then, is salvation from "the body of sin?" In whom is deliverance from the law? "Behold the Lamb of God, which taketh away the sin of the world." John 1:29; Heb. 9:26. "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. 3:4; Isa. 6:7. "The Lord is my . . . Deliverer." Ps. 18:2. United to the Lord, I am united to his law. Once held to "the body of sin" by the righteous judgment of the law, now I am delivered from it by something which meets the approval of the law, and which places me henceforth in harmony with it, and that is, by marriage to "the body of Christ." Rom. 7:3-6; 6:6. Before marriage, every commandment was against me. Deut. 31:26; Rom. 3:19; 4:15; Gal. 3:13. But now that I am one with Him whose character is one with the law, it follows that I am one with the law, and that I continue one with it as long as Christ dwells in me by faith; so that

each commandment, and every precept of each commandment, is recognized and obeyed through Christ in me. But does not that make me sinless?—Yes, by imputation. Yes, so long as by faith his sinlessness is counted as my sinlessness. (Read Romans 4.) For another measure of sin in harmony with the law is: "Whatsoever is not of faith is sin." Rom. 14:23. That is so, because, as we are already in sin, we remain in sin until we take the step of faith. Freedom from sin is in one step of faith.

What is this one step of faith?—It is to take forgiveness for past sins, and to believe that God puts in the place of our past lives, from birth to the present, the right-doing of Jesus, counting us wholly righteous for all that period of time, although we have never done one righteous act. That is all. That is faith. That is receiving Jesus into the heart. That is the first step of the walk of faith.

NOTE 1.—It is an act of faith to ask forgiveness, and a sin not to believe we are forgiven when we ask. By faith we know we are forgiven as soon as we make confession, because God says so. 1 John 1:8; Ps. 103:12; Micah 7:19; Heb. 8:12. "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25; 44:22. "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. God sent Jesus "to declare his righteousness for the remission of sins that are past" (Rom. 3:25), "that the righteousness of the law might be fulfilled in us." Rom. 8:3, 4. Therefore, "The righteousness of God without the law" (Rom. 3:21, 22) is "the righteousness of the law." His righteousness is witnessed by the law itself to be the right-doing of the law (Rom. 3:21; 8:4)—the only right-doing that exists.

NOTE 2.—Faith will not and cannot claim the righteousness of Jesus until all that a man is, and all that he hath is placed upon the altar of sacrifice. Of all the sophistry Satan has ever produced, a religion without sacrifice, without the cross—a gaining of the Christ-life without a consenting to lose the self-life—has been the most treacherous ever palmed on humanity! "Many shall seek to enter in, and shall not be able" (Luke 13:24), because they stumble at the cross. "One thing they lacked" (Mark 10:21), and lacking that, they lacked all. See the prerequisites to pardon in the following texts: Luke 14:33, 27; 9:23; Phil. 3:8; Gal. 5:24; 2:20; Rom. 6:4, 6; 8:10-14; Col. 3:3; Gal. 6:14; 1 John 2:15-17; 2 Tim. 2:4; Rom. 13:14; 2 Cor. 6:17; Rom. 12:1; Rev. 12:11; Acts 20:24; Matt. 6:22. "Through constant surrender to God, you will be enabled to live the new life, even the life of faith."—"Steps to Christ," p. 49.

That taken, *what is it to continue stepping in faith, to continue walking by faith?* "As ye have received Christ Jesus the Lord, so walk ye in him." Col. 2:6. That is, take the second and third and fourth and every future step precisely as you have taken the first step. Each present and future step of faith will bring Christ's doing in you,—"Christ in you the hope of glory,"—because without faith all the doing done would be man's works; whereas faith acting brings a guiding and keeping influence upon his thoughts not his own, a righteousness altogether imputed as he advances, and a complete surrender of self-life, which places him under the control and bidding of Jesus, thereby giving Jesus an opportunity to discover to him his will, and to work in him the fruits of the Spirit. All this is included in each genuine act of faith. Instead of trying and failing to represent Jesus, we are to be ever in the position of submitting as we discern his will, letting him represent himself in us. Yielding all, letting God impress his way upon our minds, and receiving his word and promises—this is the work of faith. By yielding and letting, the rest will follow; the Spirit of Christ will be received into the heart, and all the fruits of the Spirit will appear.

Then "what shall we do that we might work the works of God?" "This is the work of God, that ye believe on him whom he hath sent." John 6:28, 29; Eph. 2:8. We begin in faith (Rom. 5:2), and we build on faith. Rom. 1:17; Jude 20; 2 Cor. 5:7; Acts 15:9. "Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Note that righteousness is not of the doing, but of the faith—"the righteousness of the faith" (Rom. 4:11), of "the faith of the Son of God." Faith is reckoned for righteousness. Rom. 4:9.

So that for every moment of our lives, past, present, and future, God will have counted us as righteous (as sinless) as Christ, although we will

have never done one good thing. For "the closer you come to Jesus, the more faulty you will appear in your own eyes."—"Steps to Christ." Almost at the close of Paul's ministry, he said, "Jesus Christ came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. He felt his shortcomings to this extent. He never ceased to despise his own life, and yet "fought a good fight." Likewise each of the prophets abhorred himself when in the presence and power of the Holy Ghost, the nearest a man can come to God. Isa. 6:5; Job 42:5, 6; Dan. 10:8; Zech. 3:3, 4, etc. But when "there remained no strength in him" because "his comeliness was turned in him into corruption," then it was that he was strengthened and encouraged. Dan 10:8, 19. "When I am weak, then I am strong." 2 Cor. 12:9, 10. When we tremble for ourselves, we will "hang our helpless souls on thee."

Now to trust in our honesty, in our good motives, in our feelings, in our faith, or in any act we may perform, however good in itself, is self-righteousness, and breeds self-confidence. While looking to Jesus and hoping in him alone, makes us increasingly more distrustful of ourselves, thus causing us to lay a firmer hold upon God. When we have done our very best, that is imperfect, yet God will not impute imperfection there when we move in faith, but the perfect doing of Christ.

From step to step all the way, where the walk is a walk of faith, "the battle is not yours, but God's." 2 Chron. 20:15, 17; Josh. 23:10. "This is the victory that overcometh, even our faith." 1 John 5:4; Eph. 6:16. "When the enemy shall come in like a flood, the Spirit of the Lord shall put him to flight." Isa. 59:19. *Nor is the man's doing his*, but "the Father that dwelleth in me, he doeth the works." John 14:10; Isa. 26:12. "Their righteousness is of me, saith the Lord." Isa. 54:14, 17. *Nor even his speaking*: "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 12:20. Further: "It is not in man that walketh to direct his steps." Jer. 10:23; Prov. 3:6. So the precious promise to every believer is, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23:20; 33:14; Ps. 91:11; 34:7; Isa. 63:9; 46:4; Matt. 18:10.

"I will cry unto God most high; unto God that performeth all things for me." Ps. 57:2. "For he performeth the thing that is appointed for me." Job 23:14.

THE WRATH OF GOD AND THE LAMB.

BY AUGUST KUNZ.
(Battle Creek, Mich.)

WHILE the sacred Scriptures represent to us God as a God of love, who on our account does not even spare the best gift of heaven, but has given his only begotten Son to die for us that we through him might have eternal life, it does, at the same time, also represent him to us as a God of justice; and the measure and perfection of his justice can be seen from the very same fact—the gift of his dear Son, as a propitiation for our sins. By the death of Christ only, could the eternal justice of God be satisfied and man at the same time be saved.

A third way in which God reveals himself, however, is in wrath. After his love and long-suffering have been despised for thousands of years, by millions upon millions of men, he will finally reveal himself in his wrath, to all those who have been in rebellion against him, and persisted in this course. Since the fall of man God has exercised mercy, when he would have been perfectly justified to pour out his wrath upon the sinful race. Although we find that from time to time visitations of his wrath have also taken

place, which sometimes swept away thousands who had lived in utter disregard of God, now and then entire nations; at other times vast cities were swept from the face of the earth, for the same reason; and at the time of the flood the whole world, all but eight souls, were destroyed because of their utter ungodliness.

But thus far his wrath has been tempered with mercy, so that he did not make a full end of all mankind. But according to the sure testimony of his word, there is a time immediately before us, in which God will pour out his unmixed wrath upon all the inhabitants of the earth, only excepting those few who have been faithful to him, and walk in all the commandments. For every one of such is a promise, which Isaiah makes with reference to that time: "He [that walked righteously, and speaketh uprightly] shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isa. 33:16.

But upon the wicked will be poured out the seven last plagues, in which is "filled up the [unmixed] wrath of God." This has reference to the wrath of God the Father. The wrath of Christ will be visited upon them "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. Then all the world and the careless professor of religion will learn to know God as judge, but too late, alas, to become reconciled to him. Christ himself will have laid down his office as mediator before the Father, and comes, girded with the sword of vengeance, to reward those who have rejected him. Then the wicked of the earth will seek to hide themselves from the consuming fire of his countenance, but in vain.

And what are the chief causes which bring on this unmixed wrath of God? Rev. 14:9-11 answers this question for us. Here we find the unmixed wrath of God threatened against all who worship the beast and his image, and those who have his mark. And the very first of these plagues falls upon this identical class in particular. Rev. 16:2.

The special significance of each plague might perhaps be seen a little better by a reference to the plagues of Egypt, which were similar. The Egyptians were idolaters, and did not revere the true God, and for that reason did not want to let his people go, in spite of the express command of Jehovah to the contrary. Hence it came to pass that God sent them plagues, in such a way that the utter worthlessness of their idol gods, and their impotence, might become manifest. For instance, the Egyptians venerated many animals as divine, among others serpents. The very first wonder, therefore, was to show the utter impotence of these serpents, and hence the futility of their worship. The Nile, like the Ganges of the Hindu, Baal-Sa-Bub, or the fly-god, Sarapis, or the protector from locusts and grasshoppers, Set, or Sutech (Typhon), the god of evil, the bull, the goat, the ram, etc., as well as the fantastically chiseled images of Isis and Osiris and many others, were all objects of veneration among the idolatrous Egyptians—idols of whom they expected protection and favor, in return for the worship offered to them. But one after another proved completely worthless against the wrath of the God of heaven. The Nile, whose waters were worshiped as benign and full of blessing, was turned into blood, so that even the fish contained therein must die; and a second miracle brought frogs forth from its bosom, instead of the coveted boon of blessing and deliverance. Baal-Sa-Bub was utterly helpless to shield them from the terrible visitations of the third and fourth plagues, so that even the magicians themselves had to acknowledge, "This is the finger of God." The animals which they had held sacred, and to whom they had attributed divine power and honors, fell an easy prey to the pestilence. Sutech, the principle of evil, which hitherto they had always pacified by strewing ashes in his honor,

was impotent at the ashes which Moses strewed according to the command of Jehovah; for the ashes became boils and blains upon man and beast. Then thunder and hail devastated the country everywhere, except in the land of Goshen, where Israel dwelt, and no god of Egypt could prevent it. Sarapis, the protecting god against grasshoppers and locusts, is not able to ward off the swarms of these creatures which heaven sent to visit the iniquities of the Egyptians upon their heads. Isis and Osiris, the divinities of sun and light, cannot dispel the Egyptian darkness which after that came over the land for three days and three nights.

In this way did the wrath of God then manifest itself against the Egyptians, because they did not want to submit to God, nor obey his voice. But still more terrible will be the visitation of God upon those who are found in these last days to be fighting against God. For those who have, or receive, the mark of the beast, *i. e.*, the papacy, must drink of the wine of the unmixed wrath of God to the very dregs. They will indeed endeavor to escape his chastisements, by seeking to cross from one continent and from one hemisphere to another; but we read that the waters of the oceans will be turned into blood as of a dead man, so that no one can maintain himself, either in, or upon, the waters. Every living soul in the sea will die.

Covered with boils and sores from the first plague, and not able to escape out of the land, they will seek the beneficial effects of water upon their wounds, but, lo, the rivers and fountains of water that alone could furnish the water necessary for such a water-cure, are now being turned into blood, and thus again they are sorely disappointed in their expectations of relief from their pains and their sores. They had sought the blood of those who had remained faithful to God and his law, and now God gives them blood to drink; but they must take it in an entirely different way from what they had anticipated. The sun, to whose heathenish worship they kept the first day as holy, instead of the Sabbath enjoined by the word of God, reminds them very forcibly of this, and now sends down fivefold heat upon their shelterless heads—measuring out to them God's wrath in full, on that score. The seat of the beast (*i. e.*, the throne of the papacy, most probably Rome, then as now) is the next object of God's visitation, with a special plague, possibly, immediately after the world has applied to the papacy for help in their distresses; but ah, Rome and its proud followers must now bite their own tongues, with which they so often have blasphemously spoken against the God of heaven, being now tormented for all their evil doings. Then the nations gather themselves together for the great battle; the lands through which the Euphrates flows, lose their power, and the kings from the East move up to battle against Jerusalem. The world now looks upon the three great powers which come to the front, and asks their help and counsel; for they are the deceiving powers of unclean spirits or spirit manifestations, proceeding "out of the mouth of the dragon [paganism], and out of the mouth of the beast [papal Rome], and out of the mouth of the false prophet [fallen Protestantism]." But when they fancy that they have gone forth to a holy war, the windows of heaven will open, and hail, each the size of a talent, or about fifty-seven pounds, will descend upon them. This will be the last and most terrible undecaying of all! The closing work of this manifestation of the divine wrath will be the second coming of Christ in the clouds of heaven, with all the holy angels, to call forth the sleeping saints out of their graves; to change the living to immortality, but to visit destruction by fire and sword upon the ungodly. Then will each one be rewarded according to his works.

Dear reader, would you escape this terrible wrath of God? Then beware of the worship of the beast and his image, and do not accept his mark nor the number of his name.

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.

AT ALL TIMES.

BY WORTHIE HARRIS.
(College, Battle Creek.)

SILENCE broods over the lowlands,
Scarce stirs a leaf on the tree;
Seems in the hush and the quiet
Something to whisper to me,
"God, thy Creator is present;
Be still, and thou'lt know I am he."

Rages the tempest about me,
Nothing but blackness enshrouds,
All hope of succor is waning;
Then comes a voice from the clouds,
"I, thy Redeemer ascending,
Am present, thy cause to espouse."

Grief fraught with sorrow sweeps o'er me,
Breaks every link that seems dear;
No friend brings solace or comfort
Like him who records every tear:
"I have borne all of thy sorrows,
I'm thy friend, then be of good cheer."

Toiling, I thirst and am weary;
Life's tasks seem never to cease,
Nothing I see from my labors;
"Where," cries my soul, "is release?"
He, my exceeding reward saith,
"In me thou'lt find solace and peace."

Know thou, O my soul, in the silence,
Know in the tempest and strife,
When in thy griefs and thy sorrows,
When opposition is rife,
Jesus, thine all in all, comforts
And stays thee; for he is thy life.

A TRAMP'S THINKIN'.

A TRAMP had been doing some thinking. "Thinkin' don't seem to agree with yer," said one who saw him.

"Naw! it don't—it's like this, d'ye see? I'm a tramp. Now, my old school-mate, Bill, is just what I'm not!"

"How's that?"

"Well, Bill is the president of a bank; he's got as pretty and handsome a home as yer'd like to see; there's music in that home; there's flowers there, and there's a pretty wife and some bloomin', happy, curly-headed children; there's a carriage and servants, and people call him 'Mister.' He's twice been elected mayor, and everything is coming his way all the time, and then look at me—different, ain't it?"

"How'd he strike it rich like that?"

"I can't think of any other name for it now but good sense. We were boys together, and while I was foolin' around, havin' a good time, Bill, he sorter seemed to look ahead. He didn't drink or smoke; I did. He didn't care for style, and it cost me to put it on that same money that he saved. He was fond of reading, and I'd rather play cards and have fun with the rest of the boys. When I was loafin' on the street corners and in beer saloons, Bill was puttin' in his time at school. I blew in my money on cards. Bill saved his, an' I remember now how I used ter guy Bill an' call him goody-goody, and tell him how he was a foolin' of his life away without having any fun—but say! I was a colerin' my nose; I was getting to play a good game of cards; I was cultivating a fine stock of bad habits—among 'em was love for budge; ter make it short, pard, I was giving myself a fine education for this here business, and ain't I succeeded at it pretty well?"

