

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

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

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GOING HOME AT LAST.

BY MRS. L. E. ORTON.
 (Brooklyn, N. Y.)

We, as on eagles' wings, shall rise
 To meet our Lord returning,
 And with him traverse far-off skies,
 Where distant suns are burning.

From star to star our course will be,
 Across the fields supernal,
 Till we shall reach the crystal sea,
 And taste of joys eternal.

The gates of glory open wide,
 Will swing their pearly portals,
 And we shall stand at Jesus' side,
 Among the blest immortals.

We'll tune our harps in sweetest strain
 To Him who did deliver;
 The song of Moses and the Lamb
 Shall be our song forever.

The Sermon.

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

SABBATH SERMON.*

BY ELDER O. A. OLSEN.

AM deeply impressed with the importance and responsibility of this gathering of our people. This is by far the largest and most important gathering that has taken place in the history of our denomination. The situation in which we find ourselves to-day, the manner in which the prophecy has gone into fulfillment, the way that we see the situation opening and presenting itself in every part of the world, and this gathering of more than ordinary interest. Prophetic events long expected, are fast passing to pass, and the rapidity with which one has followed another for the past two years is most startling. To a large portion of the world these things are a conundrum. They come on with perplexity, and wonder what is next. To the student of prophecy all things are plain; for we have a word that is clear and that lights up all the way so that we are not in any uncertainty as to the nature of the things that are soon to come upon the earth. And a people who are looking for redemption, and waiting the appearance of their Lord and Saviour, cannot do otherwise than lift their heads and rejoice, for their redemption is at hand.

But it is also a matter of serious importance to know, and to appreciate our individual as well

as our collective relation, to such a time and to such a situation as that with which we find ourselves surrounded. I would to-day that I had the power of language to present it to you in its true light.

As we have been coming up to this meeting, for months my soul has been burdened. At times I have trembled with fear. But while the situation is fraught with perplexity, I am glad that we have the privilege of connecting with God; for nothing can be so blessed or so precious as to be connected with his work in the earth at any time, and especially at such a time as this. But I fear that many who have had a nominal connection with the truth, do not fully appreciate these things. If they did, it would be sought as never before. There would be an abandonment of self, a laying hold of the divine power, and a seeking for a living connection with God that would take no denial. We pray that this may be more and more impressed upon every heart.

The Lord has come near to us in our councils and Bible study, and our souls have been made to rejoice as the word of God is being unfolded to our understanding. In our councils we have been considering the wants of the field, and it is truly wonderful how the providence of God has gone out before his people. We see how rapidly history is making, and how rapidly the word of God is fulfilling. The Macedonian cry is coming to us from every quarter. The civilized people of the earth are desiring to know more of God and his message for this time. And even the unenlightened nations of the world are pleading with us to send them missionaries—to send them help, and show them the way of the Lord. And here we are believing confidently that this is God's last warning message for this time, and that this earth is to be lightened with its glory. My friends, it means a great deal to be connected with, and to have a part in, such a work as that. No nominal adherence to Christian principles will meet the demands of this hour. Here is a call for a people who have a living connection with God, a call for a people who have abandoned self and the world, and have opened the heart to receive Jesus, who will be their wisdom, their sanctification, and their redemption.

A great work is to be accomplished, and that in a short time. It must be so. And this work calls for consecration. When we look to ourselves, we might be discouraged because we find not the power, the grace, the wisdom, adequate for such a time as this and for such a work. But I thank God this morning that we can look to the Author of truth and righteousness. It is God's own work, and we have already read this morning that his word will never fail. But now is the time when there should be men such as we read of here.

"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do." 1 Chron. 12:32. We have also a blessed assurance given us in this Scripture: "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." We have been learning the willingness of God to bless us, the willingness and readiness of God to work, and that the

Lord is the strength of his people. But now here is the condition: "Whose heart is perfect toward him." He cannot show himself strong in behalf of any other. He cannot manifest his divine power in behalf of those whose hearts are not perfect toward him. There never was a time in this work, and I do not know as there ever was a time in the history of the world when there was such a need for earnest, faithful, thorough-going laborers as now. There never was a time when the harvest-field was so ripe, and yet so destitute of faithful laborers. I know what the demands are, and how urgent they are. The question comes as to the possibility of filling the calls. I say to-day in the language of Asa: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee." 2 Chron. 14:11.

I say I know not what to do, but my eyes are turned to the Lord. It is his work, it is his cause, it is his message, and the time has come that it must go. And I thank God that he is almighty, and that all resources are at his command. When we sense this fully, then will we appreciate that our salvation is the nearest. But there has been one great trouble with us as individuals, and it has been plainly set before us in the Laodicean message. We have felt ourselves so rich and increased with goods, and we have felt such an abundance of efficiency, that we have not realized our need of God. O that a sense of soul poverty might come to every heart! That is the redeeming quality, brethren. "Blessed are the poor in spirit," says the Saviour. When we come to realize that we have nothing; when we sincerely confess, "I am wretched, and poor, and blind, and naked," then there is help and light in the situation. Our goodness, our wisdom, our ability, are nothing; but God can work, and God will work. But with whom will God work? For whom will God work? Where will God show himself powerful?—It is with the individual whose heart is perfect toward him. That is a heart which is emptied of self, a heart that has made no reserve, but has yielded all to God, and laid all upon his altar.

The Lord says he will show himself strong in behalf of those whose hearts are perfect toward him. Some may ask what is meant by this idea of the heart being perfect toward God. Ps. 84:11 expresses it thus: "For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." So the heart that is perfect toward God is an upright heart, sincere, devoted, one that is consecrated to do God's will.

Turn back to Num. 14:24, for another illustration of this idea: "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Here the Lord singles out a character for our inspection. Caleb had "another spirit;" what was it?—A spirit to follow the Lord fully, with an undivided purpose to trust God, to believe his word, and walk out upon it. There is where the Lord will show himself strong and mighty. It was so on this occasion. You re-

their weak faith. Because of the lack of proper instruction among the church-members by those whom God has placed as overseers, there is not one merely, but scores who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children.

But this condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them to those in darkness, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light; for every one is compared to a precious stone that catches the glory of God, and reflects it to others.

The idea that the minister must carry all the burdens and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can instruct the workers to follow Christ, and to work as he worked. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." When it is made manifest that the members of the church are not fulfilling their high calling, are not improving the talents God has intrusted to them, then it is the duty of the ministers and workers to seek for heavenly wisdom, that they may know what is the kind of labor which will result in quickening the church, and causing its members to bring forth fruit unto life eternal. Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their intrusted talents? Why do not the older members of the church seek to do good, earnest, compassionate work for the children and youth? Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God, and thereby grow in spiritual muscle and sinew. By employing the faculties of the mind and body of our youth in the service of God, a door is closed against the temptations of the enemy, and Satan has not as favorable an opportunity for training the children and youth for his service.

Let the ministers put to use all their ingenuity, that plans may be devised whereby the youthful members of the church may be enlisted in the cause of God. Why should they not be interested in the great work that there is to be done. But do not imagine that this interest can be aroused by going to the missionary meeting and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and through the grace of Christ what success has been theirs. If the missionary meeting was a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of intense interest, and there would be no lack in attendance.

In every church the members should be trained so that they will devote time to the work, and win souls to Christ. How can it be said of the church, "Ye are the light of the world," unless the members of the church actually impart light to others? In seeking to point sinners to the Lamb of God who taketh away the sins of the world, their own love would be kindled, and by

beholding him they too would become changed into his likeness.

Will those who have charge of the flock of God, awaken to their duty? "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." When the church is properly instructed, there will not be so great dependence and weakness. Believers in the truth will not come and go as the door upon its hinges. They will not sit complacently and listen to sermon after sermon, and fail to bring the instruction into practical life. Many a minister does present the truth with force and clearness, but the members of the church fail to reap benefit therefrom, because the word is not mixed with faith in them that hear it. The mind is occupied with worldly interests, and as soon as they leave the church door, the impression is lost; for as water flows from a leaky vessel, so the truth leaks from the heart. The more preaching they have, the less they do to carry out the truth in practical godliness. They are glutted with sermons, and the truth fails to arouse them to a sense of their condition.

It is important that the people understand that they cannot depend upon a minister, or expect that one will be stationed among them to do all the work in their community. Were this done, it would result in spiritual death to those who are content to look on while another bears the burden. Let the people understand that it is by diffusing their light that they will have light more abundantly. But if they fail to impart light, they will lose even that which they have, and will walk in darkness.

NO GOOD REASON FOR BEING DISCOURAGED.

BY E. HILLIARD.
(Duluth, Minn.)

THERE is no good reason for any one's becoming discouraged. There is no sin, no matter how deeply seated in the physical man, or how long it has been indulged, but what if fully surrendered to Him who has all power in heaven and earth, it can be fully conquered.

By keeping our eyes fixed upon Jesus by faith, we can resist every temptation. From all temptations that are too strong for us to bear, he has promised to make a way of escape. It is the mind of God that we live without sin; for if in his strength we can conquer every temptation that he allows to come upon us, and he makes a way of escape for temptations too strong to bear, there can be no reason why we should not become sinless, and live a pure life. It is sin that discourages us, and only sin.

That it is God's mind that we live without sin, is evident from 1 John 2:1: "My little children, these things write I unto you, that ye sin not." Why would God write to us, through his servant, "that ye sin not," if there was no way to be kept from sinning? It would certainly be useless thus to admonish if there was no possible way for the admonition to take effect.

But strive as we may, and be as determined as we know how, we are told in "Steps to Christ" that "we shall often have to bow and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God." No; for the Lord did not leave the text unfinished, but added, "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." Praise his name for this!

Many are perplexed over this text. They seem to think it impossible to live without sin, and positively declare that it cannot be done.

They grasp the latter part of the text, "And if any man sin, we have an advocate," etc., then without any dependence on Christ, to their own strength not to repeat the sin. Temptation can be met successfully only by fixing our eyes upon Jesus, and by exercising in his keeping power. 1 Peter 1:5.

But our danger lies in losing sight of Christ and our faith failing. If we do, we will certainly sin.

Let us illustrate: A man is thrown overboard at sea. A line is thrown within his reach, he grasps it tightly. As long as he clings to it, he is drawn toward the ship. But as he reaches the vessel, he begins to think himself quite cured, which causes him somewhat to loose his grasp; and before he is aware of it, he has his hold entirely. He is again at the mercy of the wind and the waves. He awakens to his perilous condition, and again calls for help. His deliverer again throws the line, which is grasped more tightly than the first time. Had he been more careful not to lose his hold the first time, it would have been much better. A mountainous wave might have swept him away just as he was reaching out to lay hold of the line.

It is just so with the sinner. He is wrecked on the sea of death; but God's mercy has thrown the life-line of his promise (1 John 1:9), and many a shipwrecked man has grasped it, but again he has grown careless and lost his hold. Some have awakened to grasp the life-line (1 John 2:1, last part), to lay hold of it more securely, pray more fervently, believe more fully, and watch more diligently; while others have been swept away by some great temptation, and have given up in despair.