"I should say!"

"Well! now look at Bill. Who's having the good time now? He doesn't have dogs set on him; he ain't pulled in every once in awhile for being a tramp; he doesn't have to move on when his feet's sore, and he doesn't go hungry, and have ter saw a big pile of wood to get a meal, and sleep under haystacks; and mor'n all, he hasn't got the awful, awful thirst I've got, and doesn't live in hell, as I do, because he

can't get liquor. He's got manhood; wot have I got? He's got character; wot have I got? He's got friends; who's mine? Not one since I broke my dear old mother's heart, which laid her in her grave. Ain't that a record?

"Why shouldn't I do some thinkin'?"—Selected.

TEACH CHILDREN TO GIVE.

THERE are many Christian people who greatly neglect one thing in the education of their children. Parents who themselves may be reasonably generous and disposed to give their substance to the needy and for the gospel of Christ, never teach their children this lesson; whatever is given, is given by the father, and no one else has anything to give; and the result is, when the father ceases to give, all benevolence is likely to end. Worse than this, children are trained in selfishness and worldliness, and sometimes the sad spectacle is exhibited of children living for themselves, wasting their substance, perhaps ruining their health, and sometimes quarreling over the graves of their parents, for possession of the little that is left behind them.

Much of this evil might, probably, be prevented, if parents would train their children to be prudent and also generous, to earn money, and to save, and to take care of it, and to count themselves, young as they may be, as stewards of the Lord, who are as much bound to serve him as ever their parents were.

Children are imitative, it is easy to teach them to be kind and generous and loving, and to count all which they have, as given by the good hand of God, and to remember that they are also responsible to him for the use they make of his gifts.

Parents, take your children into your confidence; make them understand the sin of robbing God in tithes and offerings, and the importance of doing good to all as they have opportunity, especially to those who are of the household of faith. Then you may expect the blessing of God upon your children as well as upon yourself, and when advancing years shall leave you unable to bear the burdens and responsibilities of life, or when the mandate of death shall call you away from the scenes of earthly toil, your place may be filled by others, so that instead of the parents, there shall be children who shall live to bless the world and honor the memory of parents that have gone before.—Selected.

HOME CONVERSATION.

CHILDREN hunger perpetually for new ideas, and the pleasantest way of reception is by the voice and the ear, not the eye and the printed page. The one mode is natural, the other, artificial. Who would not rather listen than read? We not unfrequently pass by in the papers a full report of a lecture, and then go and pay our money to hear the self-same words uttered. An audience will listen closely from the beginning to the end of an address, which not one in twenty of those present would read with the same attention. This is emphatically true of children. They will learn with pleasure from the lips of parents what they deem it drudgery to study in the books; and even if they have the misfortune to be deprived of the educational advantages which they desire, they cannot fail to grow up intelligent if they enjoy in childhood and youth the privilege of listening daily to the conversation of intelligent people.

Let parents, then, talk much and talk well at home. A father who is habitually silent in his own house may be in many respects a wise man, but he is not wise in his silence. We sometimes see parents who are the life of every company which they enter, dull, silent, uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household. Ireland exports beef and wheat and lives on

potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home, than it is to charm strangers or amuse friends. A silent house is a dull place for young people—a place from which they will escape if they can. They will talk or think of being "shut up" there, and the youth who does not love home is in danger. Make home, then, a cheerful and pleasant spot. Light it up with cheerful, instructive conversation. Father, mother, talk your best at home.—Selected.

STRENGTH IN FAITH.

THE strong men of earth are not the doubters nor the disbelievers. Men who are forever telling what they do not believe are of no more account than men who are forever telling what they do not possess. Who cares what a man does not believe? The question is, what does he believe? What has he that is of any value? What he has not is of no use to any one.

Men who do great works believe something. The inventors, the discoverers, the men who cross oceans, explore lands, solve problems, and discover great principles, are men who can see what other people never have seen; they can see that which is invisible. They can see a building before a stone is laid or a timber hewn. They can see a complete machine before a single part of it has been formed.

Men who see the invisible, who discern the signs of the times, who observe the hand of God in nature, who see the working of his providence, where others see only blind chance, are charged with eternal power, and filled with thoughts of God; and passing through this world they fill its solitary places with songs, and cause its deserts to rejoice and blossom like the rose. Have faith in God. "Without faith it is impossible to please him," but if we have faith like a grain of mustard seed, we can move mountains.—Selected.

DON'T SCOLD.

FOR the sake of your children, don't scold. The effect of everlasting complaining and fault-finding is to make the young who hear it unamiable, malicious, and callous-hearted, and they often take pleasure in doing the very thing for which they receive tongue lashings.

Scolding is always an expression of a bad spirit or loss of temper, and should never be indulged in, especially with children.

Many a mother who would not beat a child, feels free to scold on any and all occasions; and between a scolding mother and a beating mother, the scolding mother is usually considered the model one. This is far from the case; a whipping many times has good results, but a scolding never.

A much better way than either scolding or beating is a quiet, earnest talk with a child, and such a talk usually carries more weight, and is remembered longer than half a dozen whippings and scoldings; for a child soon learns that a scolding is a fit of passion, meaning much less than a quiet talking, and soon blowing over. Children often come to have a certain "don't care" satisfaction in waiting until a scolding mother has blown off her surplus feelings. Most parents scold their children more or less, and many children are well trained, notwithstanding. But no child is ever benefited by any scolding. Scolding is not always ruinous, but it is always out of place.—Selected.

—On his death-bed, Mr. Cyrus W. Field referred as follows to the domestic griefs and mortifications which had blighted his home: "My life is a wreck, my fortune is gone, my home dishonored. I was so unkind to my son Edward when I thought I was being kind. If I had only had firmness enough to compel my boys to earn their own living, then they would have known the value of money."

The Mission Field.

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

THE CRY FROM MACEDON.

THROUGH midnight gloom from Macedon,
The cry of myriads as of one,
The voiceful silence of despair
Is eloquent in awful prayer;
The soul's exceeding bitter cry,
"Come o'er and help us, or we die."

How mournfully it echoes on,
For half the earth is Macedon;
These brethren to their brethren call,
And by the Love which loves them all,
And by the whole world's Life they cry,
"O ye that live, behold, we die!"

By other sounds the world is won
Than that which wails from Macedon;
The roar of gain is round it rolled,
Or men unto themselves are sold,
And cannot list the alien cry,
"O hear and help us, lest we die!"

Yet with that cry from Macedon
The very car of Christ rolls on:
"I come; who would abide my day,
In yonder wilds prepare my way;
My voice is crying in their cry,
Help ye the dying, lest ye die."

Jesus, for men of man the Son,
Yea, thine the cry from Macedon;
O, by the kingdom and the power
And glory of thine advent hour,
Wake heart and will to hear their cry;
Help us to help them, lest we die.

—Selected.

RUATAN, BAY ISLANDS.

ABOUT one year ago now, we landed here at this island for the purpose of bringing the truth before the people of these islands in the ways that the blessed Lord should open up before us, whatever they might be. After the wet season was over, we began our work as best we could. During the wet season, which was from November till March, we were not able to get around much, and this time was especially useful to us, as we had more time to get acquainted with the people and their customs.

We could do no more than general work for some time, and as the way at times seemed closed before us, in getting a foothold at any particular place, it led us to seek the Lord more earnestly for the truth to find lodgment in the hearts of the honest.

Though the way, so to speak, has not been so pleasant to us in many ways, as we might have had in our home field, and though we have been deprived of the privileges of meeting with our people, and the blessed advantages that we have at home, still we have not been left to ourselves; for when we have felt after the Lord, we have found him here in this field, as well as anywhere else. To us the promise, "Lo, I am with you alway, even unto the end of the world," has been verified, and the privations to us have been the sweets of life, in the place of the bitter. Never do we appreciate him more than when we are in desperate need of him, and then he never forsakes us.

We are now led to praise him daily for the hire that he has given us for this year's work. During the past year, we have had the privilege of seeing at least \$700 worth of our publications put before people who have never known the "third angel's message." We can only praise the Lord for giving us a canvasser who is now carrying on this work with success. He is a young man who has accepted the truth, and has from the start been willing to go into the work, and has now proved himself to be an able canvasser, and one who also loves the work. Little do we know when the seed is sown, what it will bring forth. We may sow, but the Lord giveth the increase.

Besides this there are twenty adults at Bonacca who are rejoicing in the truth, and as many more children. Six months ago, there was not one in the island who was obeying the truth, and now there is a flourishing Sabbath-school, and ere long

a church will be organized. In the island of Ruatan we have another Sabbath-school organized, with sixteen more adults, and six children, some ten of these knowing the truth and obeying it as best they could before we came. They became posted by reading and by correspondence.

We have recently organized another little Sabbath-school in Belize, British Honduras, where there were several who have become posted in the same way as above mentioned, and upon whom the truth has made impressions to obedience. There are some there who in the last few weeks have seen the truth, and begun to obey. O where are the reapers to gather in the precious sheaves that are ready for harvest? Let us all unite in the one cry, that the Lord of the harvest will raise up laborers to help those lonely ones who are starving everywhere for the message, and who need the tender care of a faithful shepherd.

We are led to weep at times to see the wants of this field, and so few who are willing to lend their service and means and influence to help on the Master's cause. Brethren and sisters, for his sake who has suffered all for you, awake, and he will give you a crown of life.

F. J. HUTCHINS,
MRS. C. E. HUTCHINS.

FINLAND.

[ELDER LEWIS JOHNSON has recently visited Finland in order to get a personal knowledge of the conditions and situation of the work there before coming to the General Conference. In a letter just received, he says:—]

I hope soon to hear what book we shall print here in Finland, because we need one very much. I had the manuscript along with me for the first book in the Finnish language ("Christ and His Righteousness"), and to-day I have been to different printing-houses to see what they would charge for printing 1,000 copies. I am to get the prices to-morrow. One of the best houses here has promised to have it ready by the first of January, 1893. We are also about to make arrangements for getting some pamphlets and tracts printed in the Swedish language, as we are not allowed to sell anything that is not printed here.

I am very glad that I came here, as I find that there are many things that I can understand much better now than before. We have had real good meetings, and by the grace of God, I believe the truth will go in this country. Seven or eight persons have already begun to keep the Sabbath, and we have many friends. A policeman who lives in the same building where we have rented rooms, and where we invite people to hear the word of God, attended both meetings yesterday. In the first meeting there were about forty persons present, and in the second about eighty. That is the most they ever had. I never had better freedom or felt more at home than when I preached here, and the people were moved to tears, and many told our Bible workers that they had never heard such a glorious gospel before. The policeman spoken of, shook hands with me several times, and asked me to come to his home and talk with him about the Bible, and he said with much feeling that he wished me the peace and blessing of God.

The reports that we hear concerning the Russian tyranny in this country are not all correct. I have been in the great Greek-Catholic Church to-day, and the temple servant did all he could to inform me of what they had; but he was a Russian, and I could not make out much of what he said, and he knew but a few words in Scandinavian. The Russian soldiers are queer persons to see, their long gray coats reach to their ankles. Everybody is very friendly, and all seem to do all they possibly can to help strangers. Of course some things are different from what they are in other countries; but I feel quite at home, and if I had time, I would like to go to St. Petersburg, as I understand there are quite a num-

ber there who speak Swedish, and the Scandinavians are not looked upon with so much suspicion in Russia as the Germans. I think we will try to spread the truth into Russia, and perhaps to Siberia, from this point. Why not? I believe the Lord has some good souls there also. I am sorry that it is so difficult to get there.

One of those who began to keep the Sabbath is a Finnish citizen, and he expects to become a colporter. He will go with me to Stockholm, when I return, and get all the instruction he can from brother Lind in that direction, and will also learn more of our people and work.

L. JOHNSON.

Helsingfors, Finland.

THE BERMUDA ISLANDS.

THOSE who follow the report of the canvassing work in the *Home Missionary*, know that the canvasser is pioneering the way in many new fields at home and abroad, and placing our publications in the homes of the people. One field reported from for the first time, in the January number, is the Bermuda Islands, where two of our Minnesota canvassers have lately gone. They report as the beginning of their work, 125 hours of labor and 245 orders taken, to the value of \$758. This averages a little over three dollars an hour for each. This is certainly not a bad record.

As our work is gaining a foothold in this group, the following clipping will be of special interest. We quote from a newspaper interview with a Mr. Whitney, ex-consul to Bermuda:—

"At this season of the year many Americans are visiting the Bermuda Islands. The hotel at Hamilton is crowded, and several people from Chicago are spending the winter in the Bermudas. Although an English possession, the Bermuda Islands are essentially American in the tastes and requirements of the populace and commercial pursuits. Situated 700 miles from New York, they present to the American tourist a delightful haven far out at sea, where he can recuperate in the pure and exhilarating ocean air.

"The existence of these little islands, 365 in number, a mere speck, as they appear almost in mid ocean, has puzzled many geologists. The largest island in the group is only thirteen miles in length, yet it has a large population, and produces all kinds of semi-tropical fruits and flowers abundantly. Much of the soil is planted in onions, which are our principal product for export. The United States is a ready market for us, and our relations with this country are exceedingly pleasant.

"The formation of the Bermuda Islands is calcareous, being a disintegration of shells and coral reefs. It is probable that some time, centuries ago, perhaps, the whole mass was produced by a volcanic upheaval of the ocean bed. This theory is supported by the great Walsingham caves, which lead for miles under the bottom of the ocean, and the stalactites suspended from the roof are of volcanic formation.

"Aside from the native and white population, Bermuda has two regiments of English soldiers at the forts, who garrison the islands. A notable point of interest is a dry-dock, capable of taking the largest man-of-war in the English navy. This immense structure was built in England, and towed the entire distance to Bermuda by seven vessels.

"Curious as it may seem, there is not a well or drop of fresh water to be obtained on the islands. All the houses are made from a soft white stone, which is carved into square blocks. Even the roofs are of this material. Large eaves are constructed, and rain is caught and conveyed to tanks built in each house for its reception. This rain-water is used for all purposes, and enough is secured in the rainy season to last all summer.

"There is not a spot in the world where the ocean is so transparent as around the Bermudas. Objects on the bottom can be seen thirty feet below the surface, and thousands of deep-sea fish in all their varied phases are noticeable, the whole picture forming a grand aquarium upon which the eye can rest for hours without fear of satiety."

—It is interesting and encouraging to see the canvassing work extending in the new fields. Those who do not read the *Home Missionary* (which costs only twenty-five cents a year), do not of course keep very closely in touch with this department of the work. In the last *Home Missionary* the canvassers report from the following countries: Great Britain, Germany, Central Europe, South Africa, Australia, New Zealand, Norway, South America, Queensland and New South Wales, Bermuda Islands, Sweden, and Denmark.

—Of the 18,000,000 girls of the school-going age in India, only one in every sixty-one is receiving education of any kind. The other sixty are left to grow up in ignorance, heathenism, and superstition.

Special Mention.

DRIFTING.

12

SERMON upon the Sunday-opening of the world's Fair, reported in the *Christian Oracle* of 12, says:—

The civil government has a right to enact a law to maintain a civil Sabbath—a weekly rest day—for the good of man. It is not the establishment of religion nor religious legislation any more than a legal holiday. It is the exercise of a constitutional duty 'to promote the general welfare.' When people, through their representatives, legalize the first day of the week as a day of rest and of worship for those who choose to observe it, it is the sign of the Christian nation, rather than a Jewish, heathen, or atheistic nation."

In the above statement the observance of Sunday is put upon the same level as a legal holiday. It is this a fair and truthful comparison? Christmas, New Years, Fourth of July, Labor day, etc., are legal holidays, but there are no laws compelling men to keep these days, and of course no penalties are prescribed for those who do not observe them. One of the holidays above mentioned, Christmas, has a religious origin. Now suppose Congress should not be content with the present lax observance of Christmas, and should therefore make a law forbidding work and recreation on that day? Would not the Jew, the agnostic, and the broad and liberal minded of all classes who would fall under the condemnation of that article in the Constitution which forbids "an establishment of religion?" We believe that they would. To say that a religious law is to "promote the public welfare" is the same argument that has been used in support of all the religious legislation that has ever disgraced the statute books of all the so-called Christian nations. It is precisely this reason that induces the present czar of Russia to issue his decrees expelling the Jews, and punishing the Stundists and Baptists and confiscating their goods. Catherine de' Medici considered it to be her "constitutional duty" to work upon the mind of her son Charles IX., until to "promote the general welfare" he ordered the massacre of St. Bartholomew, and cruelly put to death 100,000 of his own subjects.