By continually keeping our eyes fixed upon Christ, we can live without sin. By looking away from him, we will sin. We can lose him continually. We may become careless and lose sight of him. But if we make careful heed that we cannot live out the admonition, "Ye sin not," we have already looked away from Christ, made provisions to fulfill the lusts of the flesh, and will sink in despair.

May our faith take hold of his keeping power, and we be preserved from the terrible temptations that are awaiting us on every side.

LIGHT FOR ALL.

BY A. W. JENSON.
(Cleburne, Tex.)

IN "Experience and Views," pp. 10, I found the first vision of sister White, which I have often read before, and reading it again last night, I quote the following:—

"While praying at the family altar, the Holy Ghost came upon me, and I seemed to be rising higher and higher above the dark world. I turned to look for the Advent in the world, but could not find them, when a voice said, 'Look again, and look a little higher.' At this I raised my eyes and saw a strait and narrow path, cast up high above the world. On this path the Advent people were travelling to the city, which was at the farther end of the path. The bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shined all along the path, and gave light for their feet, so they did not stumble. If they kept their eyes fixed on Jesus, the light was just before them, leading them to the city, the safe. But soon some grew weary, and said the city was far away, and they expected to have entered it before. Jesus would encourage them by raising his glorious right hand, and from his arm came a bright light, which waved the Advent band, and they shouted, Alleluiah! Others raised their eyes behind them, and said that it was not the light that had led them out so far. The light behind them was the light of the world, leaving their feet in perfect darkness, and they stumbled and fell off the path into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day of Jesus' coming. The living saints, 144,000 in number, understood the voice, while the wicked thought it was the voice of an earthquake. When God spake the time, he sent upon us the Holy Spirit, and our faces began to shine with the glory of God, as Moses's did when he came down from Mount Sinai."

In reading the above, I fell into meditation, and the following follows: This vision covers the entire ground of the midnight cry in the fall of 1844, to the

ing scenes in connection with the coming of
in glory to gather his ransomed people
In this vision an angel emphatically
that the midnight cry is the light behind
people of God, illuminating their pathway
Jesus goes ahead, leading the way to the
of God, and that with the path lighted by
of the midnight cry, and with eyes fixed
Jesus, we were safe. To this, my enraptured
responds, Amen.

it is also here stated that some rashly de-
the light of the midnight cry; and, as a
quence, they lost sight of Jesus, and fell
path into the world. Shocked and horri-
by this awful statement, the following in-
pressed itself upon my mind: What, then,
those who have of late years come into the
and who do not yet clearly understand or
light of the midnight cry? Will they be
to keep their eyes on Jesus without this
or will they also have to see it and walk
in order to keep their eyes on Jesus, and
the city in safety?

ome this question stands answered in the
ative, and as a result another, to me, very
tant question presents itself; namely,
men, fellow-laborers in God's vineyard,
ever position you may occupy, are you realiz-
e importance of the above question, and
your best to point new-comers in the nar-
th back to this glorious light—the mid-
ry? Are we servants who are giving meat
season (Matt. 24:45), workmen who need
be ashamed now nor when Jesus comes,
the love of God is shed abroad in our
by the Holy Spirit, which is given unto
2 Tim. 2:15; Rom. 5:5. This to me is
ful and important question, and I would
I could to get others to realize its impor-
and to my dear brethren who are young
cause, whom I wish to see walk in the
us light emanating from the midnight cry,
ould say, Buy, read, and study the "Rise
ogress of Seventh-day Adventists;" and
say to you, I would say to all, get this
and timely book, and with your Bible study
verfully, and you will by it clearly see this
and realize the saying of the wise man:
path of the just is as the shining light,
shineth more and more unto the perfect
Prov. 4:18.

Dear brethren, the night is far spent, and we
waiting for the refreshings from the presence
of the Lord,—the latter rain,—and soon will burst
upon us that glorious morn so long foretold and so
long looked for by all God's people in days
gone by. O let us be faithful and win the
victory.

MENTAL FLASHES.

BY P. GIDDINGS.

(Battle Creek, Mich.)

RELIGION is not a figure of speech, but a fact
of life. It is either a life or a lie.
Unreasonable and seasonable. A hungry man
does not give your pie to your piety.

The Christian who prays for the soul of a
sinner thousands of miles away, and neglects a
sinner brother next his door, is worse than the
sinner he prays for, and his prayer by his own
estimation, is less valuable than the crust he withholds.

Some friends are like one's shadow, seen only
on many days.

Each man is a pebble thrown on the sea of
life, some large, some small; but each makes
a rippling wave, never stopping until it touches
the other shore—the eternal.

The more fruit a branch bears, the lower does
it bend. The more fruits of righteousness, the
more Christian graces Christ's "branches" bear,
the more lowly, humble, and meek in heart will
they be.

When a man attempts to increase his happi-
ness by forbidden pleasures, or his property by
dishonest measures, he simply multiplies by deci-

mals. The product, so far as figures show, is
increased, but the real fact is that the loss is ten
times as great as every unit of seeming gain.
Every problem, every process which Heaven for-
bids, let it be worked out ever so carefully, let
the result be ever so seemingly great, Heaven
places a decimal before it.

The important question is not, How much of
the Bible I have got through, but, How much of
the Bible has got through me.

SABBATH THOUGHTS.

[LINES by James McFarland (deceased), of Springfield, Ohio,
forwarded by his daughter, Mrs. Emily M. Grant, of Ann Arbor,
Mich.]

On this holy Sabbath day
Let me cast my cares away,
Raise my thoughts to God above,
Seek to know a Saviour's love.

Let me turn from things below,
Let all worldly pleasures go,
Look beyond to things unseen,
Suffer naught to intervene.

Am I Christ's? then all is sure,
Earth is mine, and heaven secure;
For my good all things shall be
Now and through eternity.

Though my lot should seem severe,
Let me never know a fear;
True to Jesus? True he'll be,
True to all his words to me.

Then this holy Sabbath day
Shall convey my thoughts away
To the scenes in glory bright,
To the world of heavenly light.

THE LAW OF GOD IN THE GOSPEL AGE.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

THE LAW IN THE NEW TESTAMENT.

BEFORE coming directly to the consideration
of the law question, there are certain proposi-
tions which ought to be presented in order that
our task may be simplified somewhat. They are
as follows:—

(1.) The term "law" as used in the New
Testament, sometimes designates the law system,
and sometimes particular enactments in that sys-
tem.* This use of the word has its parallel in
our own time. It is a common thing, for ex-
ample, to speak of the law of Michigan as being
wise and progressive. By this expression it
would be generally understood that the individ-
ual using it intended to convey his conviction
that the statutes, or system of laws, of the
State in question, taken as a whole, were wise
and progressive. Again, the system of laws for
a given State is made up of a series of enact-
ments relating to a variety of subjects, such as
taxes, schools, elections, drainage, etc., etc.

Should the reader enter a court and find the
judge charging the jury in a case in which the
contention was in regard to a certain tax assess-
ment; and should the judge instruct them that
the law had been violated in certain particulars,
he would immediately infer that it was the stat-
ute relating to taxes to which the court made
allusion. Just so it is in the New Testament.
Sometimes the writers of that book speak of the
law, when the reference is to the law system as a
whole, and sometimes they use the same words
when they have in mind only a particular part of
that system. The connection will always enable
the reader to decide which use of the word was
intended.

(2.) It is important that the reader, examin-
ing the bearings of a text relating to the law,
should inform himself whether the language that

* The law system is referred to in the following texts: Neh. 8:2;
7, 9, 13; 10:29; Matt. 11:13; 12:5; 22:36, 40; 23:23; Luke 2:27; 5:
17; 10:26; John 1:17, 45; 7:19; 8:5; 12:34; Acts 5:34; 8:13; 13:15;
21:20, 28; 22:12; 23:3; 24:14; Rom. 2:17, 18; 1 Cor. 9:8, 9; 14:34;
Phil. 3:5; 1 Tim. 1:7; Titus 3:9; Heb. 7:5, 19, 28; 8:4; 9:22; 10:1.
Texts in which particular enactments in the law system are styled
"a law," "the law," etc. Deut. 33:2; Eph. 2:15; Heb. 7:12, 16;
James 2:11; Lev. 11:46; 6:14, 25; 7:1, 37; 13:59; 14:1, 2, 54; Num.
5:29, 30.

it contains was addressed to believers or unbe-
lievers, since these classes sustain different re-
lations to the law of God. Paul, for instance,
speaks of those who are "without law," those
who are "under the law," and those who are
"not under the law." As will be seen hereafter
(1 Cor. 9:20, 21), it is nowhere taught in the New
Testament that the last form of expression is ap-
plied to any save those who are in the covenant
of grace. Farther on it will be shown that the
import of the words "not under the law," as ap-
plied to the saints, is very different from that
which is sometimes attributed to them; or, oth-
erwise expressed, that they do not inculcate the
doctrine that Christians are at liberty to violate
the law of God.

(3.) There are very few doctrinal points that
are entirely free from difficulty. The ingenious
objector will find one or more texts that are hard
to harmonize with the plainest of them. The
only safe and judicious canon of interpretation
is that of relying upon the mass of unquestio-
nable testimony, interpreting the doubtful texts so
as to make them agree with that mass.

(4.) In discussing the subject in hand, it is
proposed to classify the texts as far as possible un-
der appropriate heads, so as to handle them as
rapidly as may be. In this way it is hoped that
every text in the New Testament in which the
word "law" is found, can be considered at suf-
ficient length to settle the question of its bearing
upon the subject.

IRRELEVANT TEXTS.

The following texts, though mentioning the
law, will be found to contain nothing decisive in
reference to the perpetuity of the decalogue in
this age. For brevity's sake, just enough of
each text will be quoted to give its import fairly.
The reader with his Bible in hand can refer to
the passages cited, and read them and the con-
text for himself, should he think it desirable to
do so. Italics in brackets are inserted by the
writer.

"And if any man sue thee at the law." Matt. 5:40.
"Have ye not read in the law, how that on the Sabbath days
the priests in the temple profane the Sabbath, and are blame-
less?" Matt. 12:5. "Master, which is the great command-
ment in the law?" Matt. 22:36. "To do for him after the
custom of the law." Luke 2:27. "There were Pharisees
and doctors of the law sitting by." Luke 5:17. For the law
was given by Moses, but grace and truth came by Jesus Christ."
John 1:17. "Him of whom Moses in the law . . . did write."
John 1:45. "Did not Moses give you the law, and yet none
of you keepeth the law?" John 7:19. "Receive circum-
cision, that the law of Moses should not be broken." John
7:23. "Doth our law judge any man; before it hear him?"
John 7:51. "Now Moses in the law, commanded us, that
such should be stoned." John 8:5. "Is it not written in
your law, I said, ye are gods?" John 10:34. "We have
heard out of the law that Christ abideth forever." John 12:
34. "That the word might be fulfilled that is written in their
law." John 15:25. "We have a law, and by our law he
ought to die." John 19:7. "A Pharisee, named Gamaliel,
a doctor of the law." Acts 5:34. "Speak blasphemous
words against this holy place, and the law." Acts 6:13.
"After the reading of the law and the prophets." Acts 13:
15. "But if it be a question of words and names, and of your
law, look ye to it." Acts 18:15. "The law is open." Acts
19:38. "Teacheth . . . against . . . the law." Acts 21:28.
"Taught according to the perfect manner of the law of the
fathers." Acts 22:3. "Ananias, a devout man accordg to
the law." Acts 22:12.