It has always been a comparatively easy matter for a small body of organized bigots to take the whole country under their protection and under the pretense of promoting the welfare of the people to strip them of their dearest rights. Kings have often done this—are doing it at the present time; and the history of the past and the stirring events of the present time show that a comparatively small number of men, by raising a great clamor and making threats of terrible disasters if their wishes shall be disregarded, are capable of doing the same thing in a republic.

The design of the founders of this nation was that it should be neither Jewish, Christian, nor pagan. All religions were put upon an equality before the law, and no preference was to be shown to any. That our legislators do not look upon it that way at the present time, emphasizes the fact that our ship of State is rapidly drifting away from her constitutional moorings, to anchor at last in the port of religious intolerance, with her crew transformed from free men into either abject slaves or fawning knaves. And the apathy of the people, while the incipient steps for the overthrow of the cardinal principles underlying the foundation of the American republic are being taken before their eyes, is the saddest feature of it all.

What sense is there in legalizing a day for those who choose so to observe it? If any man chooses to observe a day for worship or for recreation, what hinders his so using it, even if it is not legalized? The observers of the seventh day have no difficulty in observing that day without any governmental sanction; so do the Jews observe their peculiar festivals without recourse to appeals to the law of the land. Every man has the right to keep any day he pleases, and this right ought to be perfectly satisfactory to everybody. The fact is, there are thousands of people in this country who are not satisfied with their right to choose for themselves to keep Sunday. They want the right to make the same choice for everybody else, and then want their particular desires in this respect legalized and enforced without any respect whatever to the opinions and rights of those people upon whom the law is enforced. For the accomplishment of this purpose they deluge Congress with machine petitions, and threaten direful disasters both in this world and in the world to come, upon all who oppose them. If they shall succeed in their purpose, it will be nothing else than an entire subversion of the principles of government as conceived by the founders of the American republic.

According to the prophecy, the United States is to be the latest experiment in the formation of a government that will be allowed by Him in whose

hands are all the nations of earth. And when this nation shall utterly repudiate her once sacred principles of religious liberty, and shall erect an image of that persecuting "beast," Rome, then shall the work of the gospel be short, sharp, and decisive, ending in the deliverance of the people of God, and the utter and complete destruction of all those ungodly powers that have oppressed them. In the struggle into which we are about to enter, when human justice shall stand "away backward," we shall appeal to the Judge of all the earth, and surely the Judge of all the earth will do right.

M. E. K.

POLICE SURVEILLANCE IN RUSSIA.

BETWEEN St. Petersburg and Kovno I stopped for a chat with a friend who knows the devious methods of Russian government pretty well. I told him my tale, and asked him what he made of it.

"Nothing is simpler," said he. "You are politely requested to disappear from Russia at the shortest possible notice. You have been watched from beginning to end, and you may be watched at this moment. You might have waited a month in St. Petersburg, but you would never have got an answer to your request."

"But," said I, "what if I had gone on without permission?"

"You would never know what had interfered with you. You would have been arrested at the first convenient place, and kept a week or so pending examination. What is most likely, however," said he, "some dark night your boats would have been smashed to kindling-wood; your stores, papers, and valuables would have been taken away, and yourselves turned adrift in the swamp."

"But," said I, "you don't mean to say that a great government would permit such a thing?"

"O, of course not! Our great government would express the most profound regret at the accident; it would insist that the damage was done not by police agents, but by common thieves. In any event, you would be stopped before you got a hundred miles away from St. Petersburg, and, what is more, you would never be able to prove that the government had stopped you.

"In Russia we are far ahead of western Europe. We have copied lynch-law from America, only here the government does the lynching. When a man is obnoxious, reads or writes or talks too much, we do not bother about courts and sheriffs. He disappears, that is all. When his friends come to inquire after him, the government shrugs its shoulders, and knows nothing about it. He has been killed by robbers, perhaps, or he has committed suicide! The government cannot be held responsible for every traveler in Russia, of course!

"When a military attaché is suspected of knowing too much about Russian affairs, his rooms are always broken into and ransacked. Not by the government—oh dear, no! That would be shocking! It is always done by burglars. But odd to say, these Russian burglars always care particularly for papers and letters.

"The German military attaché has had his rooms broken into twice in this manner, and to prevent a third invasion, he assured the chief of police that there was no use doing it any more, that he really never kept any important papers there. Since then he has not been troubled by official burglars."—*Poultney Bigelow, in Harper's Magazine.*

IT MAKES A DIFFERENCE.

THE governor of Pennsylvania, in his annual message to the legislature, speaks of the Home-stead riot, and compliments the militia for the "zeal and activity" displayed by those amateur warriors in reducing the working men to "peace and submission." These are portentous words; ominous, not only to the working men but also to their masters. When I remember that the most productive estate of its size in all this world, is the piece of land geographically known as Pennsylvania, it seems to me that if a standing army becomes necessary there to dragoon the working men into "peace and submission," something must be wrong in the management of that farm. "Peace and submission" is an irritating phrase when directed exclusively against the working men, for it implies that the laborers are a conquered class; and a conquered class is a rickety foundation on which to build the prosperity of any nation; because men, and especially American men, will never contentedly stay conquered.

A key to the puzzle is furnished by the governor himself in that identical message, for he complains of another set of Pennsylvania law breakers who live in habitual riot and rebellion without any fear of punishment at all; those numerous incorporated conspiracies, which, according to the governor, appear to be in a chronic state of treason. Asking for an enforcement of the Constitution

against all corporations that trample it underfoot, the governor mentions the Reading railroad combination as "an especially flagrant illustration of the manner in which the Constitution is defied." That is positive enough, and it really seems as if the militia might reduce to "peace and submission" that organized assault upon the Constitution. Unfortunately, the militia is intended for the protection of the Reading "combine" and similar bands of powerful men confederated against the law. Property, abusing its rights, and usurping powers by which the Constitution is "defied," provokes the resistance of labor.—*The Open Court.*

CHINESE GIRL'S SMALL FEET.

A Freak of Fashion That Causes Frightful Suffering.

AN English paper quotes from a writer in the *Japan Mail* who appears to have special knowledge of the well-known Chinese custom of compressing the feet of female children of the better classes in China. He hopes that few of his readers have been so unfortunate as to see the naked foot of an orthodox Chinese lady. But many have looked at photographs of this terribly twisted and distorted member, and the sight must have suggested thoughts of barbarous suffering inflicted on a particularly sensitive part of the human body.

Year by year hundreds of thousands of little girls throughout the wide empire of China are subjected to a ruthless process which crushes the bones and wrenches the sinews of their tender feet, until at last a revolting deformity is produced, and the foot, crumpled into a shocking monstrosity, becomes almost valueless as a means of locomotion. The wretched girl emerges from her period of feverish torture a mutilated cripple, condemned to hobble through life on feet which preserve no semblance of nature's beautiful mechanism, having become as hideous as they are useless.

At intervals the missionary cries out, the traveler writes, and the charitable agitate; but the poor children never benefit. For them there remains always the same ruthless bending of bones, the same agonizing application of tight ligatures, the same long months of bitter pain and unavailing tears. Perhaps, he suggests, it is to this singular contrast between the general refinement and cultivation of the Chinese, on the one hand, and this callous cruelty on the other, that we must attribute the periodical appearance of apologists for the appalling custom.

Some people say that, though the foot is ultimately deformed, though the woman is indeed condemned to be little better than a cripple, the process is not very painful after all. The bones are soft, they say, in early youth, the sinews supple. Twisting, crushing, and wrenching are operations that may be performed without much suffering on baby feet, whereas adults may be maddened by the torture. To this the writer replies:—

"Let no one talk of the yielding character of young bones or the pliability of baby sinews. We have listened with our own ears to the cries of a little girl undergoing the torturing process. Such agonizing wails never before fell on our ears. They were the shrieks of a child absolutely wild with suffering. When the ligatures were loosened, and the shocking succession of breathless screams ended in long-drawn wails of exhaustion and misery, the listener turned almost sick with horror and sympathy. Yet a mother was the deliberate torturer of the poor baby, and a father callously listened to its heartbroken cries.

"Think that this fiendish barbarity is being practiced daily and hourly throughout the length and breadth of a land containing 300,000,000 inhabitants. Not alone are the tender bodies of the poor little girls ruthlessly racked and tortured, but the purest sentiment of humanity, the love of parents for their children, is perpetually outraged. Such unnatural cruelty could be tolerated only in the presence of the worst kind of demoralization. How much can survive of the moral beauty of the paternal relation when fathers and mothers, in deference to a mere freak of fashion, consent to inflict on their daughters, day by day, torture that well-nigh maddens the baby brain and wrings shrieks of excruciating agony from the little lips. This is one of those facts that make us marvel when we hear a great destiny predicted for the Chinese nation."

THE FATAL PEN.

OUR readers will no doubt recall that remarkable scene, which was suggested at the time as the subject for a historical picture like that of Abraham Lincoln signing the proclamation of emancipation. When President Harrison had signed a bill, Congressman Mason of Chicago, who stood there enraptured, asked for the pen, which he said he wished to preserve as an heirloom, or something of that kind, and Mr. Harrison gave it to him. One month later eighty-five Republican congressmen lost their seats. The pen must be in existence, however, somewhere.—*New York Evening Post.*

—General T. J. Morgan retires from the office of commissioner of Indian affairs, which he filled with great ability and success for the past four years. He has accepted the corresponding secretaryship of the American Baptist Home Missionary Society.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 24, 1893.

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LESSONS FROM THE MANNA. 14

As Shown in Exodus 16.

1. THE furnishing of the manna for Israel in the wilderness (passing by, of course, the creation and the flood) is the greatest miracle of Old Testament times. Indeed, it was not merely one miracle, but a wonderful combination of many miracles. In it was involved a manifestation of eleven distinct features of miraculous power. It was miraculous:—

(1.) In that it was a new production. Other kinds of food which that people had to use, had been seen and known before. This never was seen till that time;

(2.) In the source from whence it came. All other kinds of food come up from below. This fell down from above;

(3.) In the place in which it fell. It was confined to the camp of Israel. It did not fall on other nations and countries, but fell in that one camp, and moved when that moved, and rested when that rested;

(4.) In the quantity which was provided; enough falling each night to fill the many hundred thousand mouths of the hosts of Israel for an entire day. It was not the honey-dew of some parts of Arabia, which oozes from certain plants, by which some skeptics attempt to explain away the miracle, and account for the manna on natural grounds; for the supply of this honey-dew for a whole season would not furnish a thousandth part enough to meet the wants of the Israelitish hosts for a single day. Its limited quantity makes such a suggestion ridiculous;

(5.) In its composition; round, like coriander seed, transparent like dew, sweet, like honey-cakes;

(6.) In its quality; one kind of heat, that of the sun, melting it; another, that of cooking, hardening it;

(7.) In the uniform variation in the amount falling at different times; a double quantity falling on the sixth day of every week;

(8.) In its regular times of cessation; none falling on the seventh day of each week, the Sabbath;

(9.) In its corrupting, if kept over from one week day to another from a distrustful spirit or for selfish purposes;

(10.) In remaining fresh and sweet when kept over on the Sabbath, on account of religion;

(11.) In its cessation just as soon as the people had reached the land where they could, by their own efforts, supply their daily food; as much as to say, there is no further need of a miracle when we have means. But the same God is the God of the means, as well as of the miracles.

2. The manner of the falling of the manna was designed to promote in the people the constant exercise of faith. The people all lay down to sleep every night with absolutely no provisions on hand for the morrow. They had to trust continually the providence of God to bring their necessary food for the coming day.

3. We learn from the manna, how it is necessary for man to co-operate with God in order to receive the good that is intended for him. God provided the manna, but the people must gather and prepare it in suitable ways for food, and partake of it. They could not produce the manna, and God would not gather it for them. The first was God's work; the second was theirs. Thus man must be a co-worker with God. Though God provided the manna ever so freely and bountifully, it would have done them no good if they had not performed their part, and gathered and prepared it for their use.

4. No manna fell on the Sabbath; thus showing that the Sabbath was considered a divine and a previously-existing institution. The first mention

of the Sabbath in this chapter (Exodus 16) is in verse 23, and then it is said, not, "To-morrow shall be the Sabbath," or "Every seventh day hereafter is to be the Sabbath," but, "To-morrow is the Sabbath." This shows that it was previously instituted and understood. "This," as J. Stacey, D.D., in his "Day of Rest," well remarks, "is the language of the historian, not the legislator; it is the familiar method of speaking of something already in existence." Moreover, the statement is not that they should cease from all their work every seventh day, but only from gathering of the manna; which shows, again, that the institution was already in existence, but was here made especially applicable to the gathering of the manna. And this is still further confirmed by the declaration of verse 29, "See for that the Lord"—now gives you a Sabbath?—No, but—"hath given you the Sabbath;" and the manna was not to interfere with that arrangement. By no possible jugglery can the record be so twisted as to favor the idea that the Sabbath was here instituted.

5. As further showing that the Sabbath was not instituted by the giving of the manna, the object is expressly stated in verse 4, and it is not that "I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day that I may establish a Sabbath for the people," but "they shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no." This was the object of the manna. It was not to establish a Sabbath, but to prove the people, whether they would walk in God's law or not. What law? and how would this prove them?—Clearly, the law of the Sabbath, which was already in existence, and which, if they would keep, they would also keep all the other precepts.

6. In this we have also a wonderful exhibition of the keeping of the Sabbath by the Lord himself, as our example. It is not so much the resting of the people that impresses us, as it is the cessation of that divine power every seventh day, by which the manna was produced. The manna was the direct production of God's power, furnished for them each day. But every seventh day that power ceased to work, in this manner; and there were over two thousand Sabbaths which they spent before they reached Canaan, with this wonderful manifestation before them each week. Thus, for two thousand Sabbaths, God rested from producing the manna for them, thus giving them a divine example, and they of course rested from gathering it. Weston says, "Time and the world may be searched for another series of events by which it would be possible to impress the idea of a Sabbath upon the minds of the people as effectually as by this." If it could be found where any divine being had rested on over two thousand Sundays, what a long-felt want it would supply to that needy institution!

7. We have in this history of the manna, a striking illustration of how men, wedded to error, will pervert facts, and reason, and the Scripture record, to bolster up their tottering positions. Those who oppose the Sabbath, seeking to prove that it originated in the wilderness, at the giving of the manna, claim, first, that the manna began to fall on the day when Israel came into the wilderness of Sin, the fifteenth day of the second month. But this is all assumption; for we do not know how long it was after they came to that place, before the manna began to fall. The only natural conclusion is that it was some days; for they fell to murmuring, and had to be reprov'd therefor (verses 2, 3), which would not have taken place till they had been there long enough to begin to experience the wants of hunger. Secondly, they claim that the sixth and seventh days mentioned are to be reckoned from the falling of the manna, and that the seventh day means every seventh day from that time, which was to be the Sabbath. If this is true, then the sixth day would mean every sixth day from the same point of time, when there would be a double portion of manna given. Let us see how this would work: The second sixth day from the beginning, would be the twelfth day, and the second seventh day would be the fourteenth; the third sixth day would be the eighteenth, and the third seventh day would be the twenty-first; the fourth sixth day would be the twenty-fourth, and

the fourth seventh day the twenty-eighth. Thus the day on which a double portion was to be given and the day when there would be none, would be further and further apart each week for six weeks. But this would ruin the whole scheme, for the manna would not keep from one week day to another, but only from the last week day over the Sabbath. And at the end of the seventh week, the days would come together, one on which there should be no manna, and the other on which there should be a double portion. And what condition would the arrangement then be in? Thus men will stultify their logic to try to save their ground and crumbling creeds.

8. The manna ceased just as soon as the people reached the land where they had the facilities for providing themselves with food, showing us that we are to avail ourselves of all the means within our reach to help ourselves; and that, when the means are wanting, God stands by with his miraculous power to help us, according to the well-known saying, that "man's necessity is God's opportunity."