"Sittest thou to judge me according to the law, and com-
mandest me to be smitten contrary to the law?" Acts 23:3.
"Would have judged according to our law." Acts 24:6.
"Persuading them concerning Jesus, both out of the law of
Moses, and out of the prophets, from morning till evening."
Acts 28:23. "Called a Jew, and retest in the law." Rom.
2:17. "Being instructed out of the law." Rom. 2:18.
"Which hast the form of knowledge and of truth in the law
[i. e., the Jew which hast the form, etc.]." Rom. 2:20. "Speak
to them that know the law." Rom. 7:1. "Israelites to
whom pertaineth . . . the giving of the law." Rom. 9:4.
"Brother goeth to law with brother." 1 Cor. 6:6. "Be-
cause ye go to law one with another." 1 Cor. 6:7. "Saith
not the law the same also?" 1 Cor. 9:8. "As touching the
law, a Pharisee." Phil. 3:5. "Desiring to be teachers of
the law." 1 Tim. 1:7. "To take tithes of the people accord-
ing to the law." Heb. 7:5. "Under it the people received
the law." Heb. 7:11.

"Made not after the law of a carnal commandment." Heb.
7:16. "For the law made nothing perfect." Heb. 7:19.
"There are priests that offer gifts according to the law." Heb.
8:4. "He that despised Moses's law died without mercy."
Heb. 10:28. "What is written in the law? how readest
thou?" Luke 10:26. "Believing all things which are writ-
ten in the law and in the prophets." Acts 24:14. "All
things must be fulfilled, which were written in the law of Mo-
ses." Luke 24:44. "For it is written in the law of Moses,
thou shalt not muzzle the mouth of the ox that treadeth out
the corn." 1 Cor. 9:9.

TEXTS THAT HAVE A DIRECT BEARING UPON
THE SUBJECT.

Up to this point the texts which have been cited have borne upon the question, if at all, so remotely that it was not thought expedient to devote even a passing word to them. Henceforth we shall have to do with Scriptures which bear more directly upon the subject. The writer would be much gratified could he consider each one as fully as might be done. But the time of the reader and the space of the paper both forbid. It would require a volume of no inconsiderable size to do justice to each of the texts in order. In some instances it will only be possible to quote the significant portions of each passage. This difficulty the reader can remedy by reading the context for himself. The comments upon each passage will be as brief as may be and do anything like justice to the subject.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

Whenever the law and the prophets are connected together, as in this instance, they always cover the writings of Moses supplemented by those of the prophets. (See Matt. 7:12; Acts 13:15; Rom. 3:21; Luke 16:16.) There can be no question, therefore, as to the scope of the Saviour's language as found in verse 17. In verse 18 the prophets are dropped out, and the law alone is considered. The object of Christ in saying what he did in one of the first, if not the very first, discourse delivered by him, seems to have been that of refuting a calumny widely circulated to the effect that his teachings weakened the obligation of the law. Acts 6:13. To meet this misrepresentation he emphatically declares that his object in coming into this world was not to "destroy," but to "fulfill" the law. Law is a rule of action. You may destroy the statute book, but in so doing you have not destroyed the law. There are but two ways in which a law can be destroyed. The first is by its repeal; the second by destroying the jurisdiction, or authority, of the law maker. From this it follows that it was not the design of Christ either to repeal or to set at naught the Mosaic system, but to fulfill it; *i. e.*, to fill it full, or meet its demands. The objector says that in the very act of fulfilling the law, Christ did it away wholly. But did Christ so understand the matter?—Certainly he did not. In verse 19 he says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." These words are introduced by the expression, "Whosoever therefore." The antecedent of "therefore" (for this reason) is what Christ had said to the effect that he had come to fulfill, not to destroy, the law, and that till heaven and earth should pass away, one jot or one tittle should "in no wise pass from the law, till all be fulfilled;" in other words, the Saviour bases an argument upon what he had said about fulfilling the law, for the strict observance of that law by his followers in the kingdom of heaven, or the gospel age.

According to the teachings of Christ, therefore, the man who shall break and teach others to break one of the least of the commandments of the law during the Christian era, shall be of no esteem; while he who shall "do and teach" the commandments of the law shall be of great esteem.* This, I repeat, is the reverse of what the objector claims would result from the fulfillment of the law by Christ. It also harmonizes perfectly with the statement of the Saviour, that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be ful-

filled." Heaven and earth will not pass away till the gospel dispensation is closed; hence up to that time every jot and tittle of the law which has not passed from the same will be obligatory upon all men. The simple fact is that Matt. 5:17-19, instead of teaching the abrogation of the moral law as claimed, might be used with much greater show of reason to establish the proposition that the whole Mosaic system would continue in force to the end of time. There is, however, one way in which this conclusion may be escaped. We know as a matter of fact that the ceremonial portion of the law system came to an end at the cross. Col. 2:13, 14. How then can this result be accounted for and Matt. 5:17-19 still be true?—Manifestly by an appeal to the inherent nature of law itself.

The Saviour well says that the purpose of his advent was to fulfill the law. As already shown, the objector is wrong in inferring that in so doing Christ did away with the law wholly. Such an inference conflicts with his statement to the effect that in the kingdom of heaven he should be called great who should do and teach the least commandments of the law.† But is it not possible that there may have been some provisions in the law of Moses, which from their very nature would expire by limitation when Christ, their anti-type, had come, obeyed them in his life, and realized them in his death. There are two classes of laws which differ very materially in their nature. One class is moral in its character and perpetual in its obligation. Its demands must be met day by day through one's whole life. The decalogue is such a law. The other class expires by its own limitations when a certain time or event is reached. A sample of a law or requirement which when fulfilled once, ceased to bind forever thereafter, is found in the commandment to the children of Israel to set up great stones, and write thereon a copy of the law. Deut. 27:2, 3. In due time the Israelites built the piles of stone, and inscribed thereon the law, as directed. This done, the obligations of the law had been met fully, and ceased, as a law, to be binding any longer. The Almighty never repealed it in express terms, because there was no necessity for such repeal. The law had expired of itself. Many other examples of this kind might be cited if necessary. Indeed, the whole ceremonial system of laws differed from the foregoing only in one particular; *i. e.*, in the circumstance that it was to be fulfilled continuously year by year until he should come of whom those laws were the shadow and type. Here, then, is the key to the situation. Christ came to fulfill the whole Mosaic system. In fulfilling the ceremonial portion of that law, he brought it to an end. Eph. 2:13-15. In fulfilling the moral law, he recognized its obligation, and by example as well as precept, made it obligatory upon all men.

Such a view of the subject accords perfectly with the teachings of Matt. 5:17-19, and makes them conform to the other portions of the written word bearing upon the question. Should the reader prefer the opinion that in Matt. 5:17-19 the Saviour is talking about the moral law solely, he would reach the same general conclusion by a different route; that is, he would decide that the ten commandments are in force in this dispensation, because he was to be called great in the kingdom of heaven who should "both do and teach them."

(To be continued.)

—Only about one prayer in a thousand offered in church has any real meaning in it.

† THE LAW AND THE PROPHETS.—The whole spiritual development of the Old Testament is meant. This Christ came to fulfill, to make perfect as doctrine, and to exhibit perfectly in life. So that we need not limit 'law' to the ceremonial law, or 'prophets' to the Messianic predictions. Christ fulfills the law, (1) theoretically, by unfolding its deep spiritual significance as in this sermon; (2) practically, in his holy life, a perfect pattern for imitation; (3) by realizing the type and shadows of the ceremonial; (4) by redeeming us through his expiatory death from the penalty and curse of the broken law; (5) by enabling us, through his Holy Spirit, to fulfill the law in gratitude to him and in living union with him.—Revision Com. on Matt. 5:17.

ASK.

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

OUR Saviour says, "Ask, and ye shall receive." John 16:24. "Ask, and it shall be given you." For every one that asketh receiveth." 7:7, 8. " whatsoever ye shall ask in my name, that will I do." John 14:13. "If ye will, and my words abide in you, ye shall have what ye will, and it shall be done unto you." John 15:7. These are only a very few of many precious invitations given in the word of God to those who are in need, and these direct from the lips of our Saviour, from the Son of the King of kings, and that meant for you and for me. O let us accept them. They mean everything that is good to us, and no word ever fails. An earthly friend may through the force of circumstances be unable to keep his promise to us, but God's promises are never broken.

Here is a precious one to the weary, worn, and tired: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This invitation is to *all*. It means you, poor mother, whose round of duties have no end, whose promises rest, sweet rest in him. Does the load of care and responsibility press you down, and seem so heavy that you think sometimes you can bear it no longer? Take it to him. He will bear it for you, and in return will give you peace and rest that "passeth all understanding." "Ask, and ye shall receive." Cast all your care upon him, for he careth for you. Our loving Saviour wants us *all* to come to him, and we will not be turned away empty. To the weary he says, Surely I have borne your sorrows, and carried your sorrows, and to the sick he says, I was wounded for your transgressions, and for your iniquities (Isa. 53:5), and, "If we confess our sins, he is faithful and just to cleanse us from all unrighteousness." 1 John 1:9. Can we ask for anything? He says he will cleanse from all unrighteousness, not a part, but all. To the tempted, he says, "There hath no temptation taken you but such as is common to man: but God is faithful, and he will not suffer you to be tempted above that ye are able; but will with the temptation also provide a way to escape, that ye may be able to bear it." 1 Cor. 10:13. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1:2, 3. Hear his loving voice as he says, I was tempted in all points like as ye are (Heb. 4:15), but the Father and power kept me from sin; and "whatsoever ye shall ask the Father in my name, he will give it you." "For the Father himself loveth them that love me, because ye have loved me." John 16:27.

Have you backslidden, dear young brother or sister? Hear what he says to you in Hosea 14:4. "I will heal their backsliding, I will love them freely: for mine anger is turned away from them. Only ask, and this will be done for you, and my promise is for you. Then read Jer. 3:12.

Are you discouraged at the trials and afflictions that seem to hedge up your way? Remember what God said to Joshua, "Be strong and of a good courage; . . . for the Lord is with thee whithersoever thou goest" (Josh. 1:9); and again he says, "Wait on the Lord, and he shall strengthen thine heart." Ps. 27:14. O the precious promises of God! How full of gracious invitations and loving promises.

Are you afraid of falling? He says, "The Lord is thy refuge, and underneath are the everlasting arms." Deut. 33:27. How can we fall with such support?

Do you stand alone in this glorious world given unto us "upon whom the ends of the earth are waiting?" He says, "Fear not, for I am with you." You say, "I am so weak." The answer comes: "I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa.

* The subjoined translation of Matt. 5:14, presents the doctrine of the passage forcibly: "Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven; but whosoever shall practice and teach them shall be highly esteemed in the reign of heaven."—Campbell and Mc Knight's Translation.

Are you hungering for a greater knowledge of the word, or thirsting for a deeper draft of His love? He says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. Are you in trouble? "God is our refuge and strength, a very present help in trouble." Ps. 46:1. "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." Ps. 27:5.

Are you carrying a burden? "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Ps. 55:22. Are you persecuted? "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matt. 5:10.

Do you fear pestilence and disease? "Surely I shall deliver thee from the snare of the war, and from the noisome pestilence." "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. 91:3, 7.

Do the storms and cyclones that sweep over the land terrify you? Thou shalt not be afraid of the arrow that flieth by day, nor for the destruction that wasteth at noonday. Are you anxious and restless, and do the cares of every-day life press hard upon you? "Thou wilt keep perfect peace, whose mind is stayed on God because he trusteth in thee." Isa. 26:3. Let us not forget that all we need to do is "ask," and ye "shall receive." Every want shall be supplied. Let us not stint ourselves, but "come boldly unto the throne of grace," and receive these, and innumerable other precious promises. Who can measure the depths of love, the unsearchable riches of Christ, from which we draw, and yet there is ever an abundance. His word is sure and steadfast, and "all the promises of God in him [Christ] are yea, and Amen, unto the glory of God by us." Cor. 1:20.

When, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Heb. 10:23.

THE GREATEST IN THE KINGDOM OF HEAVEN.

BY AUGUST KUNZ
(Battle Creek, Mich.)

We find that the Saviour again and again corrected his disciples in their mistaken views as to who would be greatest in the kingdom of heaven. Their standard of greatness was molded by human opinion, Jewish tradition, and the selfish wishes of their own hearts; and it seemed to require quite frequent rebukes and corrections from the Saviour, to instill right principles into the minds of his followers, and more particularly the leading apostles themselves.

In our day there appears to be no less need of correct views on the matter than there was in the time when the Lord of life, clad in the coarse and humble garb of a way-faring craftsman, trod the earth in person. And as we ask the question as to what Heaven considers true greatness, we can but weigh facts and appearances in the scales of true worth, to see what is likely to be most valuable in the eyes of the celestial inhabitants, and more particularly in God's sight. Will he be the greatest whom the world esteems such, or who acts as though he was? Will he be the greatest who now lives in the most elegant mansion, and keeps the finest horses; who is proud of what he has accumulated, and loves to be praised for what he has and does; who seeks those that flatter and please him, and counts his friends almost exclusively among those that are bought by such favors and partiality? Or will it be he who is misled by the flattery of these, but from a want of sufficient power or influence is unable fully to do as they wish, yet through outward adorning, imitates them in their pattern, and strains to that end every effort, often at the expense of genuine honesty, or

at the cost of those things that are actually requisite and necessary for the proper nutrition and sustenance of the body?—No; not these, surely, can be the ones; for they do not correspond to the sample which the Saviour set before his disciples when he wished to teach them who, pre-eminently, was to be held in esteem in the kingdom of heaven. Matt. 18:1-4. And in the sermon on the mount, the Saviour, speaking of the ten commandments, told his listeners that "whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. But the cases cited above as candidates of heavenly greatness, have neither the one nor the other of these characteristics. In fact, there is nowhere preserved to us an authentic record that the Saviour told his disciples, or any one else, in so many words, who should be preferred for the first places of honor in the kingdom of heaven. He told his disciples on one occasion that the fixing of such honors belonged exclusively to his Father, and that he (the Father) would confer that distinction on whomsoever he (the Father) should choose. Matt. 20:23.

On the other hand, we know from the sacred Scriptures that our blessed Lord "for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2; compare also Phil. 2:6-8); and that therefore the Father rewarded him by setting "him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things." Eph. 1:20-22. Aside from the fact that Christ was the Son of God, there were other reasons why, as the humble teacher he was on earth, he should have been exalted thus. The word of God is very plain on this subject, showing that the Saviour rose through his humiliation and suffering to this unparalleled exaltation, as merited thereby.

Paul, writing by the Spirit of God to the Philippians, says, while speaking of the Saviour, that he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:6-11.

Here, then, we must look for the secret of true advancement in the favor of heaven.

The apostle Paul was evidently not slow to learn this lesson, and to put it in practice in his daily life, which became in consequence pre-eminently useful. And this is the safest, in fact, the only way, for us to grow up into Christ our Lord, and to be like him. If we follow or imitate men at all, we should be very sure that it is Christ in them, which we imitate. Paul himself enjoins this, very definitely, upon the church at Corinth, and hence upon all believers who endeavor to walk uprightly. He says, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11:1; compare also 1 Thess. 1:6; 1 Cor. 4:16; Phil. 3:17, *et al.*

How then shall we walk, in order to have the esteem and favor of Heaven from day to day? We have seen from the Scriptures, that the Saviour's course was one of humiliation, self-denial, obedience, suffering, and even death. And the least that could be required of us will be meekness, humility, self-denial, and self-forgetfulness, coupled with genuine godliness and true love. God resists the proud, but the humble obtain favor and grace. (Compare James 4:6.) When we thus walk, the angels of God will be roundabout us always, and deliver us from every danger. Our prayers, too, will then

be more powerful than the armies of the enemy; our influence will tell for God and his truth, whatever our position in the world or in the church may be. And what is the most beautiful of all, we ourselves may be entirely unconscious of the great power which God has thus vested in us.

A certain fearless but humble and Christ-like preacher of the gospel, once upon a time became very obnoxious to his sovereign, because of the plain rebukes he had administered to him on account of his sins. The king therefore resolved to send for him, that he might take his life, and thus put an end to all further reproof. Forthwith he ordered him to appear before him unattended. The man of God came promptly, and as required. As the king looked upon him, he exclaimed: "Why did you not come alone? Have I not commanded you to come alone?" Astonished at such a charge, the preacher replied that he had come alone, just as he had been ordered to do. "No; you did not!" exclaimed the king, exasperated; "for I feel and know that an angel of the Lord is with you, and I am powerless to do as I wanted to do with you. Begone!" Thus, too, our blessed Saviour had a power roundabout him, which kept the Pharisees at bay, as long as it was God's will that the Lord should continue his ministry. And why did he have this heavenly safeguard about him?—Because, when the Father wanted him to come to this world as a servant, the Lord of life, in compliance with his Father's supreme will, came "as one that serveth." His reward, however, the honor and exaltation that should follow, Jesus left in the safe keeping of him who sent him.

Let us then, too, take delight in serving, as our great, our divine Pattern did serve; let us seek that meekness and humility which adorned his humble life from the cradle to the cross; let us humble ourselves in the dust; the more we humble ourselves here, the more will our heavenly Father be pleased with us; for he sees us thus walking closely in the footsteps of his beloved Son, and like Jesus, we shall be all the more exalted in the world to come; for God has said: "Them that honor me, I will honor" (1 Sam. 2:30); but, "Before honor is humility." Prov. 15:33.

This is a matter which concerns old and young, rich and poor, high and low. And no one can stand in your way, whoever you are, that seek the approbation of Heaven, if genuine meekness and humility characterize your life. And even though you are the poorest of the poor, as far as earthly possessions are concerned, that cannot affect your standing in heaven; heaven's standards and measurements of worth are quite different from those that prevail on earth. The very first whom the Saviour, in the sermon on the mount, pronounces blessed, are "the poor in spirit," *i. e.*, the lowly and needy in their own estimation; "those that mourn," *i. e.*, the poor and afflicted, and "the meek," or humble ones. Cheer up, then, weary heart; your privileges to rank high in that world, as well as your prospects for getting there, are as good as any one's, for they are the very best; and rejoice, for these prospects will soon be realized; for "he that shall come will come, and will not tarry" (Heb. 10:37); and the sure word of prophecy tells us that we are now in the very time immediately preceding his coming.

—An investigator who lived during two years in a tomb at Gizeh, has collected evidence to prove that the tools used in working stone 4,000 years ago had jeweled cutting edges, like modern tools. He says that the builders of the pyramids used solid and tubular tools, straight and circular saws, and many other tools supposed to be modern. In some specimens of granite a drill had sunk one tenth of an inch at each revolution, indicating that the pressure was at least two tons. Nothing is known of the material of the tools. As the diamond was scarce then, it is probable that corundum was used.

The Mission Field.

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

THE SCANDINAVIAN COUNTRIES.

AN ADDRESS AT THE GENERAL CONFERENCE.

I AM thankful to the Lord, dear brethren and sisters, for giving me the privilege of attending this Conference. I am thankful for the many blessings that I have received since coming here, and also for the privilege of speaking to-night about Scandinavia. We read in a number of places in the word of God that when he shall gather his people from all the countries where they are scattered abroad, he will gather them from the north country. The Lord has also spoken concerning these countries through the spirit of prophecy. I hold in my hand "Historical Sketches." In this book sister White speaks of her work in Scandinavia, as well as in other countries of Europe. In speaking of the condition of the field, she says:—

"The condition of some of the churches has been presented to me in years past, with many things showing that Denmark, Norway, and Sweden were promising fields for labor. We knew that a great work lay before the missionaries of this field."

She speaks further of this work through the influence of the tracts which had been distributed through that country, and of the work of the Scandinavian papers. It was also shown how the people would compare what had been written with their Bibles, and thus when they would receive light on certain points of truth, they would weep for joy.

(Elder Johnson here gave a sketch of the subject, entitled "Influence of Tracts," in "Historical Sketches," referring to the way the truth had gone, and especially to the way brother Hansen was convinced of the Sabbath. "Historical Sketches," p. 184. Continuing his relation of how brother Hansen was shown the light on the Sabbath, he read:—)

"At first he thought it his duty to keep Sunday also, and in the attempt to keep two days, became discouraged, and gave up the Sabbath. But just at this time brother Brorsen came to his help, and explained from the Bible the true relation of the Sabbath and Sunday. Some time later, he was much impressed by reading the *Advent Tidende*, an account of what I had seen in regard to some in foreign countries receiving the papers and tracts, reading them, praying over them, and finally taking their stand on the Sabbath; for this exactly describes his experience."

(Elder Johnson continued his relation of sister White's visit, and read from the subject entitled "Humble Laborers," on page 189, showing the difficulties to be encountered in spreading the truth in those northern countries, and said that he thanked the Lord that in his mercy he had revealed that there were some souls in that far-off country rejoicing in the truth, and that they would be saved in the kingdom of God.