9. The manna had to be gathered fresh every morning. Christ says that he is the true manna, the bread which came down from heaven. And as we are to receive fresh supplies of his grace each day, gaining a new revelation of himself to us through us continually. We cannot live upon an old experience; we cannot accumulate an extra amount of spiritual supplies, to be laid up for a future time of need. Like the manna, it must be gathered fresh every morning. We have passed through a successful week of prayer, and manna have received a large blessing. Let them now guard against the mistake into which the enemy will try to lead them, of resting down awhile, depending on the manna which they have already received for future growth. Here is the danger; may all see and shun it. The supply is not exhausted. God will furnish fresh spiritual manna for every day. Let us, then, every day, gather it, and thus go on from strength to strength.

STUDY THE WORD.

Too much can never be said to the people of the time concerning the importance of obtaining knowledge of the holy Scriptures.

The Scriptures are the word of God. If the Almighty spoke from heaven with an audible voice with what reverence and awe would finite man listen to his words. But why should not the written word be treated with equal reverence? One is not less the word of God than the other.

The written word possesses all the qualities that would be possessed by the word of God if spoke with an audible voice. When we open the Bible and read, it is the same as if the words came to us in audible tones from their author, so far as the words themselves are concerned. The written word is simply the word which God "at sundry times and in divers manners spake in times past unto the fathers by the prophets," together with the word which he "hath in these last days spoken unto us. It is no less spoken by God than were the words "Let there be light," which immediately dispelled the primitive darkness. It is all the word of Him who is infinite in power,—Him whose word has always the power of creation. But that power is not always manifested as soon as the word is spoken. At the creation of the world, the words of God produced immediately the result at which they aimed; but other words, which God has spoken since that time, have not produced an immediate effect, but their power has been stored up within them, ready to be let loose upon the fulfillment of certain conditions. There were no conditions to be met at the creation, but the promises of God are given to us upon conditions. The power is there, all the wonderful power that was manifested in the birth of light and the other marvels of creation week, but that power cannot be manifested until the individual who seeks it has fulfilled the condition precedent. Its energy is latent, and to many will always remain so, because they never take the necessary steps to call it forth.

If when we came before God in faith we should hear his voice answering our petitions and giving us what we asked, we would have no doubt whatever about the fulfillment of his word, and that we had the things which we desired. Why then should

we have any less confidence when we ask God to do for us that which he has promised to do, upon our exercising faith in him? Surely his word has not lost its power by being written, nor by the lapse of time since the Almighty gave it utterance. He has spoken it once for us, and to us, though we were then unborn; and how can we expect him to speak the words again? God does not have to speak more than once, for his word is omnipotent. It will not return unto him void, but will accomplish the purpose whereto he has sent it.

We should realize, then, that when God speaks to us, he speaks through his word. He has there given us line upon line, precept upon precept, promise upon promise, so that there is no possible condition into which any of us can come where we will be beyond the range of its instruction,—where we cannot find in it just that which is applicable to our needs. Then if we do not read the word of God, how often will God speak to us? Will he leave what he has spoken to us in his word to become void, and give us some special revelation of the same truths because of our careless indifference?—Verily not.

Since then God speaks to us through his word, his power toward us is manifested by the same means. His power and his word are inseparable. The power of God unto salvation is the gospel, and the gospel is the word. Do we realize, then, when we desire more of the power of God, that that power is to be found in his word? Do we realize that we must go to the word for that power, and that we cannot reasonably expect the power if we neglect the word? When God has given us all the power that we need—creative power—stored up in his word, can any one expect some wonderful power from God to be given him or manifested in his behalf outside of the source which he has already provided?

It is by the word of God that we exercise faith. "Faith cometh by hearing, and hearing by the word of God." Faith is belief in the word, and where there is no word of God, there is no faith. Faith grasps the promises of God, and brings the fulfillment of them into the life of the individual.

The word of God sustains spiritual life. To the tempter Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" and to the Jews, "The words that I speak unto you, they are spirit, and they are life." "Bread" sustains the natural life, but the spiritual life is maintained by the word, and the word is Christ. John 1:1; Rev. 19:11-13. Christ, the Word, is the bread of spiritual life. John 6:51-56.

By the word of God we are kept from sinning. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

... Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:9-11. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. The truth shall be the "shield and buckler" of God's people in the time of trouble. Ps. 91:4. Christ, our example, met and overcame temptation with the word of God. And those who go to that word in time of temptation can testify to the overcoming power which it affords them in time of need.

Is it not evident, therefore, that an individual's Christian experience can never go beyond his knowledge of the word of God? And is it any wonder that he who neglects the Bible or gives it only an occasional and hasty glance should somehow fail to get hold of that genuine experience which he seeks, and of which he feels his need?

How evident, then, that we need above all things to study the word, not merely read, but study it—for we cannot get out of it anything more than we are able to see in it. Only thus can any one become "wise unto salvation," and be "perfect thoroughly furnished unto all good works."

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

Terrestrial Convulsions, a Last-day Sign.

(Continued.)

"AND great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and

rulers for my name's sake. . . . And ye shall be hated of all men for my name's sake." Luke 21:11-17.

These words of our Lord have had a remarkable fulfillment. They clearly show that our earth before the end takes place, will give vivid evidences by its violent throes and convulsions, that the great consummation is approaching. The signs of Christ's coming are not any one thing merely, but a great number of strange precursors, coming in wonderful combinations and profusion. Neither are they in the main new things which were never seen or heard of before. The tokens of his approach are rather calamities, convulsions, and striking occurrences which have been known occasionally in the world, but which as the end draws near, will become remarkably common or far surpass in intensity any previous exhibition of the same sort.

In the above statement, our Saviour clearly locates the time when the signs he mentions will occur. It will be after the great persecution of his disciples is past. He expressly states that the persecutions, the delivering up and bringing before kings and rulers and imprisoning of his followers, should be "before all these" great earthquakes, pestilences, "fearful sights and great signs" which he gives as the special tokens of his coming, should take place. He does not mean of course that these would never have happened before; for we know they had been seen in all ages occasionally. Instances of their occurrence are mentioned in the Old Testament and in ancient history. How, then, can they serve as "signs" of Christ's return to our earth?—Only by a far greater frequency. He declares they will be displayed in a remarkable manner, as we may reasonably believe, in a far greater degree at the time of his appearing than ever before in the history of mankind, even after the close of the great persecutions which occurred during the 1260 years of the papal supremacy.

It is in the highest degree reasonable that they should. All these exhibitions are the result of the disorder sin has brought into our world; evidences of old age, decrepitude, and coming ruin to a world lying under the curse. Can any one for a moment suppose that when God created our world and pronounced everything he had made "very good," such terrible convulsions were seen in it as are now beheld constantly? Were all the elements in such disorder then, as are constantly seen now? Were volcanoes bursting forth, pouring out lava to bury cities, hurling great stones and floods of ashes or mud and scalding water, to destroy thousands of lives in a moment? Were earthquakes tossing the solid ground into waves, tumbling buildings to ruin amid screams of agony and the shrieks of tortured humanity? We cannot believe it. These things are the results of the curse pronounced because of sin.

As the earth grows old and draws near to the time of its visitation by its Creator, to rescue it from the thralldom of sin and the woes of the curse, the evidences of its sad condition will greatly thicken. It will indeed quiver in the chills of its expiring ague, or tremble with the internal fever of its closing convulsions. These symptoms will be terribly alarming as the end draws near. So our Lord declares. As we have seen, the great earthquake of Lisbon in 1755 was the first of the specially noted signs at the opening of the sixth seal. But many thousands of others will follow in the last days.

Scientists acknowledge themselves unable to give the causes of earthquakes. They theorize, speculate, observe, and note many facts, but cannot clearly grasp the great problem. Whether the central portion of our earth is a vast ocean of fire; rolling and heaving till the crust trembles with paroxysms, and quakes to give vent to these billows of flame, or whether the internal fires occupy only portions of the central bulk, none can exactly determine.

Moses wrote: "For a fire is kindled in mine anger, and burneth unto the lowest pit [margin, sheol], and devoureth the earth with her increase, and setteth on fire the foundations of the mountains." Deut. 32:22, Revised Version. The grand fact is thus revealed that God caused these internal conflagrations, and that they will continue, and finally uniting with the last-day flames from heaven above, will consume, purify, and melt over this old disfigured world and sin-cursed earth of ours, till it

comes forth again from the hands of its Redeemer a new and glorious earth, in which the righteous will ever dwell, and sin shall never come. 2 Pet. 3:7-13; Rev. 20:8-15; 21:1-5.

As certainly as God's hand directs Providence, so certainly does he overrule the earthquake. The great earthquake of Lisbon was foretold by prophecy ages in advance. It came at the time predicted, ushering in the grand era of the tokens of our Lord's return. "I will show wonders in heaven above, and signs in the earth beneath," said Peter at Pentecost. Acts 2:19. The signs in the earth beneath would reasonably include these remarkable phenomena. There is nothing in all nature that is more terrible, nothing which makes man more feel his utter helplessness, nothing which more clearly demonstrates the utter instability of all earthly things. Says Seneca, "What is safe if the solid earth cannot be relied upon?"

The question which the Roman orator and philosopher could not answer, any Christian can solve. God and heaven are safe, and cannot be shaken. Our earth shall yet pass through the throes of dissolution of which the terrible earthquake is but the precursor and token. Our Lord declares that just before the end "great earthquakes shall be in divers places." Has his prediction been fulfilled? In answering this query, we shall present facts culled from many others presented by Taylor in his "Great Consummation," all of which we cannot present for lack of space. He has quoted from many eminent authors, some of whom have made the subject a life study. Robert Mallet, whose extensive researches make him an authority on this subject, presents facts from which the following table is made:—

Earthquakes recorded before the birth of Christ:—			
	Total.	Gr't. earthquakes.	No. of yrs.
Thence to	58	4	1,700
end of 9th century,	197	15	900
" 15th "	532	44	600
" 18th "	2,804	100	300
Thence to 1850,	3,240	53	50

The reader can discern at a glance the remarkable increase in frequency of these terrible phenomena, and no scientist disputes these facts.

Mr. Taylor presents these facts arranged differently thus:—

"Earthquakes in the fourth century, 21; in the fifth, 25; in the sixth, 31; in the seventh, 10; in the eighth, 11; in the ninth, 36; in the tenth, 17; in the eleventh, 57; in the twelfth, 68; in the thirteenth, 55; in the fourteenth, 58; in the sixteenth, 110; in the seventeenth, 180; in the eighteenth, 680; in the first fifty years of this nineteenth century, 924 earthquakes."—*"Great Consummation,"* pp. 163, 164.

Who can fail to notice a wonderful increase in this age? Professor Milne presents the following list, which doubtless includes all of these phenomena, whether great or small:—

From 1843 to 1847 there were	1,604	earthquakes.
" 1848 " 1852 "	2,047	"
" 1853 " 1857 "	3,018	"
" 1858 " 1862 "	3,140	"
" 1863 " 1867 "	2,845	"
" 1868 " 1872 "	4,502	"

According to this list, there were 17,158 earthquakes during a period of but thirty years.

In various parts of the world where earthquakes were very infrequent centuries ago, they have now become common. This is true of Europe, and specially so of Great Britain. In the latter for 800 years, from A. D. 1000 to 1800, there were only 234 recorded, while during only four years, from 1868 to 1872, there were no less than 217 earthquakes. (Proctor, in Harper's Magazine, 1885, p. 140.) Says *All the Year Round*, "We feel a little uneasy at all these facts."

"The Earl of Shaftsbury said publicly in Exeter Hall, London, that several of the most eminent British geologists fully authorized him to say that England was but the lid of a dreadful well of fire; that there might at any time come a crumbling of the surface, which would convert the whole island into one huge volcano."—*"Great Consummation,"* p. 166.

The citizens of the United States where destructive earthquakes have been almost unknown, will not be likely to forget the terrible calamity which befell Charleston, S. C., Aug. 31, 1886, which came near destroying the whole city. Its people can surely never forget those days of horror.

Volcanoes are far more active than formerly. The first recorded eruption of Vesuvius was in A. D. 79. It was not till the seventeenth century that as many as four could be counted in a hundred years. During the eighteenth century, there were twenty-three, and in the first half of the nine-

teenth there were twenty-six; it becomes more and more active, and no man can give the cause of this remarkable increase.

It is said that history presents no parallel of the frequency of earthquakes during the years 1867, 1868, 1869, 1870. In Aug. 13, 1868, occurred one in Peru, on the 14th and 15th in Chili, and the 16th in Ecuador. These were "for their extent and violence and wide-spread devastation, among the most terrible on record." Their extent covered sixty degrees of latitude, reaching from the Isthmus of Panama to Cape Horn, and their throes were felt throughout the vast extent of the Pacific Ocean. Men who witnessed these terrible convulsions, testify to having seen as "vivid a picture of the judgment day as is possible in this world. A list of over two hundred earthquakes has been reported during fourteen months between October, 1867, and January, 1869, a number many times in excess of any preceding year.

G. I. B.

(To be continued.)

THE RELIGIONS OF INDIA.—NO. 4.

The Jainists and Parsees.

THERE is a special sect called the Jains, a product of the Buddhists, numbering about half a million. Like the Buddhists they are atheists. They deny the authority of the Veda, except in so far as it agrees with their own doctrines; they disregard sacrifice, practice a strict morality, believe that their past and future states depend wholly upon their own actions rather than on any external deity, and refuse to kill either man or beast. Not only do they abstain from all kinds of flesh, like all Buddhists and Brahmins, but the more rigid of them drink only filtered water, breathe only through a veil, go sweeping the ground before them, for fear of swallowing or crushing any invisible animalcules. They are usually merchants or bankers. Their charity is boundless, and they form the chief supporters of the best hospitals which the old Buddhist tenderness for animals has left in many of the cities of India. Like the Buddhists, they are divided into a clerical body and a laity. But the monastic system is developed to a less degree among them. They have their holy books.

The Parsees are another independent people. They are said to be fire-worshippers, and brought their sacred fire with them from Persia. Being driven from their native land by the Mohammedans in the early part of the eighth century, they settled near Bombay, and finally moved to that place. In the morning, by the sea-shore, and all through the day, to a greater or less extent, they can be seen reading their prayers, on the streets, with their faces uplifted toward the sun. They have their own hospitals and charitable and educational institutions, and are peculiar in their dress as well as in their religion. The outside garment is a sack coat, with a hat, tab in front, slanting from the front part to the back lower portion. The women dress very neatly, but expensively.

They claim that as this earth and mankind derive their greatest benefits from the sun, the water, and the air, by looking at these objects in their worship and preserving holy fire continually, it causes them to think of God the Creator. They are not idolators in the sense of the other heathen worshippers of India, nor ever were. It is supposed they obtained their ideas from the Jews, whom they befriended at the time they overthrew Babylon, the mightiest kingdom on the earth. Their experience also in the days of Esther may have turned their minds toward the God the Jews worshipped. They have no faith in Christ nor the Christian religion. It cannot be said that they are divided up into sects, but they are distinct from all other religions in Asia, both as religionists and in their dress and general appearance.

They believe this world is the battle-field of two contending gods, eternal in their origin, and possessing nearly equal power. Ormuzd is the wise god, and is the author of all good. Ahriman is evil in his nature, and strives to neutralize the beneficent activities of Ormuzd. Ormuzd finally enters upon the last decisive phase of the struggle, with determined zeal, and Ahriman and his followers are defeated and cast into hell, and remain there. He will then be destitute of power to disturb

the progress and enjoyment of the good, who are to be rewarded and to prosper unvexed by evil as good citizens of the kingdom.

Their method of disposing of the dead is peculiar. According to their belief, a dead body is the direct result of the working of the power of evil, and is unclean, and must not be allowed to contaminate by its presence any of the elements. Therefore, they must neither bury it in the earth nor burn it in the fire, nor throw it into the water; for by thus doing these elements would be defiled. They are therefore exposed on a circular structure without a roof, on a shelf slightly sloping toward the interior, where there is an opening toward the center. After depositing the dead upon this shelf, the vultures make swift work of it; and the bones, stripped of flesh, are afterward swept down through the central aperture into the cavity below. These structures are called "towers of silence."

There are in India about one hundred thousand Parsees, entirely distinct from all others; half a million Jainists, equally separate; 50,121,595 Mohammedans, who are also distinct with all their various sects; then the Hindus, with their numberless sects and creeds, and 123 different languages and dialects. The individual impress of the founders of these different religions has created systems of faith and institutions for the propagation of the same, each of which stands directly against the introduction of Christianity; and yet Christianity to-day claims 1,000,000 converts, including those from every caste and class of society in the country. One remarkable feature of the religions of India is that there is less conformity to the customs and usages of each of the different sects than there is with the different sects of Christianity in America.

The English law protects every faith,—the Mohammedan who observes the sixth day of the week as a Sabbath, the 50,000 Jews who observe the seventh day, the 100,000 Europeans who observe the first day, and the multitude of the heathen who observe no day. Upon the same bench sits the English judge and the Indian caste judge, so that legal questions can be decided by those understanding the peculiar class of caste to which individuals belong. If it is a question of property in which caste law is involved, it is turned over to the caste judge. God in this manner has wonderfully prepared the way for the truth for these last days to enter every village and hamlet of the 285,000,000 people in India.

S. N. H.

SKETCHES OF TRAVEL.

INDIA,

To the sight-seer no other places in India are so attractive as Agra and Delhi. "Shall you see the Taj?" is inquired of every one going into the country. "Have you seen the Taj?" is the question put most frequently to those departing.

Three hundred years ago India was the scene of a great conquest. Mohammedans, mighty in strength and energy, entered the country through the northwest passes, and in twenty-five years effeminate India was pretty nearly subdued, though determined and partly successful resistance had been offered in some parts. Akbar the Great is supposed to be the founder and organizer of the famous Moghul dynasty, and to him and his successors we are indebted for those wonderful monuments of architecture and patient toil, which are the glory of present India, and which characterize those times and those men the wonder of a boasted age.

Shah Jehan (king of the world) was grandson to Akbar, and to his indomitable energy we are chiefly in debt for these palaces of dreamland. He first seems to have settled upon Futtipoor Sikra as his capital. This place is twenty-three miles from Agra. Here he built palaces and fortifications of great beauty and strength which are today empty, except for the fakirs and guides who inhabit a few of the halls. He soon relinquished this idea for Agra, as being better situated. This place is in the heart of northwest India and on the river Jumna, a stream nearly as sacred as the Ganges. He built at Agra, the fort, an inclosure one and a half miles in circumference, surrounded with a red sandstone wall, said to be seventy feet high. It is certainly very massive, and has lost

none of its original grandeur, it being apparently as good as new. Within this inclosure the king built his own private mosque, called the Pearl Mosque, the Judgment hall, the hall of Private Audience, the Jasmine Tower, or queen's apartments, and private gardens and baths. These are all of marble of different colors, inlaid with stones, some of them precious. But vandalism has spoiled them of most of the latter. The fresco and gilding, the mirrors and pictures, are gone or ruined by age; otherwise these buildings retain much of their beauty. The casements of these buildings and of the others of their class are filled with marble-screens of exquisite workmanship. These screens are frequently more than six feet square, of a single slab of marble two and a half or three inches thick, and are pierced into a fine net-work in beautiful patterns, the whole work being without a flaw.

From most of the casements of these beautiful buildings, one looks out, down, and across a bend in the Jumna to the wonderful Taj Mahal. This was intended as a monument of Shah Jehan's devotion to his favorite wife. He followed the ordinary course of men's natures, however, by building it plenty large enough for himself also, and his tomb is side by side with that of the loved queen. There is a beauty of sentiment in such a testimony of love; but it is greatly marred by the fact that 20,000 men worked here for eighteen years under forced labor, with less than a decent subsistence for their reward.

A beautiful garden of ten acres is in front of the Taj. On either flank is a mosque, one for men, the other for women. The entrance is through a gateway of noble structure and proportions, built of red sandstone inlaid with marble. A broad marble walk inclosing a tank of water leads to the mausoleum. This is built upon a platform 30 feet high and 300 feet square, with a lofty minaret on each corner. The building is about two hundred feet square, and rises with a dome to about one hundred and fifty feet. Platform minarets and buildings are all of pure white marble. Within, the mausoleum is of the same material, richly inlaid. The two tombs are surrounded by an exquisite marble screen. It is not only in detail that one is impressed with this remarkable place. Its beauty is most impressive as one stands at a distance and takes in the symmetry and harmony of outline and surroundings. Other notable structures of those times claim the attention of the traveler, but I will not pause to describe them now nor even name them.

The most interesting feature of my visit to this place was a brief conversation I enjoyed with Dr. Clara Swain, who has for several years been attached to the family of one of the native rulers as physician. Her influence as a Christian extends far and wide. At home she is seventy-five miles from white people; at this time she was with the rauti (queen) in Agra.

Later in his career Shah Jehan decided to go to Delhi with his government. Akbar had already built the fortifications, and the buildings of the fort were added to by the already celebrated builder. It would scarcely be of interest to enter into a detailed description of them. The hall of Private Audience, to my mind, excels for massive and gorgeous beauty anything in India. Over thirty marble pillars three feet square, beneath Gothic arches, support the roof and ceiling, which is a marvel of frescoed glory. Here is the platform that supported the Peacock Throne, said to have cost \$20,000,000. On the frieze of this structure is the legend, "If paradise be on earth, it is here; it is here." He found it was not there; for his son afterward usurped the throne, and one of those marble rooms became the dreary prison of its builder, Shah Jehan.

Delhi is an ancient city with a history contemporary with that of Babylon. Within a radius of ten miles are scattered the ruins of many ancient buildings which once constituted the city of Delhi. The present town is an important center of native manufacture and trade. As one travels from Calcutta toward the northwest, a constant improvement in the appearance and stature of the people, as well as in the character of the work done by them, is very apparent.

Here it was my privilege to breakfast with Mr. F. J. Blewitt, the local Methodist Episcopal missionary, and to meet at the same time Elder Dennis Osborne, presiding elder of the Punjab district. Their work is new in this district, but in the last seven months they have 8,000 accessions to their

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.

THE COMING KING.

PREPARE! prepare for the coming King,

A King of a better kind,
A King who will rule with truer sight,
Nor deviate from the path of right,
Whose coming will end earth's sinful night,
And break its strong chains that bind.

Prepare! prepare! On the inner wall
Are written the words of fate:
Earth's deeds are weighed, and the dread words
fall,

Mene, tekel, upharsin is written for all
Who hear without heeding the warning call,
Nor for his kingdom wait.

Prepare! prepare! 'Tis a time for deeds
Heroic, valiant, and true;
Of earnest heed to the King's commands,
Of faithful hearts and obedient hands,
And stern resistance to Satan's plans,
And to sins of every hue.

Prepare! prepare! nor idly wait,
Time's sun is sinking low;
Strange voices of pleasure fill the land,
And church and world join hand in hand,
While few, with lamps trimmed, watching, stand,
Ready, forth to him to go.

Prepare! prepare! 'Tis the final call,
O pass it not lightly by!
Summer is fleeting, harvest is near,
The King cometh soon, his footfalls we hear.
All hail the glad day that shall dry every tear,
And replace with a song every sigh.
—Randall Curtis, in *Our Hope and Life*.

SOUTH AFRICA.

The first general meeting of our people in South Africa, since our arrival, convened on the evening of Dec. 2, in the large dining hall of the new College building in Claremont. Claremont is one of the suburbs of Cape Town, and is about eight miles therefrom. The building had been but barely finished, so that it could be opened as a temporary home for those of our people who came from a distance, and most of the services were held in the dining-room, which will comfortably seat 150. Some over one hundred of our brethren and sisters were in attendance at most of the services, while the Sabbath-school on each Sabbath numbered 120.

Although this may sound like quite a small meeting to our brethren in America, it is the largest gathering of Seventh-day Adventists ever held in this country. Our people are a good deal scattered, and it costs quite an effort in time and means for them to meet at any one point. It had been about two years since a general meeting had been held, and all seemed to realize the importance of attending; it was apparent that each one had come with an earnest desire to seek the Lord, and obtain a deeper and richer experience in the things of God. Not so much time was occupied in preaching as is usual at such gatherings in America, but more of the time was given to real Bible study, practical talks on different branches of the great work in which we are engaged, prayer and praise and business meetings. The devotional exercises were characterized by a large measure of the tender, melting Spirit of the Lord, and many testified to having received great light and blessing. The meetings for business were marked with a spirit of union and harmony, while at the same time there was full and free discussion. This was not only noticeable in the love and harmony in our meetings, but in the desire on the part of all present to adopt such plans and methods as would bring us and our work in sympathy with approved methods of our work in America.

One very interesting feature of the meetings, and which occupied considerable time during the session, was the organization of a Conference. South Africa, as is doubtless known to most readers of the REVIEW, has thus far been a mission field, under the management of the General Conference. We felt some as the son of a kind and generous father when he reaches his majority, and is about to leave the parental roof and start out in life for himself. After much careful consideration of the situation, it was decided that in view of the fact that the Lord has so prospered the work in this field that we are able, with the continued blessing of God, to assume more direct responsibility of the work, that we should do so and thus relieve the General Conference of longer carrying us as a mission. It was not deemed advisable, owing to our small

membership, to form the several organizations for various lines of work, as is done in State Conferences in America, but that the work for the present be conducted more under one general management, and it was left for the Executive Committee of the Conference to appoint secretaries to take a special interest in such lines of work as is usually done by the tract society and the Sabbath-school Association, under the direction of the Executive Committee. Some modifications were made in the constitution adopted, from the one usually adopted in State Conferences in America, in order to adapt it to the existing circumstances here. The following officers, provided for in the constitution adopted, were unanimously elected: President, A. T. Robinson; Secretary, I. J. Hankins; Treasurer, N. H. Druillard; Executive Committee, A. T. Robinson, P. J. D. Wessels, E. B. Miller, P. W. B. Wessels, and J. H. Tarr; Board of Trustees, Claremont Union College, E. B. Miller, A. T. Robinson, P. J. D. Wessels, I. J. Hankins, F. Reed, E. A. Ingle, and Mrs. J. J. Wessels.

We secured space in the Cape Town daily papers for frequent reports. These papers have manifested a kind and courteous attitude toward our work during the past year, which has afforded us an opportunity of extending the principles of the "everlasting gospel" throughout South Africa, as we could not otherwise have done.

On the two Sunday evenings the services were held in our new church in Cape Town, on which occasions the writer had much freedom in setting forth some of the reasons why we are a separate denomination. On these occasions, and also on Thursday evening, when Professor Miller delivered an address on education, there was a good attendance from the city.

On Sunday morning, the closing day of the session, a meeting was held at six o'clock, when a communication from sister White, which came to us the day before in the mail from Australia, was read, which contained words of precious counsel and instruction, and which was listened to with marked attention. At nine o'clock a meeting was held for the purpose of considering the educational work. A very interesting paper was read by Mrs. E. B. Miller on, "How Parents Can Co-operate with the Teachers in Making Our School What It Should Be." Another paper was read by Miss Sarah E. Peck on, "What Our Student's Home Should Be." These papers called forth some spirited discussion, which resulted in bringing out some of the strong reasons why we need denominational schools.

The financial statement of Claremont Union College was then called for and read. This statement, which could not be made complete, owing to the fact that the bills were not all in, showed that the building and furnishings cost some over seven thousand three hundred pounds (about thirty-six thousand dollars), and that four thousand five hundred and fifty-six pounds had been donated, leaving a deficit of something over two thousand four hundred pounds still to be provided for. It was with almost trembling that we presented the question to the brethren and sisters assembled, as to what could be done at this meeting toward reducing this indebtedness. But we were almost overwhelmed with gratitude by the exceedingly liberal response made to this call. Some over one thousand six hundred pounds (about eight thousand dollars) were readily and heartily subscribed, nearly every one present contributing something toward the enterprise, and several who did not happen to be in the meeting at the time, afterward expressed their desire to add to what had been given. Our hearts were made glad at this response on the part of our people in this newly organized Conference, not only for the relief it brings to our work financially, but because of the fact that nothing so unifies and adds strength to our work as to have all our people have some part and some interest in every enterprise that is entered upon, in meeting the demands which the providence of God opens before us. The College owns twenty-three acres of land, some of which it is desired to sell when a favorable opportunity presents itself, by which the indebtedness may be wholly relieved. We were very happy to know that Professor Miller and those who accompanied him to act a part in carrying forward this school, are highly pleased with the arrangement of the building. With such facilities as we are now provided with, and many children who ought to have the advantages which this school is designed to afford, we can see no reason why, with the blessing of the Lord, we may not have such a school as will meet the mind of the Spirit of God. If these lines should be read by any of our brethren in South Africa who have children who are not attending this school, we ask you seriously to reflect on the matter.

The question was raised by some one at our recent Conference, as to the probability of graduating students from this institution, if the Lord's coming is so near. Well, suppose the Lord comes before any ever graduate from this school, and we

are able to graduate a few souls into the kingdom of God, who perhaps would otherwise have been lost, then think you our school has been a failure? Our school cannot meet the mind of God without being instrumental in the salvation of souls. The love of Christ for the sinner led him to purchase his salvation at an infinite cost. That which Christ gave for the world would have been given if there had been but one individual in all the world who needed salvation. Shall we then look upon an expenditure of a few thousand pounds, and question whether the object in view is commensurate with such an expenditure? I can hardly forbear speaking of a want which will be greatly felt by our school as it enters upon its work.

There are many worthy young people who would be so glad to avail themselves of its advantages, but who are not able to do so for lack of means. What we greatly need is a fund created, which might be placed in the hands of the board of trustees, from which such worthy persons might be assisted. Any who might feel moved upon to assist in raising such a fund, will find a wide field of usefulness open before them in this direction.

At the close of the service on Sunday evening, six willing souls followed their Lord and Saviour in the solemn ordinance of baptism, the rite being administered by Elder I. J. Hankins. The service was a very impressive one. On Monday morning an appeal from sister White in behalf of financial aid for the work in Australia, which appeal had been delayed in reaching us till that time, was presented to the Conference, when some over one hundred and twenty-two pounds were raised, to which amount others intend to add. While there are those here to whom the Lord has intrusted the responsibility of an abundance of the things of this world, some of whom manifest a liberal spirit toward the cause of God, we are very glad to note that those of more limited means do not ask to be excused from bearing a share in the burden.

Brother E. M. Morrison was with us and rendered valuable help during the meeting, and is now engaged in conducting a canvassers' institute. An earnest season of prayer and a short social meeting, in which many feeling testimonies were borne, closed the first annual session of the South African Seventh-day Adventist Conference. Brother Peter Wessels was chosen by the Conference as delegate to the General Conference, while his brother, John Wessels, was invited to represent the Sabbath-schools in this country in the sessions of the general Sabbath-school Association. These brethren, with Mrs. Peter Wessels and brother G. D. J. Scholtz and wife, are to sail for America on the steamer "Norham Castle" to-morrow. As they go from us on the same steamer which carries these lines, the prayers of the brethren in this country will follow them, that they may have a safe and prosperous journey, share largely in the blessing of God while attending the General Conference, and be safely returned to us in due season, filled with new zeal and courage to prosecute the work in this field.

A. T. ROBINSON.
Cape Town, South Africa, Dec. 14, 1892.

MAINE.

The first part of the week of prayer I met with the church at East Washburn and Presque Isle; but on account of the interest at Westfield, I returned to that place, holding meetings evenings with them, and with the Blaine church a part of the time. The Lord came very near to us on the Sabbath, Dec. 24. The sweet melting influence of the Spirit of Jesus was with us, and we all felt that it was good to be there. We praise God for what he has done for us so recently in this vicinity. Some six or seven have begun to keep the Sabbath in Westfield, and others are convinced. May they make haste to obey. In God we trust.

Jan. 2. J. B. GOODRICH.

WEST VIRGINIA.

PARKERSBURGH.—This has been the first time the week of prayer has been observed by Seventh-day Adventists in this city.