Continuing, Elder Johnson said:—)

I will first speak of the extent of this field. It does not appear large on the map. You notice that it comprises Norway, Sweden, Denmark, Finland, and Iceland. Sweden has 170,927 square miles, and a population of about five million. Norway has 122,823 square miles, and a population of nearly two million. Denmark has 14,784 square miles, and a population of a little over two million. Finland has 140,000 square miles, and a population of about two million five hundred thousand. Iceland has 37,207 square miles, and a population of only about eighty-one thousand. I take these statistics from a report of several years ago. There are more inhabitants at the present time.

Besides Iceland, there are the Faroe Islands, but these contain only about eleven thousand inhabitants. Greenland is a very large country, but has few inhabitants. From some statistics which I saw a few years ago, there were only 15,000 persons in all of its 400,000 square miles. So altogether this field has about eight hundred and eighty-five thousand seven hundred and forty-one square miles, and a population of over eleven million five hundred and ninety-six thou-

sand. From the North Cape to the southern boundary of Scandinavia it is over one thousand two hundred miles, so that if it were turned over, it would cover Europe and reach to the north coast of Africa.

THE NATURE OF THE COUNTRY.

Denmark is a good farming country, with the exception of a few square miles in Jutland. It is almost like a garden, and is very different from Norway; the Norwegians think that Denmark is a very beautiful country. Norway is nearly all rocks. Dr. Waggoner remarked when over there last summer, that if the stones of Norway were made bread, there would be plenty of bread there. However, there is some farming country in Norway, but the principal occupation is fishing and lumbering. Sweden has some very good farming country. They also have many iron works, producing some of the best iron in the world.

In Finland, the occupations of lumbering and fishing are followed very extensively. When our brethren spoke of establishing mission fields in the southern country, they remarked that they did not need so much warm clothing, nor so much food to eat; but in this field we need plenty of clothing, and I sometimes think the people in Scandinavia have better appetites than people in any other part of the world. In nearly all these countries, the people live on rye bread. Rye is raised in Norway over a considerable portion of its area. When the northern limits are reached, barley and oats are raised. In Denmark, not only these grains are raised, but also wheat.

The gospel was not preached in Scandinavia until about the ninth century. It was introduced into Scandinavia and Denmark by Dr. Auskarius, and at that time the country became Catholic. Norway received the gospel in the tenth century, and it was brought there by King Olaf the Holy. It was brought there by him by means of the army and the ax. I have sometimes thought that the early Scandinavians were not well acquainted with the gospel of peace. In that time in Norway it was necessary to accept the gospel and be baptized, or be banished, and so they accepted the gospel generally.

They are not all Protestant countries; but if they had all been converted to God at first, it would have been a greater blessing than it is. In Denmark there was a farm boy, born in Kjersteminde, Fyn, 1494. When he became educated, he went to Germany, and became acquainted with Luther; he learned his doctrine, was converted, and went home to preach justification by faith. At first he met much opposition, and was imprisoned several times. Finally the king became friendly to him, and in the year 1536 it was decided at Copenhagen that there should be religious liberty in Denmark. The king then wanted him to have a discussion with the bishops, so seven of them gathered at a church in Odense, Fyn. After they had discussed nearly all day, the king told the bishops that he wished them to consider the matter as to whether the new doctrine was right, and whether they would accept it, or be banished. So they were shut up in a room all night, and in the morning they were to tell him whether they would become Protestants or leave their offices. This plan worked wonderfully, as in the morning six of them had seen the light of truth. In that way Denmark became a Protestant country. So you can readily see that this church was not brought about by genuine personal conversion, and the country has gone on in that way ever since.

I think the Protestant doctrine entered Sweden in a better manner. King Gustav Vasa had the Bible translated into their language. I believe he himself was a Christian, and did much for the people.

The people in Scandinavia have much regard for the Bible, especially those points which speak of the love of God, his desire to save them, and justification by faith. They accept

the thought that we may come to the Lord as are, and he will accept us. They also rejoice in the doctrine of the soon coming of our Lord. The most of the people whom we have reached are among the poorer classes, and they rejoice when they hear of God's love for them, of his desire to save them, and that his coming draweth nigh. In Sweden we can get a good congregation anywhere. The people come to hear the truth, and we are known all over the kingdom. In Denmark it is not so easy. There are more infidels in Denmark than in Norway and Sweden. Some have become disgusted with the State Church, and think there is no reality in religion. In Norway and Sweden we can use tents to our advantage, and have one or more tent meetings each summer, although the summer is short. In Denmark we cannot get the people out to the meetings as well as in other parts of Scandinavia.

Now concerning what has been done, I will give the report as given the Conference in June. At that time we had in Sweden 19 churches, 350 members, and about 140 scattered ones who had not yet joined the church. They paid in tithes \$1,764.32. In Denmark we have 10 churches with 400 members, and 90 keeping the Sabbath in various places, making 490 in all. They paid in tithes, \$1,225.49. In Norway we have 35 churches, 350 members, and 56 scattered Sabbath-keepers, making in all, 406. They have paid in tithes, \$1,153.59. We then have a total of 35 churches, 1,243 members, and 1,529 Sabbath-keepers, not united, or altogether, 1,529 Sabbath-keepers who have paid \$4,143.40.

The year previous we had 31 churches with 1,132 members, and 363 scattered Sabbath-keepers, making in all, 1,493. The tithes received was \$3,612.55. So we have a gain of 16 churches, 111 members, and \$530.85 in tithes. You remember by the report read the other day that the tithe was less in Denmark than the previous year. I think there are several reasons for this. The year before one sister had given 1,000 kroner. Then Elder Hansen labored in Copenhagen, and the churches paid considerable expense fund. The report also was that there was less membership. I do not exactly understand how that is; for a number have embraced the truth every year, and I cannot think of any who have given up the truth. A number have come to this country from Denmark, Norway, and Sweden. When the people embrace the truth over there, they get better acquainted with America, because we speak to them of the gospel in their own country over here, and how the Lord chose this country from which to send out the light of the third angel's message, and how the brethren here all love their fellow-men, etc.; so they think it must be a very good country to go to, and they think they can support their families better here. Another reason is, that the young men cannot remain there on account of the military laws. Also the young women can do better here.

You understand that in these countries the law compels a service in the army. Still the officers have been very kind to us up to this time. However, on two occasions in Sweden our brethren in the army have been imprisoned, because they would not do work on the Sabbath. When he was at Karlskrona, brother Linqvist, who was serving in the navy, decided to keep the Sabbath. He was in the meeting a number of times during the week of prayer, and at one time an officer came and took him out of Sabbath-school. They thought that they would show him that he must work on the Sabbath, so in their court they gave him the severest penalty the law would allow. It was decreed that he should serve a year, three months, and twelve days in the penitentiary. I visited him while in prison, and was decided to carry the case to the king. After a petition was drawn up, his mother presented it, and presented it to the king in person. When she told the king what had been done, he could hardly believe it, and promised that if it was as stated in the petition, he would do

he could for us. Through his agency the imprisonment was reduced so that brother Linqvist was imprisoned only about six months. After he came out, he went to canvassing, and is now one of the best canvassers that we have in Scandinavia.

Only last fall a brother in the army at Stockholm was also imprisoned because he refused to work on the Sabbath; but he showed such a good spirit that the officers were astonished, and he had not been with them long, when they began to ask his reasons for doing as he did. He told them, and gave them tracts, and a number of them became interested in the truth, and we still believe that some of those officers who profess to be Christians will accept the truth through his efforts.

I will also state that when brother Linqvist was imprisoned at Karlskrona, his sister wrote a letter to him. He did not receive it, however, and learned afterward that the priest had opened it and stopped it, because it began: "Fear not. Behold, the Devil shall cast some of you into prison." It was then thought that we could write him in such a way that he would get it. So after I came to Denmark, I wrote a long letter to him, and stated that I hoped the Lord would give him grace, and that he might be of good courage. I told him that perhaps the officers there did not understand why he did as he did, and it might appear very strange to them that he should take such a position. He received that letter all right, and was permitted to write a long letter back to me.

LEWIS JOHNSON.

(Concluded next week.)

Special Mention.

CAN WE NOT PRAY?

THE *United Presbyterian* says:—

"In the contest which has been going on in reference to Sabbath observance at the World's Fair, the friends of the Christian Sabbath have this advantage over its enemies: they can pray for God's blessing upon their efforts. This advantage should be eagerly taken and used by every friend of the Sabbath. Let heaven, as well as our legislative assemblies, be deluged with petitions."

Of course they can pray for it. Was there ever anything so wicked that men could not and did not pray for it? The zealous follower of Mohammed will—

"Pause and kneel unshod
In the fresh blood his hand hath poured."

So did the inquisitors and priests of cruel Rome pray; so did the prelates of the Church of England pray, while crushing dissenters under their feet; so did the Puritans pray while persecuting Baptists and the Quakers in New England. Then the fact that men *can pray* while doing a certain thing, or pray while asking for a certain thing to be done, is no certain evidence that what they are doing, or the thing for which they are asking, is right. The prophets of Baal prayed, saying, "O Baal, hear us," yet the whole thing for which they were praying was directly opposed to the work of God, and to the prophet of God, who stood alone to defend the truth against 850 prophets of the sun god Baal.

And really do we not see the same thing being acted over again? Baal worship still continues in the observance of Baal's day. It was introduced into the apostate Christian church by Constantine, who was a devotee of Apollo, the Baal of the Greeks. It has been clung to even by professed Protestants, while other errors from the same source have been recognized and put away. But now the call of God to his people at the present time is that this remnant of Baal worship shall be cast aside. The third angel's message proclaims the "commandments of God and the faith of Jesus." Those who accept that message of warning, and "keep the commandments of God," honor God by keeping the Sabbath ordained in the fourth commandment. They cannot pray to Baal. They cannot pray to God that he will honor Baal's day. They cannot join the numerous company who pray that God will honor the "day of the sun."

But can they not pray?—Indeed they can. Though hundreds trample the Sabbath of Jehovah under their feet, we rejoice that there are those, who, like Elijah, "repair the altar of the Lord that was broken down," and who call upon the name of the Lord God. And in the present instance, when through the influence and threats of these worshipers of Baal, the nation is committed to stand against the commandment of God, those who, like Elijah, are "jealous for the Lord God of hosts," can pray in the language of inspiration, "It is time for thee, Lord, to work; for they have made void thy law;" and they can know that they are praying according to the will of God, since his will is revealed in his law.

It is now time that this Elijah work should be done. The God of Elijah still lives, and he will honor those who honor his law.

So let our petitions arise to the God who made the heavens and the earth, that he will work for his cause and for his people in the way that he sees will be best for them; and that at the last he will vindicate his people and his law in the sight of all mankind. That time of triumph will surely come. The Lord will hasten it in his own time.

M. E. K.

IS IT THE LAND OF OPHIR?