We greatly rejoice at the manifestations of God's Spirit at Battle Creek, and can praise him that Battle Creek did not get all the blessings. Although the numbers are few here, every one present experienced great blessings during the week. Prayers made for those who were growing cold were answered, and our hearts were made glad to hear their testimonies. We were fortunate in having sister Hutchinson to read for us, and lead the meetings, with the exception of Friday evening and Sabbath. Then we had more of a feast; for brother Hutchinson was with us, and in reading the reading on the "Third Angel's Message," he received light that he had not had before, and spoke to us of it. Surely the society here has much to praise the Lord for. Brethren, pray for the work in this city. I cannot help but feel that the Lord has

many precious souls here. And may each one here in the faith be a help instead of a hindrance in bringing them into the truth of the third angel's message, is my prayer. Mrs. IDA AMICK.

Jan. 6.

GEORGIA.

DOUGLASVILLE.—I have now been here about seven weeks. Seven adults have begun to keep the Sabbath since I came here, and others are convinced, for whom I am still laboring, who have not had the courage to take their stand as yet. The rigid Sunday law is an obstacle, and I find it is not an easy thing to get people who need the six days for labor to take their stand in the face of such a law; for they know what that means. This obstacle does make a difference, but I thank God for the power of the truth that overcomes even this obstacle, and that close personal labor will yield results here as well as elsewhere; for it is the same mighty truth and Lord everywhere. I have eaten and lodged with, and in fact, simply lived among, the people in my labors here, and have tried to adapt myself to them, just as I found them. I hope for others yet. W. A. McCUTCHEN.

MICHIGAN.

MAYNARD'S MILLS.—Perhaps our people throughout the field would like to hear how the Lord has blessed us in this place during the week of prayer. We did not have any ministerial help, but the Lord blessed us abundantly. Brother Knolty was here and gave us some good readings. The brethren consecrated themselves anew to the Lord and his service. We realized the truth of the Scripture, "Draw nigh unto God, and he will draw nigh unto you." Brethren that were behind with their tithes and offerings, decided that they would rob God no longer.

We prayed that the Lord would raise up laborers to work in his vineyard, and we believe he will do it. We mean to do all in our power to help spread the third angel's message. Since camp-meeting three in this place have made a start toward the celestial city. We feel like praising the Lord for his goodness to us. I hope the brethren will pray for us that our faith may not fail, and that we may be permitted to stand on the sea of glass, having the harps of God. A. B. FISK.

Jan. 7.

IDAHO.

BOISE CITY.—By arrangement of the committee, I came to southern Idaho about the middle of November, 1892. I began meetings in Boise City, expecting to continue a short time, and then visit other churches. The interest soon became such that we could not close, and they have continued with but a week's intermission, until now. The Lord has poured out his Spirit, and the church has received a most precious blessing. All the members are rejoicing in the love of Jesus. The week of prayer will long be remembered on account of the outpouring of the Spirit of God. Last Sunday eight persons were baptized and joined the church, and more have decided since, and still the interest is good. At Franklin one intelligent lady lately declared for the truth, and a family of our people living alone near Emmett were cheered by having a family in the neighborhood keep last Sabbath with them. The meeting-house in Boise City is about completed, and outside improvements are being made. As a place of worship, it is neat and attractive. Truly the Lord is good in giving such undeserved blessing to his people.

Jan. 4.

D. T. FERRO.

VIRGINIA.

AMONG THE CHURCHES.—Nov. 24 to Dec. 4 I spent at Luray. Here I met with the little company which came into the truth during camp-meeting. While they had reasons for discouragement because some had given up the truth, still they were trying to keep up the Sabbath-school, and were doing the best they could, meeting as they do with very bitter opposition. We spoke several times in a hall, but the ministers had so influenced their flocks that but few came out; some are still thinking of taking hold of the truth soon.

Dec. 5 and 6 I visited one of our families near Rileysville. Here I spoke twice, having fair audiences each time, and many seemed much interested. I hope to see a good work done at that place soon.

Wednesday, Dec. 8, I began meetings with the Marksville church, and closed the 15th. During this time I held the first Sabbath-school convention ever held in the State, and all seemed to be encouraged by the work done. Dec. 16-20 I spoke by request at a place called Leeksville, where Elders Lane and Corliss held tent meetings some years ago. On account of bad weather, our attendance was not large, but I believe that some good impressions

were made. At the same time while preaching at Leeksville, I attended some of the meetings of the week of prayer at the Marksville church during the first part, and all of the meetings the last part. Our meetings were well attended, and all seemed to enjoy them. The Spirit of the Lord came in, and many of us felt some of the drops which are to precede the latter rain, and all felt much encouraged.

Dec. 28 to Jan. 2 I met with the Mount Williams church. At this time I held the regular quarterly meeting, and all seemed to enjoy the meetings very much, and expressed much courage. I am now, Jan. 5, with the Winchester church, and will begin a series of meetings to-morrow night. We hope for good results from these meetings. For all that has been done, we praise the Lord. Pray for us and the work here. F. M. ROBERTS.

Jan. 5.

RHODE ISLAND.

AMONG THE CHURCHES.—From Dec. 10-20, 1892, I spent with the brethren scattered through Westerly, Ashaway, and Niantic, holding meetings and Bible readings. The attendance at the meetings was not large, but those who came out were strengthened and encouraged.

Dec. 21-23 I held three meetings with the church at Green Hill, in which a marked degree of the Spirit of God was manifested as we read the readings on the "Third Angel's Message" and "Faithful Admonitions." A few not of our faith attended an evening meeting, and were much interested. A good interest in the missionary work was manifested, and a club of seven *Signs* and twelve *Sentinel*s was taken for that work.

Dec. 24-27 I visited and held meetings with the church at Peace Dale, where a good outside interest was manifested. The Methodist people there were friendly, and asked me to speak for them, also to conduct two of their social meetings, which I did. Dec. 26 I held an all-day's meeting, reading the last one of the readings, "Thanksgiving and Offerings," which was responded to by a donation of \$53.66.

Dec. 28-30 I held two meetings with the church at Slocumville, besides visiting several of the members. At this place a good interest was shown in the South Lancaster Academy, and also in the missionary work. The church took thirty-six copies of the *Sentinel*, 1,000 of the tract, "In the Chain-Gang," and 500 copies of "Due Process of Law," for missionary work, and all seemed to feel the importance of working as never before. The good results of the week of prayer were plainly to be seen in all these places, for which I thank God. H. J. FARMAN.

MINNESOTA.

It has been a long time since I have reported anything for the REVIEW, not because of a lack of interest, however, but because my work has been largely by correspondence in the religious liberty work. During the past year, by the blessing of God, I have succeeded in getting about one hundred and twenty-five articles upon the various phases of this subject into the public press. Altogether, these would make about one hundred newspaper columns.

One editor, to begin with, said he could use a copy, if it was short and to the point. A little later he said he would give me all the space he could spare, and now publishes full column articles. Another said he was in favor of anything that would free the people from superstition and priest-craft rule, and gives one-half to three-fourths column space. Another said he was bitterly opposed to a union of Church and State, or the State having anything to do with the Sunday. This one also gives from half to three fourths of a column of space.

A Finn editor thanks me a thousand times for some articles for his paper. These he translated for his people, and said they liked them very much. Another said we might not agree on all points, but would be glad to give the public the benefits of the principles advocated, and just recently others offer space. One says, "Your letter and leaflets at hand. You are all right in your work, and we are willing to do our mite. We can use perhaps half a column per week, and heartily wish you success." These are a few of the indorsements received. The Lord has also opened the way here in this city (St. Paul), by way of a few meetings, to get the principles of religious liberty quite extensively into the city papers.

Now for all this, and a great deal more that I know the Lord is going to do for us, I give thanks to his name. And while the reports of these meetings were going through the city papers from week to week, some of the editors have quite fully indorsed the principles advocated. I am of good courage and press on. H. F. PHELPS.

Jan. 4.

INDIANA.

AMONG THE CHURCHES.—It has been some time since I have reported through the REVIEW, but can assure you I have not been idle; in fact, on could not be idle in this Conference at the present time, as there seems to be a general move all along the line. I have recently spent two weeks with the Mechanicsburgh church. Here we had an excellent meeting; the Spirit of God was manifest to the extent that some things which had been a hindrance were not even mentioned.

One sister who had not for weeks been able to leave her house, was healed by the prayer of faith so that she could attend the latter part of our meetings. This brought a feeling of confidence and assurance that the Lord was letting some drops of the latter rain fall on us. Two were baptized and united with the church. The offering to foreign missions was taken up, which will show how far the present truth has penetrated the heart. The amount was \$111; this I consider very liberal, and I believe that God will bless the cheerful givers.

My next appointment was Boggstown. Here I found they had been having the regular reading for the week of prayer, and as there were a few days of the week of prayer still remaining, I entered most heartily into the work of seeking the Lord with them. A tender spirit was manifest throughout, and it seemed to run deeper at each succeeding meeting, and we said surely we are in the beginning of the loud cry. I think I never at any place heard so much about selling out of the things of this world, and entering into the work to prepare souls for the next. The words of Isaiah seemed to meet their fulfillment where he says, "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." We took up the annual offering, and found it to be \$73.85.

O that the shortness of time and the great work of warning souls would arouse us! How can we slumber any longer? J. M. REES.

IN THE SOUTH.

Nov. 15 I started for a trip through the southern part of Dist. No. 2. At Atlanta, Ga., I met Elder W. A. McCutchen, who had but recently entered upon his labors in Georgia. He regretted to leave Texas, the home of his youth and the field of his choice, yet he is happy in the thought that he is where God has called him, and wants him to be. He was pleased to know that he was gladly welcomed by the brethren whose hearty support he had. Some success has already attended his efforts. I was glad of the privilege afforded me to counsel with him and the brethren there concerning the work in that State.

I remained two weeks in Florida, holding meetings at Barberville, De Leon Springs, Tampa, and Terra Ceia. At all of these places a noticeable growth in spiritual and numerical strength was apparent, as compared with our last visit. At De Leon and Barberville, where our brethren have joined hands, they have succeeded in erecting, and are now finishing, a very neat and commodious house of worship. Enterprise of this character is commendable. As it is the first in the State, we hope other churches will be stimulated to follow their example and do as well.

A full representation not being present, the organization of a State Conference under contemplation could not be considered at any length; but it is to be hoped that this may be effected in the future, the numerical and financial strength being thought sufficient to warrant such action. The organization of the Barberville church was completed by the ordination of its officers. The ordinances were celebrated. It was indeed good to be there. We were glad to labor a short season with Elder Crisler, and to find him full of hope and courage.

During the month of December, I labored with brother H. S. Shaw in Louisiana, and visited the churches at New Orleans, Hope Villa, Galvez, and Evergreen, also at Welsh, where I spent the latter part of the week of prayer. They had good meetings from the first. All enjoyed the blessing of God, which continued without abatement till the close of the meetings. It was indeed a rich feast and how good it was to know that all were united of one mind and one soul in the service of God. We truly enjoyed this meeting. All were deeply earnest in their efforts to obtain a better knowledge of God. The blessing and power of the Holy Spirit rested upon the church. Eight were added to the church, and four were baptized. The ordinances were celebrated. Their yearly offering amounted to about fifty dollars, and their tithes for the quarter will amount to about five hundred dollars. The church here is much pleased to have brother Shaw and family settle among them. I also met here brother and sister Dieffenbach. While these two brethren have labored under rather

adverse circumstances the past season, they are full of hope and courage. The Lord has given them some fruit of their labors. The cause is onward in that State.

On returning home to Graysville, Tenn., I find that the Lord has greatly blessed the church at this place. Prior to the week of prayer, the Lord by his Spirit came with power, and souls were converted. The work continued till the quarterly meeting. Sixteen have been added to the church, thirteen were baptized, twelve of these being students of the academy. The yearly offering will be about seventy dollars. Encouraging reports of blessing at other places are received. The Lord is working, and we rejoice in his love.

We are glad to note the increased attendance at our school, the number now enrolled being nearly sixty, with a present sitting of about fifty, and others are expected.

R. M. KILGORE.

MONTANA.

AMONG THE CHURCHES.—Since my last report, the minister at Corvallis, who was so kind at first, got stirred up finally, and challenged me, through the leading elder of his church, for a discussion upon the Sabbath question. I accepted, and spent seven evenings with him in joint discussion before a large audience. A victory was gained, and many were convinced of the truth, but could not get up courage to step out and obey. After the discussion, the Disciples locked their house against us, but the Presbyterians opened theirs for us, so we had a better house after the discussion than we did before.

At Livingston a general meeting was held, Elder D. T. Jones and brother F. L. Mead being present. The attendance was not large, but the meetings were quite good. Brethren Jones and Mead accompanied me to Bozeman and Belgrade, and we held a few meetings at each place with our own people.

At Rasdall school-house I spent one Sabbath and first day, speaking four times. One young man took a decided stand for the truth, and he and his mother were baptized. Some at this place who had been so prejudiced against our views that they would scarcely attend our meetings at all, came out to every service; and as the righteousness of Christ and his power to save from sin were presented, they were drawn toward us and desired the meetings to continue, but duty called us away to another field. At Armington the attendance was quite small, as the meetings were held in a small school-house fifteen miles from the railroad, near where brother Thornton lives. Eight persons signed a covenant to keep the commandments of God, five of whom were new converts to the truth. At Sandcoulee I spoke once to a very attentive audience. This place is a good opening for future labor. The friends at Helena have been pleading for about a year for a meeting, but the way never seemed fully opened until at present. We now have a good hall in the central part of the city, in which to hold our meetings, and the rent is paid by donations, so that it does not cost the General Conference anything. We held our first service yesterday (Sunday), with a small audience. I shall remain here until Feb. 1. Then I shall start for Battle Creek to attend the General Conference. If there is an interest here, brother C. N. Martin will perhaps come and follow it up.

My courage at present is good, and as I see the message rising and about to go with power, I can only say, Praise the Lord. I greatly desire such a living connection with God that he can use me in his work to his own glory.

J. W. WATT.

NORTH DAKOTA.

WALHALLA.—This place is in North Dakota, near the British line. A gentleman in this vicinity received a book entitled "Experiences of a Pioneer Minister of Minnesota," the reading of which convinced his wife, married daughter, and himself of the truth of the views of Seventh-day Adventists in regard to the Sabbath and kindred points of faith, which led the Conference Committee of Minnesota to send a laborer into this new field. When I arrived at Neche, about one mile from the Manitoba line, there were yet fifteen miles to be traveled by team before reaching my destination. I was informed that the gentleman's son-in-law, with whom he lives, would be in town with a load of wheat that day, and of course he would take me home with him. When I met him, I saw immediately, from his cold and distant manner, that something was wrong. I told him that I was on my way to see his father-in-law, and asked the privilege of riding with him, which I plainly saw was very reluctantly granted.

We had gone but a little way, when he informed me that he was very much opposed to the Advent doctrine. I knew it all the while, but I told him we should have respect for the conscientious convictions of our fellow-men, even if we considered them erroneous. I remembered that a soft answer

turneth away wrath, and we arrived at his home, chatting pleasantly about the country and things in general.

When the old folks learned that I had come with their son-in-law, they seemed quite surprised, and I suspected they had no idea that he would bring me. At supper he again informed me of his great opposition to our doctrine, and of his great sorrow that his family had received it. He said it might be all right, but anyway he did not want anything to do with it; for it would hinder his farming operations. Then, too, the speech of people, who were already beginning to talk, was altogether too much to bear, and he would not allow it in his house. He would permit me to have a visit, but on no account was I to speak of my belief. I thought that was a very unhappy state of affairs, especially as I had come hundreds of miles to do that very thing; but I was thankful for small favors, so I thanked him for the privilege of the visit, and said that of course he would not object to reading the Bible and joining in prayer with the good people. But alas for error! In reading the Bible is just where truth is found, and the person who has the truth can ask for nothing more.

So we read God's holy book, and lifted our hearts in prayer to the Lord of heaven and earth, and the believers were strengthened in the faith and encouraged to endure all things for Christ's sake.

In the morning, thinking it was better to make my visits brief, I started out among the neighbors to get acquainted with them, and scatter the seeds of truth as judiciously and as rapidly as possible. I soon found that Satan had been sowing the tares of Christian Science in the neighborhood, and they had been received into the hearts of some. One gentleman with whom I held conversation, claimed to speak with authority the same as Christ. "Indeed," I said, "how is it that you speak as Christ?"—"By the Spirit of Christ that is within me."—"And that Spirit of Christ is your real self?"—"Yes."—"Then your real self is Christ?"—"Yes."—"But we read of Christ that God made the worlds by him. Did you make the worlds?"