MASHONALAND, the new and fertile section of central Africa which is now being opened up to civilization and Christianity, is proving a land of wonders. Its ruined cities are attracting the attention of antiquarians and scientists everywhere. Mr. J. T. Bent, an extensive author and traveler, who has lately made a tour of Mashonaland, has written a book on these wonderful ruined cities. The country contains evidences of a civilization that dates back beyond the reach of history. There are some who believe it to be Ophir of olden times, which was famous for its rich gold mines. The cities of Mashonaland seem to have been strongly fortified, if one may judge from the character of the ruins. There are round towers found among the circular ruins at Zimbabwe. These towers were presumably built by some people who came from a distance for some special purpose, who took extreme precautions to fortify themselves against attack. It is inferred that they may have been gold-seekers from Arabia. No inscriptions are found to give the slightest clue to their nationality, but as there are traces of Semitic blood in the population of that part of Africa, it is not impossible that that fact may be sufficiently significant to help the ethnologists. If they were merely seekers after gold, it is not surprising that their identity has been lost. It is with nations as with individuals. The man who devotes his life to the pursuit of wealth passes away and is forgotten. Those whose memory the world cherishes are they who have rendered it the best service, and of the righteous God says he will "make their name to be remembered in all generations." Ps. 45:17.—*Restitution*.

A POINT OF BRAHMAN DOCTRINE.

THE high caste Hindus of Bengal have held a convention recently, to settle a matter pertaining to their relations to modern civilization. It is forbidden to the faithful Brahman to cross the ocean, or any considerable part of it, like the Bay of Bengal, on penalty of losing caste, and a Hindu might as well lose his head as his caste. This prohibition has made all sorts of trouble, and as time goes on and the business relations of their country with the outside world increase, the inconvenience following from it increases also. For a long time violations of this rule were made with some frequency, as when a young man went to England to be educated, or a merchant to trade; but of late the orthodox Brahmans have frowned on this laxity; and made it as uncomfortable for the offenders as some Presbyterians have recently been trying to make it for Dr. Briggs and Professor Smith. Accordingly, something had to be done, and this convention was the first step taken.

Judging from the accounts we have, this convention was as near like an ecclesiastical council of Christian theologians, struggling with a knotty point of doctrine, as one pea is like another. It has its orthodox and its liberal factions. The

one tried to prove from the Veda and the Shaster, and from tradition—the concensus of Hindu faith—that this prohibition of sea travel was fundamental to sound Brahmanism. The others quoted texts and the commentaries of the fathers to prove that it was only by a misinterpretation of the standards that any such prohibition could be found in the sacred writings at all. It is a modern gloss on the ancient writings, an interpolation of some comparatively modern editor. The Rig-Veda is full of references to sea travel, and the laws of Manu prescribe how the faithful should conduct themselves at sea. The final conclusion of the convention was a victory for the Liberals. It was decided by the consensus of opinion of the most learned pundits of Bengal, that, neither a sea voyage nor a residence in England "comes within the category of heinous transgression, involving degradation." But the sticklers for the letter of the law and the traditions of the past, groan in spirit over this conclusion, as though one of the foundation stones of their religion had been removed.—*Springfield Republican*.

APPALLING DEPTHS OF SPACE.

IN a recent lecture to juveniles at the Royal Institution in London, Sir Robert Ball said that a telegraphic message would go seven times round the earth in a second, and if a telegraphic message could be sent to the moon, it would reach its destination in a little more than a second. It would take something like eight minutes to arrive at the sun; but how long did they think it would take to get to Alpha Centauri, traveling thither 180,000 miles a second? Seconds, minutes, hours, days, weeks, months, would not be long enough; it would take no less than three years, traveling all the time at that tremendous pace, before it would reach its destination. If that was the case with respect to the nearest of the stars, what must be said of those which were farther off? There were stars so remote that if the news of the victory of Wellington at Waterloo had been flashed to them in 1815 on that celestial telegraph system, it would not have reached them yet, even if the message had sped at the pace which he had indicated, and had been traveling all the time. There were stars so remote that if when William the Conqueror landed here in 1066, the news of his conquest had been dispatched to them, and if the signals flew over the wire at a pace which would carry them seven times round the earth in a single second of time, that news would not have reached them yet. Nay, more, if the glad tidings of that first Christmas in Bethlehem nineteen centuries ago had thus been disseminated through the universe, there were yet stars of which astronomers could tell them, plunged into space in depths so appalling that even the 1892 years that had elapsed since that event, would not have been long enough for the news to reach them, though it traveled at 180,000 miles in every second.—*Montreal Star*.

FAST DAY WITH BASE BALL.

THE Massachusetts legislators have again shown that they possess little intelligence and less sense of propriety and congruity. They have defeated a bill in the House, abolishing fast day, in spite of the fact that the passage of the bill was urged by a large number of clergymen in the interest of that very religious sentiment which the saintly and zealous legislators profess to regard. If fast day is to be devoted, not to prayer and fasting, but to base ball and feasting, then the solemn proclamation of the governor, calling upon the people to observe the day, can only throw ridicule and discredit upon the religion that tolerates such a humbug and sham. The clergymen and the governor decline to countenance the hypocrisy, and ask that the farce be discontinued; but the pharisaical legislators, concerned with the letter rather than the spirit of the law, vote against any change. Some may attribute the attitude of the supporters of the fast day to the very convincing and material arguments of base-ball managers; but for our part, we never permit ourselves to charge corruption when simple narrow-mindedness affords an adequate explanation.—*The Weekly Review*.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 7, 1893.

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THE SABBATH "MORE FULLY."

In "Early Writings," p. 27, we read that at the time when we are about to enter into the time of trouble, believers in the truth will go forth and "proclaim the Sabbath more fully." In the Supplement to the same work, p. 1, it is further stated, in reference to this same time:—

"At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time 'the latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."

We have been reminded of these words by discourses which have of late been given on the Sabbath question, especially during the present Conference. The thoughts brought out relative to the Sabbatic institution by brethren Jones and Prescott, to which allusion has from time to time been made in the REVIEW, are such as would well justify the application to them of the words, "proclaiming the Sabbath more fully;" for these words are doubtless not to be confined to the extent of the proclamation merely, but to the new light shed upon the question, causing all to understand it more fully.

The subject of the Sabbath, though long and ably discussed, and set forth in such a way as to demonstrate the immutable foundation of the claims of the seventh day, is nevertheless not exhausted. The nature of the Sabbatic institution and its relations, are set forth in a new light, as the sign of the power and presence of Christ, in both the work of creation and redemption. In the Sabbath, Christ appears in all his blessedness and glory, as the Creator and sanctifier of men; and Christ must be in the individual in order for him to properly meet Christ in the Sabbath. That is, the Christian, only, can keep the Sabbath as it is designed to be kept, and the Christian will see in the Sabbath, Christ, all in all.

What a complete and utter misconception and perversion it is therefore to say, as is now dinned in our ears from almost every pulpit in the land, that to return to the Sabbath of the Bible, the seventh day, is to reject Christ and go back to Moses. This misconception must be corrected, and the great truth, that to reject the Sabbath is to reject Christ and his salvation, must be sounded in the ears of Christendom, till all the honest in heart see the Saviour in his institutions, accept him in his fullness, and prepare for his soon coming.

CURRENT COMMENT.

WHAT THE CHURCH WOULD REJOICE TO DO.

At the sixteenth annual "Catholic Club" dinner, of Philadelphia, Feb. 6, Cardinal Gibbons, in response to the toast "Church and State," said:—

"But if the State protects the Church, the Church is the strongest bulwark and safeguard of the commonwealth in the exercise of her earthly mission. It will be the delight as well as the duty of the ministers of Christ in the future, as it has been in the past, to uphold our civil and political institutions. It will be our delight to proclaim the moral law which is the basis of all good government, and to foster domestic peace and public tranquillity and social order throughout the land."

Yes, it would, no doubt, be the delight of the Church to be the expounder of the laws, and have the State carry them out according to her construction; and this ecclesiastical paradise will the sooner be reached, if the State can be made to believe that the Church is its "strongest bulwark and safeguard." The sad spectacle we are now compelled to witness, is the sight of Protestants and Catholics tumbling over each other to see which will get there first in this country.

CHURCH FREEDOM.

In the same address occurs the following paragraph:—

"If it is a great wrong to muzzle the press, it would be a

greater wrong to muzzle the pulpit. No amount of patronage could compensate for the evil of a government inspection and government censorship of the gospel and its divinely-appointed ministers. Thank God we can all say in this free country, with the apostle, 'Verbum Dei non est alligatum'—'the word of God is not bound.'"

The Catholic Church prates loudly of freedom in this country, which is very taking with those who do not stop to think what she means by "freedom." The foregoing paragraph hints at the freedom they have in view. It is perfect freedom to do as they please, independently of any government inspection or control. But let them once obtain the power, and how much freedom would there be for anybody else but themselves? How much freedom of the press, or of any pulpit but their own? How much liberty either civil or religious?—Just as much as there was under the blackest and bloodiest tyranny of the Dark Ages—that paradise of Rome. Freedom forsooth! freedom to do just as they please! freedom to prevent all others from doing as they please! freedom to make everybody else bow to their dictation! Such is the only freedom Rome has in view under her honeyed phrases, and the kind she is determined to secure for herself in this country.

THE POPE AND ITALY.

In the *Christian Herald* (Detroit), of Feb. 23, under the heading "Queries Answered," a number of questions are asked, and replies given thereto. Among them is this concerning the relation existing between the pope and the government of Italy:—

"Is there hostility between the pope and the present government?"

"The government feels that it has an internal foe to contend against. It is believed the pope would lend his influence and means to any outside power which would have as its object 'downing the young kingdom.' Said an intelligent Venetian: 'No one can determine when war will break out. Defeats of 1870 begot hatred unforgettably, and opportunity for revenge is watched for.' The pope's party is known as 'the Blacks,' and his stables are filled with black horses. The government under no consideration would use a horse of that color."

Black is pretty good, as a symbolical color for the pope's horses. But if he would be strictly true to the symbol set forth in prophecy, he should use horses of a "pale" color. Rev. 6:8.

SUNDAY INTOXICATION.

The toxic and bewildering effects of the Sunday institution are seen in our land, among theological teachers, more and more. Everything, seemingly, must be forced to mean Sunday. Men can see nothing but Sunday, even in the Old Testament declarations, which every one must know refer exclusively to the seventh day of the week. Thus men have openly claimed that Nehemiah shut the gates of Jerusalem on Sunday. Neh. 13:19. They aver that when it was proclaimed on Sinai, that the seventh day is the Sabbath, it meant Sunday. It is even published that in the wilderness, thirty days before Sinai, and during the whole forty years of the wanderings of Israel, a double portion of manna fell on the seventh day, and none fell on Sunday! And now Dr. Talmage comes out in the *Ladies' Home Journal*, and declares that Eve, the last of the creation, was brought into existence on Saturday, and that the day on which God rested was consequently Sunday! His words are, "It is the first Saturday afternoon in the world's existence. . . . In the warm redolence of that Saturday afternoon, he [Adam] falls off into slumber," etc. Then Eve was taken from his side. What has the cause of truth to hope for from men who can thus handle the word of God deceitfully?