He was hardly prepared to claim that, yet perhaps next time he will be so far advanced as to claim even that. We had a Bible reading on the subject of the delusions of the last days, at which some of the Scientists were present.

It was found that in the latter times some should depart from the faith, and give heed to seducing spirits and doctrines of devils. By reading Genesis 3, we find the Devil originally taught disregard to the law of God; ye shall not surely die; ye shall be as gods; and we meet with people to-day who teach, (1) There is no sin; (2) there is no death; (3) all men are gods, the identical lies that the Devil taught mother Eve in the beginning.

As this was brought out in the reading, it caused quite a stir, as those three lies of Satan are the foundation doctrines of Spiritualism and Christian Science. Indeed, in Christian Science Spiritualism has taken on a Christian garb, as foretold in "Early Writings," and here it is in all its seductive power. The strong delusions have come, and how thankful we ought to be as a people, that God has given us the light of his precious truth to shield us in these perilous times. Surely it is a strong delusion when a mother will believe that her children are only mental pictures in her own mind, and that their little bodies have no real existence at all, and many other equally absurd and foolish things. One would suppose that such beliefs would be confined to the ignorant and unstable, but such is not the case; for the intelligent fall into the snare, and the delusion is so strong it is almost impossible to deliver a person from it, when once he falls under its fascinating power.

This is a cold country in which to hold meetings. On Christmas the thermometer was 48° below zero. I went about one mile and built a fire in the school-house. One other man came bundled up in two overcoats; he was very cold when he arrived, and I was glad there was a good fire for him, although my own nose was quite cold while kindling it. We had a Bible reading while huddled round the stove with our overcoats on.

I am now doing work in private houses. I hold Bible readings from house to house in the daytime, and get as many together in the evening as I can, and either speak to them or give a Bible reading. I now have evening appointments near Crown Center, at Earnest, Walhalla, and Elm Point. The families all around these places have been visited, Bible readings have been held, and reading-matter distributed among them. Generally speaking, I find them intelligent, friendly, and very hospitable, but exceedingly well satisfied with their present light on Bible subjects. They are for the most part Methodists, Presbyterians, or Christian Scientists. I have held Bible readings with both the Methodist and Presbyterian ministers. In fact, I have a regular appointment at the Presbyterian minister's house, and his wife is deeply interested. She and another lady who lives with

her, have each ordered the book "Bible Readings for the Home Circle." I bring out as clearly as I can, the present truth in regard to our own country (the beast, image, mark, fall of Babylon, etc.), which never fails to interest the hearers. It is pretty strong diet for church-members and ministers, but it is meat in due season nevertheless. I have a great interest in the work here, and see many tokens of encouragement, for which I am thankful.

The thought has come to me many times, would it not be more profitable to go to a field of labor where the difficulties are less? But when I see the vast region all around me in which the sound of the last message has not been heard, and see such multitudes of intelligent people perishing for lack of knowledge, and consider that the day of the Lord hasteth greatly, I cry to the Lord for wisdom and strength to push the battle to the gates. If any inquire how I endure the extreme cold, I will say that I am often reminded of the poetry I used to read in my childhood, beginning with the words:—

"With blue cold nose and wrinkled brow,
Traveler, whence goest thou?"

But my health and courage are good, and while walking over the bleak prairies, my heart is warm with thoughts of the heavenly beauty of the soon coming kingdom, when the faithful toilers who have gone forth into the wilderness of this world bearing precious seed and weeping, shall come again, and with rejoicing lay the golden sheaves which they have gathered, at the feet of the Master, and join the everlasting song as we behold the King in his beauty and the land that is very far off.

We hope to be remembered at the throne of grace by all who have the prosperity of God's cause at heart.

W. B. HILL.

Dec. 29.

SUCCESSFUL TRACT DISTRIBUTION.

Two years ago next May, while living on my farm, I set the hired man to planting corn. Work was crowding somewhat, and I placed in his hands a corn-planter of the Babcock pattern. He understood his business, and taking the machine, he started across the field at a swinging gate, planting a row of corn as rapidly as he could walk. I congratulated myself that the \$1.25 invested in the machine was well laid out, since it enabled one man to do the work of four or five men. Near me there lived two successful farmers who would not tolerate a corn-planter on their premises, but persisted in planting all their corn with hoes, in the old fashioned way. I said to myself, these men are old fogies who always do everything just as their grandfathers would have done it. I wonder if they still follow the practice of going to mill on horse-back, with a stone in one end to balance the wheat in the other end of the bag, and how it is possible that they have ever rejected the old fashioned wooden plow, and adopted the more modern instrument all of steel or iron.

These thoughts, I say, passed through my mind, but knowing the men, and aware of the fact that they were very successful farmers, I said to myself, perhaps, after all, they may have some good reason for doing as they do, and I will inquire into the matter when occasion offers. Later on I broached the subject to one of them. "Why," said he, "we know that our method is slow and expensive, but we believe that what is worth doing at all, is worth doing well. With your corn-planter, you can plant five hills to our one, but when our corn is planted, you will find just three kernels in a hill, and those distributed at proper distances apart. Your corn-planter, on the contrary, will cast everywhere from two to six kernels at once, and generally leave them piled one upon another. The result is, that you either have too few stalks in a hill or so many that they crowd each other, and most of them fail to mature any corn at all."

I thought the matter over, and determined to await the issue before deciding as to how far they were right. The result proved that they were correct; for their fields yielded evenly and largely, while many hills in mine produced nothing but nubbins. In almost every instance the latter were found to have too many stalks. This bit of experience made me a wiser, if not a richer man.

In thinking over the tract work lately, and regretting the enormous number of pages which are distributed, with, on the average, very meager results, I ask myself whether the motto of my farmer friends would not work as well in handling the precious seed of truth, as it did in planting one of our most useful cereals; in other words, whether, if the tract work is worth doing at all, it would not pay to do it in the very best manner possible. The time will never come when there will not be a large percentage of our tracts which are not literally thrown away, or at least are productive of small results. We must expect this, and it would be bet-

ter to throw away nine tracts to every one which produces fruit, rather than not to distribute them at all; but at the same time, the number of wasted tracts should be reduced as much as possible. To do this, the conditions surrounding every tract which is sent forth should be made as favorable as may be.

At this time the writer has a suggestion to make in regard to but one kind of tract work; *i.e.*, that which is done by mail. To his mind it is evident that much of the labor put forth in this direction is a failure, because it is not properly done. One earnest worker gets a list of names and commences operation on a large scale. He wraps his tracts, and sends them to A, B, and C, without a word of explanation, or even an invitation to them to read them. The result is, that when the packages are opened, they are thrown aside after a hasty glance, the recipient taking it for granted that they are either advertisements in disguise, or the product of some half-crazed brain. Who could blame him for such a conclusion, when he remembers what a flood of worthless matter is being sent constantly to the address of every person whose name and locality can be ascertained?

Another zealous tract distributor hears good things spoken of some distinguished clergyman like D. L. Moody, or some great statesman like Gladstone. He says to himself, such men seem to be sincere, and that if they could be won, they would be of great service to the cause. In the exuberance of his hope, he immediately mails to each one of them from twenty-five to fifty cents' worth of tracts, and anxiously awaits the result. Day succeeds day, week succeeds week, and month succeeds month, and the great evangelist and the premier of England go on with their usual vocation as though they had never read the publications mailed to them. In all probability they never had; nay, more, it is to be presumed that they never saw them and never will see them. Men like those in question are men of prodigious labor, and have but little or no time for miscellaneous reading. Everything is done by them systematically, the object being to economize their strength as much as possible. Take, for example, Mr. Gladstone; his enormous mail is assorted by a clerk who throws to one side everything which she thinks the great statesman would not care to peruse. The balance is placed in his hands for examination. The reader will see how much chance there is that a bundle of tracts unaccompanied by a word of explanation, would ever fall into the hands of the distinguished octogenarian. The case of Mr. Gladstone is but one out of a thousand. It is bad enough that the ardor of one active worker should be damped by a failure to reach men such as these. It is bad enough that the tracts sent should all be lost; but when it is remembered that there are scores of our good brethren and sisters who are having an experience like the above, the situation becomes a serious one.

The writer would not be surprised were the event to prove that in the case of Mr. Moody alone the value of the books and tracts which he has received from our brethren, would amount to hundreds of dollars. Do you inquire after the remedy? I answer that it is more easy many times to diagnose a disease, than it is to work a cure of the same. Nevertheless, I will venture to offer a few suggestions on the case in hand. Of course the intelligent tract worker will not be expected to carry them out under all circumstances; he will, and ought to vary his methods to suit the situation. In the first place, I suggest that it is not best to expect too much of the world's great men. Do not neglect them altogether, but remember that few "wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1:26. As a people, we have labored more or less for this class about half a century, and to my knowledge not one of them has ever embraced the present truth. It is well in these things to aim low. There are one hundred chances that your shot will take effect on a conscientious and humble man, to where there is one that it will reach the so-called great men of the earth; secondly, it is, generally speaking, not best to send too much reading-matter to an individual in the outset. Many men would pick up, examine, and finally read a small tract, who would turn away with disgust from a handful of tracts; thirdly, in the majority of cases it is best to have each tract accompanied by a short, direct, and modest note of explanation; fourthly, do not wrap your tracts and letters together and mail them in the form of a roll. This is particularly objectionable when you are very anxious to have it reach the hands either of some distinguished man or some other individual, certain members of whose family are prejudiced against our views. It will be taken for granted that the roll contains only printed matter, and the latter will be opened by the first one into whose hands it may chance to fall. If under these circumstances it reaches its destination, it will be a marvel; fifthly, when you are especially anxious to do all in your power to make your effort a suc-

cess, place your letter and your tract together in an envelope and seal and mail them, directing the same with a plain hand and a complete address, to the person by whom you wish to have it read. The envelope required for the size of tract published by the REVIEW AND HERALD is 4¼ by 7¼ inches. The envelope should be light but strong. When this is the case, a twenty-four page tract accompanied by a letter on a half sheet of note paper, will require only a two-cent stamp. A thirty-two page tract would go for the same postage in case the letter paper and that of the envelope are very light, since a two-cent stamp will carry a tract and letter, if not over one ounce in weight; sixthly, when your letter is mailed, accompany it with the prayer of faith, and hope for the best.

The great advantage offered by the plan of mailing tracts in sealed envelopes at letter rates, arises from the circumstance that they are quite certain to reach their destination; whereas, those mailed in any other form are liable to fail in this particular. The majority of people are very lax in their notions about opening and about delivering to the proper person packages of printed matter when they know that they are such. Letters, on the other hand, are protected from invasion by law, the person who improperly breaks the seal of one of them being subjected to a penalty. It is true that the method suggested is a trifle more expensive than the ordinary one, but this is a matter of little account when the advantages which it offers are considered.

In concluding, the writer would say that the plan presented may not be practicable under all circumstances. When it is not, adopt some other one. In most cases it is better that tracts should be mailed without letters of explanation and in the form of printed matter, than that they should not be mailed at all.

W. H. LITTLEJOHN.

Battle Creek, Mich.

The Sabbath-School.

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

LESSONS ON THE WORD AND SPIRIT.

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

(Sabbath, Feb. 4.)

I. Questions on Matt. 8:5-13.

1. Where did this event occur?
2. Whose servant was sick?
3. Where was he?
4. What was the disease?
5. How did Jesus respond to the man's implied request?
6. Why did the centurion object to a personal visit?
7. What did he say would accomplish the desired result?
8. What illustrations did he give of the power of his own word?
9. What did Jesus say of his faith?
10. What statement did he then make with reference to Jew and Gentile in the kingdom?
11. What assurance did he then give to the centurion?
12. What was the result?

II. Questions on Mark 1:21-26.

1. Where was Jesus?
2. What difference is stated between his teaching and that of the scribes?
3. What man was also in the synagogue?
4. What did the unclean spirit say?
5. What reply did Jesus make?
6. What was the effect?

III. Questions on Mark 4:35-41.

1. Where did Jesus invite his disciples to go?
2. How did they respond to the suggestion?
3. What was the effect of the storm which arose?
4. Where was Jesus?
5. What did the disciples say to him?
6. What did he then do?
7. What result followed?
8. How did he rebuke the disciples?
9. What did they say to each other?

NOTE.

The three miracles referred to in this lesson illustrate the power of the word over disease, over evil spirits, and over the elements, and convey important instruction to us, bearing upon our Christian experience. We are sick with sin (Isa. 1:5, 6), "but it is the will of God to cleanse us from sin, to make us his children, and to enable us to live a holy life." The power is in his word (John 15:3) to cleanse us from all unrighteousness (1 John 1:9), and God desires to say to each one, "Bethou clean." Mark 1:41. We are to believe that he is "able to do this," (Matt. 9:28), and, as of old, so he says to-day, "According to your faith be it unto you." Verse 29, compare with Mark 5:34; 10:52, etc. The result of disease finally is death, as sin ends in the second death (James 1:15; Rom. 6:23), and Satan has power over death. Heb. 2:14. He is the prince of this world (John 12:31), but

Christ has overcome the world (John 16:33), meeting the temptations of Satan with the word of God (see Matt. 4:1-11), which is the sword of the Spirit. Eph. 1:17. Faith in the same power gives us the same victory. 1 John 5:4. Lazarus came forth from the grave in response to the word of Christ (John 11:43, 44), though bound hand and foot; but the same authority said "Loose him." So we who were dead have been made alive (Eph. 2:1), and set free from the power of sin (John 8:34-36), and all who are in their graves will be brought forth by the power of the same word. John 28, 29. Christ has given peace to his followers (John 14:27), but the wicked know not of this peace. Isa. 57:20, 21. When the storms of life arise, his word will bring a calm, as it did upon the lake. Christ's power over the elements is further shown by his walking upon the water. Matt. 14:25-31. When he said to Peter "Come" (verse 29), he gave him his word to walk upon it and it sustained him so long as he did not doubt. The word of God placed the earth here (Heb. 11:3); it is upheld by the same word (Heb. 1:2), and by the same word will be renewed. Heb. 12:26, 27. Then the same word "Come," which upheld Peter, will be spoken to the saints (Matt. 25:34), and they will meet the Lord in the air. 1 Thess. 4:17. All the miracles were recorded for a purpose (John 20:31), and should lead to unshakable confidence in the power of God's word manifested in salvation.

SUGGESTIVE QUESTIONS.

1. How can the miracles which Satan will have power to perform be distinguished from those wrought by the power of God's word?
2. What relation have "faith cures," "Christian Science," etc., to this subject?
3. How will the present treatment of God's word by eminent men prepare the people for the "false revivals" of the latter days?

News of the Week.

FOR WEEK ENDING JAN. 21, 1893.

DOMESTIC.

—Ex-President Rutherford B. Hayes died at Fremont, Ohio, Jan. 17, of neuralgia of the heart.

—Thirty thousand people attended the funeral of General B. F. Butler at Lowell, Mass., Jan. 16.

—John G. Carlisle of Kentucky, has been tendered the office of Secretary of the Treasury by President Cleveland.

—The Supreme Court and both houses of Congress adjourned one day out of respect for the memory of the deceased ex-President Hayes.

—It is said that 20,000 poor people in Chicago are buying their coal by the basket, and that it costs them at the rate of twenty dollars a ton.

—Dr. Gatling, the inventor of the famous "Gatling gun" has invented another rapid fire gun. It is operated by electricity, and will fire 2,000 shots a minute. A test will soon be made before a board of ordnance officers.

—A case said to be genuine cholera was found in an emigrant car on the Soo line, between Dunbar and Pease, Minn., Jan. 17. The man, a German emigrant from Hamburg, died in the car. The car was filled with dirty emigrants.

—At Red Wing, Minn., Jan. 15, Thorger Hemmestad jumped 103 feet from a platform upon the top of a hill upon a pair of Norwegian skis. The perpendicular descent was thirty-six feet. This is the greatest jump on skis ever recorded.

—A resolution asking the United States Congress to modify the conditions accompanying the World Fair appropriation as to allow the Fair to be open the first day of the week, passed the Illinois Senate Jan. 18, by a vote of 29 to 19.