GOD'S CHOSEN PEOPLE.

The leading Spiritualist paper, the *Banner of Light*, of Feb. 18, refers to the manifestations which God and Christ and angels have made of themselves in ages past, and then says:—

"Now if the Deity wrought such wonders among people more or less sunk in barbarism, and certainly as a rule rebellious against his authority, how much more reasonable it is to infer that he would show even more marvelous works among the people of the present age, who profess above all things a zealous willingness to spread abroad the greatness and glory of his name, and establish his kingdom throughout the earth."

Indeed! what a splendid people we are compared with those of ages past; and how much more ready the Lord must be to manifest himself to such a noble people than he was to visit the barbarians of former ages! And this being so, it follows that those who have the greatest number of manifestations

must be the special objects of the Lord's regard. This brings Spiritualists to the front, as the cream of the earth. And so the *Banner* complacently adds:—

"Are we not God's chosen people, at least equally with any that have gone before?"

PENNSYLVANIA BLUE LAWS.

Particularly amusing is the position of the Pennsylvania Supreme Court in affirming the constitutionality of the old Sunday blue laws of 1794. The court argues that the law is a good one, its provisions are to be commended, and it should not be repealed; and then suggests that it will not do to enforce it too strictly; for that would lead to its being taken from the statute book. That is to say, here is a law so good that it must not be enforced, because if it is, it will be found to be so bad, that people will not stand it, and it will be repealed!

WATCH BATTLE CREEK.

The *Arkansaw Herald* (Mountain Home, Ark.), of January, 1893, grows frantic over Seventh-day Adventists. After quoting from the *Baptist Gleaner* a charge that Seventh-day Adventists are joining the saloon men, infidels, and lewd characters generally in calling for the repeal of the closing condition to the appropriation to the World's Fair, it adds:—

"Not only so, but these Seventh-day Adventists are flooding this land with their pernicious literature, trying to produce an insurrection, evidently. They are not willing to allow us the privilege of Sunday [!]. If this country and government does not suit them, let them go elsewhere. Whenever we give up Sunday, our existence as a religious nation will soon be a thing of the past. We know of no people who are doing so much to disturb our people religiously as they. Let them keep Saturday if they wish, but let them observe our Sunday too. We are opposed to this religious bigotry [!], and warn our readers of their free literature now in circulation. Watch everything from Battle Creek, Mich."

We can form in our mind only one picture which would be the counterpart of the attitude which this man assumes, and the wail which he utters. It is that of an inquisitor declaring that the victim before him on the rack will not allow him the privilege of his religion, that he disturbs him religiously, and exclaiming, as he gives the screw an extra turn, "We are opposed to this religious bigotry!" "Let him observe his religion if he wishes, but he must follow my religion anyway;" and then hissing through his set teeth, with every turn of the torturing screw, "We are opposed to this religious bigotry!"

GENERAL CONFERENCE NOTES.

THERE are some unusual features connected with the present meeting. It is, for instance, a novel condition of things here that, with all the capacity of the Tabernacle, it has been necessary for people to go from three quarters of an hour to half an hour before the time of the meeting, in order to secure a comfortable seat. It is also quite an unusual sight to see people standing in various parts of the house for lack of seating room. It is further quite a novel sight that the sessions of the Conference have been so fully attended that many visitors have been obliged to take seats in the gallery. All these points seem to us worth noting, as indicating the unusual degree of interest that has developed during these meetings.

Since the appearance of the Notes of last week some of the organizations have completed their work. The Educational Society and the Health Reform Institute have held their closing meetings for this session, and elected their managers for the coming year.

The Board of Trustees for the College for the year to come are as follows: W. W. Prescott, O. A. Olsen, J. H. Kellogg, A. R. Henry, J. Fargo, W. C. Sisley, and U. Smith.

The Board elected for the Health Reform Institute, or as it is now known, the Sanitarium, are J. H. Kellogg, G. H. Murphy, W. H. Hall, M. L. M. Hall, A. R. Henry, J. Fargo, and G. Tyszkiewicz. There was a good representation of stock, both by person and proxy at this meeting, being over one hundred more shares than the majority of stock required by law. Six hundred and eleven shares were represented at the meeting of the Educational Society, and 8,654 at the meeting of the Publishing Association.

A new association has been formed, called "The

Seventh-day Adventist Medical Missionary and Benevolent Association," which is to have control of, and manage, the Orphans' and Old People's Homes, and take charge of our benevolent enterprises generally. More will be said concerning this hereafter.

It is also proposed to organize a local General Conference Association in Dist. No. 4, to be under the control of the General Conference. The object of this is to divide up the responsibility and the business of the General Conference Association as a whole, so that too much burden will not rest upon the parent society.

At the meeting of the General Conference, Feb. 23, an address and remonstrance against the interference of the government with the rights of conscience, and against religious legislation in Congress was adopted, and will be sent broadcast throughout the country.

The brethren in Australia propose to raise \$20,000 for a school in that Conference, if the brethren in America will assist them to the amount of \$10,000 more. The project is of more than local interest, as it will affect the work in Polynesia, Malaysia, and Australasia.

The report of Union College at College View, Nebr., showed that enterprise to be in a very prosperous condition. The present worth of the plant is \$191,471.29.

One matter which will be of general interest to our brethren throughout the field is the disposition the Conference proposes to make of laborers the coming season. Of the changes recommended the following may be noted: Elder H. Grant is transferred from Minnesota to labor in College View, Nebr.; Elder Fero goes to the North Pacific Conference; Elder Bagby to the Upper Columbia Conference; Elder R. S. Owen from Canada to Georgia; Elder C. Mc Reynolds to Kansas; Elder J. M. Rees to Arkansas; J. R. Eastman to Oakland, Cal., to connect with the Pacific Press; Anna R. Ingels to go to Sydney, to enter the tract society work in that field. J. B. Goodrich, of Maine, goes to Canada; J. E. Jayne, of Nebraska, to Maine; L. Dyo Chambers to Dist. No. 2, to take the secretaryship of the Southern Tract Society; W. F. Williams to Cape Town, South Africa; Elder J. F. Hanson to Chicago; A. S. Hickox to Queensland, Australia; Delos Lake and the Misses Georgia A. Burrus and Myrtle G. Griffin to India; Jennie Owen to return, and Mattie Sharp and Julia Parmalee go to labor in England; C. H. Keslake and wife to make England their field of labor, and Julius Christiansen to engage in tract and missionary work in Norway and Denmark; O. Nelson and wife to Sweden; F. H. Westphal to Illinois; H. W. Cottrell to New England; W. J. Stone to Montana, E. T. Russell to Oklahoma; Nora Fenner to South Africa; J. W. Collie to Dist. No. 2; E. W. Webster to South Carolina; Geo. B. Thompson to South Africa; J. W. Scoles to Illinois, and F. I. Richardson to the Maritime Provinces.

A stirring address was read from sister White to the Conference at its eleventh meeting, Feb. 26, full of words of courage and good cheer, and which aroused the Conference to the highest degree of enthusiasm.

At a meeting of the Religious Liberty Association Feb. 27, Elder Geo. B. Wheeler, of Vermont, whom we are most happy to welcome to our midst, lately a Baptist minister, but who has been led to connect himself with the Seventh-day Adventists, gave a very interesting talk respecting the position of the Baptist denomination in regard to religious liberty, reading extracts from their principles and current publications, showing how they are departing from the ground they have so long and honorably maintained for freedom of conscience.

At the meeting of the Conference, Feb. 28, Mr. James T. Ringgold, of whom our readers have previously seen frequent favorable mention in the REVIEW, having just arrived from Baltimore, was introduced to the Conference, and responded with a few cordial and happy remarks, expressing his great interest in religious liberty, and the work that we are doing in that direction, and consequently his interest in us as a people, on account of our efforts in behalf of those great principles. Mr. Ringgold also gave a short address on the evening of March 2, on the principles of religious liberty, which gave additional evidence of his entire

sympathy with us in this respect. The assembled Conference gave him a most cordial welcome, and showed their appreciation of his sympathy and co-operation in the good cause. Brethren Allen Moon and A. F. Ballenger also made interesting remarks on that evening, which was devoted to the religious liberty work.

Up to this writing the General Conference has held fifteen meetings, and the study of the Bible has been conducted each evening according to the program. The time is now drawing on to the close of this good occasion, and the Conference will be in the past before these lines reach the readers of the REVIEW. The utmost harmony and cordiality of feeling and a common interest in the work, have prevailed, and marked all the proceedings. The closing items must be deferred to another week.

THE FEASTS OF THE LORD, AND THE SABBATH.

IN Leviticus 23 mention is made of the feasts of the Lord, and the weekly Sabbath is apparently in the list. We say *apparently*; for we are certain that a careful and critical reading of the chapter will convince every honest person that not only is the Sabbath not included in the list of the feasts, but that it is carefully excluded. Those who take the position that the Sabbath is included in the "feasts," generally read the first three verses, and then rest their case. We think it a better way carefully to read the whole chapter, letting each statement have its due weight, and then decide, as the whole sense of the scripture upon this point shall appear to be the most harmonious and consistent.

We invite the reader to turn to the chapter in question, and study it with us, with the interest its importance demands.

The subject of the chapter is, "The Feasts of the Lord," which are to be proclaimed holy convocations. Having announced the subject, the Lord mentions the weekly Sabbath, but in verse 3, where the Sabbath is distinctly mentioned, he does not call it a feast, but says, "It is the Sabbath of the Lord in all your dwellings." He then again announces his subject and declares (verse 4), "These are the feasts of the Lord." Thence on to the 38th verse a minute description is given of these feasts, and it is expressly stated that they are "feasts." The day of the preparation for the atonement is called "a sabbath" (not the Sabbath), probably because the great solemnity of the day made it more like the weekly Sabbath.

Before going any further in the chapter, we wish to notice more particularly the first four verses. As we before stated, verse 4 announces the subject the second time, or *resumes* the subject which had been interrupted by the allusion to the weekly Sabbath. If the Sabbath of verse 4 is one of the "feasts" which are the subject of the chapter, why should the Lord, after mentioning the Sabbath, call attention anew to the feasts, saying, "These are the feasts," etc.? We know of no reason, only that the Sabbath was not properly included in the "feasts of the Lord."

Other and stronger reasons for so concluding may be drawn from verses 37 and 38. Verse 37 and the first part of verse 38 read as follows: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, everything upon his day: besides the Sabbaths of the Lord," etc. No one can dispute that the "Sabbaths of the Lord" here mentioned are the regularly recurring weekly Sabbaths, which occurred at intervals of seven days during the year, either between or upon the days set apart for yearly feasts.