—The bronze statue of General George B. McClellan which has been ordered by the McClellan Memorial Association of Philadelphia, is nearing completion. It will be erected on the Public Building plaza on Sept. 17, the thirty-first anniversary of the battle of Antietam.

—A convention of representatives of various commercial bodies, called by the Duluth Chamber of Commerce, met at Washington, D. C., Jan. 12, to consider the project of building a ship canal from the Great Lakes to the ocean. Much enthusiasm was manifested in the proposed canal.

—The Louisiana Lottery Company has secured a charter from the Republic of Honduras to establish its business in that country. The company and its employees are exempted from taxation and military service for fifty years. The company gives Honduras \$1,000,000 in gold, and a per cent of all lottery tickets sold.

—The cold in Maryland has produced great suffering. In the harbor at Annapolis there is a jam of boats in the ice. All along the coast the drifting ice has damaged vessels, and driven many upon the shore.

Grisfield seventy dredge boats are fast in the ice. In some localities the ice has gorged over large oyster beds, and the damage to the bivalve will be great.

—Senator Pettigrew, Jan. 19, introduced a bill into the Senate instructing the Secretary of the Treasury not to deliver any of the souvenir coins to the World's Fair Columbian Exposition until it shall give a bond that it will repay to the government the value of the souvenir coins if the Fair is allowed to be open Sunday. Mr. Ketcham of New York introduced a similar resolution into the House.

FOREIGN.

—By an explosion of dynamite on the Congo railway, Jan. 16, fifty persons were killed.

—The Italian minister of marine claims that none of the other European powers can mobilize their navies as quickly as Italy can.

—The French government is taking strong measures to prevent any uprising in Paris, whether fomented by Royalists or Socialists.

—The Royalists are particularly active in France, at the present time. They are closely watched by the authorities, and arrests are liable to be made at any time.

—It is asserted that Russian agents have arrived at Cabul to make the ameer offers as to the settlement of the Pamir question without the knowledge of England.

—St. Petersburg reports severe cold in eastern Russia and western Siberia. At Olmsk the thermometer has fallen 50° below zero, the lowest point yet recorded.

—The Moors of Morocco have kidnapped a Spanish officer, and the Spanish government has ordered four ships of war to be ready to sail for Tangier at a moment's notice.

—The governments of Germany and Sweden have prohibited Canadian immigration agents from actively working in those countries to induce people to immigrate to Canada.

—The French clergy have come in for a share of the Panama scandal. Many priests received a stated sum of money from the Canal Company as the price of inducing their flock to take stock in the company.

—General Dodds telegraphs the French ministry of marine that Dahomey is completely subjugated, and that he travels through the country without an escort. King Behanzin with 2,000 followers has fled far into the interior.

—The project has been started in Rome to erect on the Monte Vancule in Rome a new cathedral equal to, or greater than, St. Peter's. The estimated cost is \$20,000,000, and it is calculated that its construction will give employment to 14,000 men six years. The money is to be raised all over the world.

—The intense cold is causing great suffering in many parts of the world. In some parts of Russia, the mercury has fallen 69° below zero. Wood fires are kept burning in the streets of St. Petersburg for the benefit of wayfarers. In Hungary the thermometer registers 52° below zero. Many deaths from cold are reported.

—A train loaded with soldiers in Russia, lately took fire from an overturned stove, while running at full speed. The draft made by the speed of the train caused the flames to rush rapidly through the car, and before the train was stopped, forty-nine soldiers were killed, either by the flames or by jumping from the train.

—The cold has been so intense in Europe the past week that many people have frozen to death. In the Balkans, wolves made wild by hunger and cold have invaded the towns. A young girl was devoured in the suburbs of Belgrade. In Russia also, wolves have entered the villages, and devoured both people and domestic animals.

—The statement of Caprivi in the German Reichstag, that in the event of a general European war Denmark must be counted as an enemy of Germany, has made a sensation in the latter country. The Danish minister of foreign affairs, alluding to the subject in the Danish Rigsdag, said that it was the object of Denmark to remain neutral in all European conflicts.

—The khedive of Egypt has appointed a new ministry without consulting the English government. Some of the ministers appointed are known not to be friendly toward England. A ministerial council was hastily summoned in London, and the khedive was informed that England would not recognize his right to appoint a minister without her consent. The khedive is firm, and trouble is anticipated. It is believed that Russia, Turkey, and France are in sympathy with the khedive.

RELIGIOUS.

—The salary of the American pope, Satolli, is fixed at \$6,000 per year. He will reside in the Catholic university, at Washington, D. C.

—Rev. Rabbi Veld, Montreal, applied for admission to the Protestant Ministerial Association recently, and the question of his admission was taken into considera-

—Among the English pilgrims organized by the duke of Norfolk about to start for Rome to be present at the pope's jubilee, will be several high churchmen and ritualists.

—Jan. 16 the pope created fourteen new cardinals. The list did not include any Americans. Six of them were Italians, two French, two Prussian, one English, one Irish, one Hungarian, one Spanish.

—The decision of Mgr. Satolli absolutely forbids the Catholic clergy in the United States from withholding the sacrament from parents who send their children to the public schools, which many priests have heretofore done.

—The pope has decided to establish a permanent apostolic delegation in the United States, and has nominated Mgr. Satolli to be the first delegate. This is regarded as a triumph for Archbishop Ireland as against Archbishop Corrigan.

—The French press of Quebec expresses much pleasure that Governor Chapeau paid a visit to Cardinal Taschereau, New Year's day. They consider it to be an evidence that the relations between the Church and State in Quebec, which have been somewhat strained, are becoming more cordial.

ADDRESS.

FROM present date till October the address of Hattie Andre will be Piteairn Island, Pacific Ocean, care of L. Snow, 210 California St., San Francisco, Cal. From October till December it will be Piteairn Island, Pacific Ocean, via Tahiti, Society Islands, care of Hattie Warren Reed. From December till October again, in care of L. Snow as above.

ADDRESS WANTED.

JOHN R. HUMES, West Sutton, Worcester Co., Mass., would like the address of Asa W. Cummings.

PAPERS WANTED.

SEVENTH-DAY ADVENTIST literature is wanted by E. G. Alvord, Mendon, Mich.

WE desire more papers for mission work here if sent post-paid. E. M. Watts, Spokane, Wash.

CLEAN copies of the REVIEW AND HERALD for use in missionary work would be gladly received if sent post-paid to J. C. Grogan, Moscow, Idaho.

COPIES of the REVIEW, Signs, Sentinel, and Instructor will be used to good advantage if sent clean and post-paid to G. S. Vreeland, 81 Short St., 7th Dist., New Orleans, La.

CLEAN copies of the REVIEW, Signs, or Sentinel to use in missionary rack, would be gladly received, if sent post-paid to Fred F. Harrison, 3007 Vine Grove Ave., St. Louis, Mo.

HENRY SEATH, Lake View, Montcalm Co., Mich., would be glad of copies of the REVIEW, Signs, and Sentinel. None printed before 1892 are desired, and all should be sent post-paid.

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Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table with columns for EAST, WEST, STATIONS, Day Express, N. Shore Limited, N. Y. Express, N. Falls & Buffalo Special, Night Express, Detroit Accom'n, and Atlantic Express. Lists routes and times for various stations including Chicago, Kalamazoo, and Detroit.

*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 8.00 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R. R.

R. R.

Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists routes and times for various stations including Chicago, Port Huron, and Detroit.

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 O. & 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. 24, 1893.

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We are happy to begin to chronicle arrivals of brethren to the coming Conference. The company from South Africa has safely reached this city. Lewis Johnson has arrived from Sweden, and G. I. Gibson from London. Brethren Haskell, Loughborough, Kilgore, and Underwood are also with us.

The *Converted Catholic* (monthly, by Mr. James A. O'Connor, 142 West 21st St., New York) gives much interesting information concerning the work of the gospel among Roman Catholics. In its issue for January, 1893, it says that every week it is receiving testimonies from converts from the Romish Church to the gospel of Christ. This we are happy to learn. Every convert from the conscience-chaining, soul-blighting system of popery, is a gain to the cause of Christ. We trust that multitudes will be brought from the spiritual bondage of that system of error, to the liberty of the gospel. The price of the journal is one dollar a year. Those who extend patronage to it we feel sure are doing a good work.

A recent number of the *Boston Investigator*, in an article headed, "A Warning to Freemen," speaks of the persecution of Seventh-day Adventists in this country, and then says:—

"If religious persecution is to be inaugurated, or if there is to be a continuance of a religious legislation in the United States, this country will be the theater of the bloodiest conflicts that ever darkened the pages of human history. What is the remedy? Very simple, just carry out the provisions of the American Constitution, which gives religious liberty to all, and forbids all religious legislation."

This would indeed prevent the evil; but strange to say, very many of those who ought to be the defenders of liberty, both civil and religious, because they profess the gospel of Christ,—these men, fired with Satanic energy, are turning all their zeal to breaking down the Constitution, overriding all the safe-guards of liberty, and bringing back the intolerance of the Dark Ages, with all its evil accompaniments and consequences.

The fact is becoming pretty generally known now that Sunday has no foundation in the Scriptures, and many ministers are frank enough to acknowledge it. Thus John Snyder, pastor of the Church of the Messiah, St. Louis, Mo., as reported in the *St. Louis Globe-Democrat* of Jan. 9, 1893, utters some straight truth on this question. Speaking of the claim that the Sabbath has been changed from the seventh to the first day of the week, he says:—

"If such a tremendous process has taken place, it must have left some traces in the New Testament, in the writings of the apostolic fathers, in ecclesiastical traditions, or in the pages of ecclesiastical history. Of course, I cannot here and now make an exhaustive presentation of the facts in the case. But I make the solemn assertion—conscious of the grave obligation of such a statement—that there is not a single trace in the

whole New Testament of any such process having taken place. There is not a recorded word uttered by Jesus before or after his resurrection; there is not a shadow of suggestion made by any apostolic writer. There is not a hint to be found in the pages of any early father, which tends to show that the religious observance of the 'Lord's day,' or first day of the week, was to be regarded as the Christian substitute for the Sabbath, or was based on the fourth commandment. Nor has any such suggestion left any historical trace of its existence for at least 500 years after Christ."

There is not much to be reported in addition to what was said last week on the question of Sunday-opening of the World's Fair. It seems that the Congressional committee before whom the question was argued at Washington did not purpose to have the question discussed on constitutional grounds, but only from the standpoint of utility. Hence they were not pleased to have the unconstitutionality of Sunday-closing by Congress, and the part they themselves had acted in securing it, brought out as it was in the speech of Elder A. T. Jones. Yet this is the only consistent ground on which the subject can be discussed. Congress having taken the first wrong step in voting for Sunday-closing, now finds itself in a place where it cannot get back onto constitutional grounds without acknowledging its folly; and this it is not likely to do. Hence we may expect only inconsistent and compromise measures based upon the popular idea of utility, in any further action which may be taken by the present Congress. It is learned further that President Harrison has expressed his intention to veto any bill for Sunday-opening, should Congress see fit to pass one. Meanwhile the Indiana State Legislature and the Illinois State Senate have passed resolutions asking Congress to repeal their action in regard to Sunday-closing.

It would not be worth while to devote so much time to the follies of the Sunday arguments, did not that institution put forth such arrogant and pretentious assumptions. Therefore we can hardly forbear giving our readers an opportunity to wonder with us what should induce any paper to give place to such matter as the following, which is clipped from *The Herald of Gospel Liberty*, over the signature of Columbus C. Tarr:—

"As the Jews or Advents attend their synagogues on Saturday, so the Christian goes to church when the week begins with Sunday. While the days of John the revelator were passing slowly by, his body wet with the dews of heaven, his frosty locks in silence hung, his immortal mind was at once translated into the immediate presence of an eternal God, and there left to drink at the fountain of knowledge, where he learned the secrets of the future. He was in the spirit on the Lord's day, etc."

There! If that isn't enough to show that Sunday is the Lord's day, and should be kept in place of the Sabbath of the Bible, without any further evidence, what would be sufficient? The writer's bewildered state of mind is further shown by his saying that Christ *ascended* and entered into his rest on the *first day of the week*, when every tyro knows that the day of the ascension was Thursday. The distressing feature of such cases is that sound arguments will have no particular effect upon those who are satisfied with such kinds of reasoning and perversion of facts.

THE GENERAL CONFERENCE "BULLETIN."

We are highly gratified with the large number of orders that we have received within the last few days for the General Conference *Bulletin*, and we trust that all of our brethren throughout the field who have not already done so, will send in their orders at once. We have kept this matter constantly before the minds of our brethren for a number of weeks, and certainly no one will have an excuse for not having ordered the *Bulletin* on time. We have also written the tract societies a number of times in regard to it, and understand that they have sent circulars to all of the churches and local societies. Having given the matter such a thorough advertisement as this, we would naturally expect that all of our brethren throughout the field will have their orders in on time. Hence we will not do as heretofore, print a large number of extra copies of the *Bulletin*. So those who expect to get the *Bulletin* from the first will need to have their orders in before the institute begins.

If there are any who have not ordered up to date, it will be necessary for them to send their

orders at once if they secure the first numbers of the paper.

Remember, the price is 50 cents for the term during the institute and General Conference, and that all orders should be sent to the undersigned at Battle Creek, Mich. A. O. TAIT.

THE RELIGIOUS LIBERTY LIBRARY.

We are glad to report that we have received and are receiving, a large number of subscriptions to our new publication, the "Religious Liberty Library."

Quite a number have written us that they have not received the numbers from the first. Subscriptions that have come in during the last month have been entered on the list to begin with the number published during the month in which the subscription is received. This will be our uniform rule with reference to the matter, unless our friends desire the publication from the beginning, and so state in their order. We will not send any back numbers unless requested to do so.

Persons ordering the publication should receive it promptly, and we will be glad to give our attention to any subscriptions that may not be delivered. A. O. TAIT.

BOOK NOTICES.

REVIEW OF WELLCOME.

BROTHER R. S. WEBBER of Maine, has sent us a copy of a pamphlet of 154 pages, which he has issued in review of a work against Seventh-day Adventists, by I. C. Wellcome. We have never seen Mr. Wellcome's book, but from the quotations given from it by Elder Webber, it is evident that his effort deserves the rebuke of a thorough exposure. For deep studied calculating misrepresentation, and deliberate, cold-blooded, downright falsification of facts, we have never seen its equal. Brother Webber easily exposes all his sophistries and corrects his glaring denials and misstatements of facts, and gives many historical testimonies with which every Seventh-day Adventist should be familiar.

We are sorry, however, to see that the book is greatly marred with typographical deformities and inexcusable proof-reading. Price of pamphlet, 25 cents. For sale by B. F. Davis, Hartland, Me., and Mrs. I. H. Cowie, Moncton, N. B.

"THE STORY OF THE 'PITCAIRN.'"

We have received from the Pacific Press a copy of the second edition of the beautiful souvenir volume, "The Story of the 'Pitcairn.'" The body of the book is the same as the first edition. It tells in an interesting manner the history of the settlement of Pitcairn Island by the mutinous crew of the "Bounty;" their subsequent history until the time the first Seventh-day Adventist missionary landed upon the island; the interest awakened by this incident among Seventh-day Adventists for missionary work among the islands of the Pacific; and the building of the missionary ship "Pitcairn." The chief interest the new volume presents above the old is the appendix which narrates the event of the cruise of the "Pitcairn" from the time she left San Francisco, until her return. The book is embellished with ten fine engravings of Pitcairn Island, groups of sailors, missionaries, etc. It contains 106 pages, and it is at once a beautiful, entertaining, and profitable book. For sale by the Pacific Press, Oakland, Cal.

LITERARY NOTICE.

"PARADISE AND BEYOND."

This is the title of a book of 196 pages, by Rev. Wm. Underwood. The most we can say of it, is that it is an attempt to sustain the current notion of the immortality of the soul. The only new idea in the book is the position taken that before Christ's resurrection the spirits of the dead went to paradise at death, but since that time they go "beyond" paradise, into heaven. Price, \$1. For sale by the author, at Scotland, S. Dak.

PARABLE OF THE TEN VIRGINS.

BY URIAH SMITH,

Designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp. Price, 3 cents.

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