A comparison of verses 2 and 37 will make it very clear that the Lord's, or weekly, Sabbath, is separate from the feasts. If the expression, "feasts of the Lord," in verses 2 and 4, include the weekly Sabbath mentioned in verse 3, then it inevitably follows that the same expression, "feasts of the Lord," in verse 37, also includes the weekly Sabbath. But as there are "Sabbaths of the Lord" "beside" these (verse 38), then, if this position is true, there must be, besides all the annual sabbaths and the weekly Sabbaths, some *other* Sab-

baths particularly designated as the "Sabbaths of the Lord;" and those who hold that the weekly Sabbath is included in the "feasts of the Lord," mentioned in Lev. 23: 24, 37, are under obligation to point out these other Sabbaths, tell us when they were instituted, and for what purpose they were established. As it is a manifest impossibility to do this, it therefore follows that the weekly Sabbath, instituted in Eden (Gen. 2: 2, 3), and in the decalogue called the "Sabbath of the Lord thy God," referred to by God through Isaiah as "my holy day" (Isa. 58: 13), was never included in the "feasts of the Lord."

As conclusive proof upon this point, we will now cite the reader to the 44th verse: "And Moses declared unto the children of Israel the feasts of the Lord."

This statement is emphatically true of the annual feasts of the Lord, but it is not true of the weekly Sabbath, which has existed before the birth of Moses, even from Eden, and was known to the children of Israel before they came to Sinai, and it was first formerly proclaimed to them by God himself; and at that time Moses stood with the rest of the children of Israel as a *listener*. (See Ex. 19: 24, 25; 20: 19-21.) Afterward he went up into the mount, and from the Lord received a knowledge of his will concerning these annual feasts, the sacrificial offerings, etc. M. E. K.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

AN astronomer in the New York Sun, May 23, 1870, said: "The sun is beginning to be an object of *great anxiety* to many scientific men, the spots assuming of late an *appearance which astonishes astronomers*, and is calculated to alarm that class which fancies that it can detect *portents of the future in the heavens*." The London Spectator, July, 1869, said that the vast changes thus going on in the physical constitution of the sun, powerfully affected the electrical condition of the earth, and might some day not only throw all telegraph cables into dire confusion, but even cause the sudden disappearance of our whole solar system, after the fashion of other solar systems that have thus disappeared.

The years 1880-86 are famous for astonishing solar disturbances. During these years occurred what astronomers designate as the "perihelia" of the four great planets, Jupiter, Neptune, Uranus, and Saturn. Their orbits being in the form of an ellipse, they come much nearer the sun at their perihelia than at other times; that term being used to designate the nearest point in their orbits to the sun. Their periods of revolution around the sun being of different length, it is most rare that all their perihelia occur about the same time, as they did on this occasion. Astronomers tell us that not since the Christian era had an approximation so close as this been seen.

They all teach that the attraction of these vast planetary bodies upon the sun greatly affected it, causing great disturbance in its mass. Huge spots on its surface appeared, tumultuous disorders were discovered, and fearful explosions were witnessed. Professor C. A. Young, at Hanover, N. H., saw the sun fires mount up to an elevation of 60,000 miles on Oct. 7, 1880, at a rate of 300 miles in a second, and finally continuing till it gained an altitude of 350,000 miles. Then it sank and finally disappeared.

Nov. 16, 1882, the astronomer Langley beheld a sun-spot with an area of 2,200,000 square miles. Lack of space forbids the mention of a large number of astonishing phenomena occurring in the sun and in our world in those memorable years. There were an immense number of cyclones, water-spouts, electrical storms, cloud-bursts, and drenching rain-storms, furious heat and abnormal cold, mock suns and comets, seven of the latter being seen in one year. In Cincinnati, Ohio, in July, 1881, 414 persons in six days died of sunstroke. Soudan reported the highest temperature ever recorded in England.

Many of our readers will remember the famous "yellow day," Sept. 6, 1881, which caused so much comment in the newspapers of our country. By noon it was nearly as dark as twilight. Many

great mills were closed, and in a large number of schools the scholars were dismissed, and lamps were lighted in a vast number of others. The barometer sank very low, and the magnetic needle was strongly affected, remaining in many instances in any position in which it was placed. Multitudes beheld it in sober, silent meditation, as if strange forebodings were passing through their minds. It was a strange, weird scene. Not a breath of air stirred. Numerous persons fainted away. It is thus described by M. E. B. in the *Boston Journal*:—

"When the brassy sky made daylight dark, every utterance, sacred or profane, concerning the time when this heaven and earth shall pass away, ran by some crooked path into the minds of sensible men and women. Even those of us who were able to look the supernatural straight in the face, were yet swamped in uncertainty as to the natural issue. Could anything less than a tornado, an earthquake, or some other dark outcome of the unknown forces of nature ever proceed from that sinister-looking canopy, which changed the most familiar things into something weird and uncanny? It was a mountain of momentous strangeness."—*Great Consummation*, pp. 349, 350.

Then followed in Aug. 26–30, 1883, the terrible mundane convulsions in the island of Java, when a mountain 7,000 feet high was split in two, and another "2,800 feet in height and five by three miles in bulk, was tossed into the air, and, sinking, almost disappeared."

"Sixty-five miles of circular mountain range sunk out of sight, and fifty miles square of territory was shattered or engulfed. A great tidal wave arose to a perpendicular height of 135 feet, and sea waves were propelled to the south shores both of Africa and South America, at the rate of 400 and 500 miles an hour. The roar and thunder of the agonized mountain was distinctly heard 3,000 miles distant, while all about the convulsed region the murky and impenetrable air, thick with dust, ashes, and pumice, made all as black as the most rayless night. Barometers all over the world were disturbed by the concussions and air waves. These swift and violent air waves traveled out in every direction from the great eruption, all over the earth, at a speed of 674 and 706 miles an hour, one wave moving west, and making the circuit of the globe three and a quarter times, or 82,200 miles ere it died away." "It was," says the *Boston Journal*, "the crowning horror of a year which was singularly marked with horrors."—*Great Consummation*, p. 352.

In Java's awful earthquake 50,000 square miles were shaken, and 100,000 persons perished.

The magnetic storms during the years above mentioned were most remarkable. Brief notice of but one will be given. It occurred Nov. 10–19, 1882, its greatest intensity being on the 17th. A huge sun-spot, embracing an area 120 times that of our whole globe (described in the *Popular Science Monthly*, of June, 1883) accompanied the storm. This storm affected telegraphic wires all over the earth. Some could not be worked at all. The great ocean cable became useless. From some of the wires sparks leaped forth, and in some cases switch-boards took fire and were burned, and keys were melted. In other cases, operators received shocks, and the telegraph was run without batteries. "Practical telegraph men said the power of the disturbance exceeded all previous similar visitations." It prevailed over the whole continent of America, and was as wide-spread and violent in Europe. In some large cities not a single wire could be used. In Milwaukee the current was so strong that an electric lamp was kept burning for hours. The whole heavens were lighted up with magnetic lights flashing, dancing, whirling, advancing, and retreating in various hues, shapes, and combinations in wondrous and diversified magnificence. "It surpassed any auroral phenomenon witnessed in the present generation."

It has become the prevailing opinion among astronomers and scientists that a close connection exists between sun-spots and cyclones, tornadoes, and other terrestrial phenomena. The subtle, mysterious, electric fluid, pervading in greater or less degree our earth, seems to be powerfully generated in the sun as a grand magnet. As these sun-spots become more numerous and extensive, these phenomena on earth increase. It is well known how numerous these have become of late years; till in western States in many cases the people have built caves in the ground, into which they hurriedly hasten when the dreaded, black, trunk-shaped cloud, so familiar of late years, is seen approaching, heralding the fearful cyclone.

Professor H. A. Hazen, who has written a volume on tornadoes, gives a table showing the number of sun-spots and tornadoes for a series of years. We sum up his table of the years from 1880 to 1888 inclusive, and find in these nine years 6,120 sun-spots, and the sum of recorded tornadoes 2,833. There were 589 tornadoes in the single

year 1883, and on Feb. 9, 1884, there were *sixty tornadoes in one day*. "These destroyed 10,000 buildings, killed 800 people, and wounded 2,500 others." Eight States were visited by them. In 1884 there occurred in fifty-nine days, in sixteen different States, 172 cyclones, destroying 1,054 lives, wounding 3,861 others, and inflicting a loss of property of \$10,000,000. Professor Hazen sums up the havoc caused by electric winds from 1873 to 1888 in this country alone, as numbering 2,221, destroying property to the amount of \$32,965,000. It is generally agreed that the principal cause of these terrible storms was electricity generated in the sun.

In view of the wonderful changes going on in the sun and the terrible effects of the electric storms on earth, consequent upon these changes, we cannot wonder that much has been said and written concerning them during the last fifty years, and that great alarm has been expressed by a large number of most eminent philosophers and scientists. They generally express the belief that great catastrophes await the sun and our whole solar system. They see in these solar disorders evidences of weakness, old age, gradual disintegration, and final extinction, and express it with plainness. Mr. Taylor, in the "Great Consummation," records a large number of these opinions, which we have not the space to insert. Some express the conviction that great destruction will yet be caused in our planet by these fearful sun storms of electric intensity, and ruin awaits our globe. There has been no single theme in astronomic science and investigation which has received such attention as this during the last half century, or caused so much alarm. And certainly the wonderful providence of the terrible cyclones of the last few years, caused by these sun storms, have aroused the deepest interest.

We cannot doubt these solar phenomena are among the "signs in the sun," foretold by our Saviour. They are precisely what his language describes. They came at the right time. Their effects are among the "fearful sights and great signs" of which he speaks. They produce perplexity among the great men who are studying the solar system. They suggest indeed with great force the coming of that day when under the fourth plague the sun will have "power" to scorch men "with great heat." Rev. 16:8, 9. It has heretofore been supposed to be solid, stable, sure, safe, and supremely potent to hold all of the members of its solar system in perfect order. But under the investigation of the wisest astronomers, with the most powerful glasses, it is now seen to be at times in wild disorder, fearful commotion, sending forth great tongues of flame thousands, yea, millions of miles above its surface, and having vast portions of its face spotted with great chasms, and sending forth influences affecting not only our earth and throwing it into the wildest disorder, but also the planets and the moon as well. No scientist can explain or comprehend what the forces are which produce these stupendous results, how they originate, or what will be their termination or final effects. They can only chronicle their manifestation and ponder with bated breath the dire calamities in store for our globe should these solar commotions break the bands hitherto holding them. Science is helpless in the presence of such forces and consequences.

But the child of God, with the blessed word before him, fears not. He worships One who made the sun, and holds all nature in his hand. He has full control of all its movements. The Son of God, who by the fiat of the Father and in the counsel of peace between them both created all worlds, clearly foretold these terrible commotions ages ago in this great prophecy. He pointed out these "signs in the sun" as heralds of his rapidly nearing advent. The humble child of God may rejoice that his redemption draweth nigh, while the scientist ponders, wonders, trembles with questioning and fearful looking forward to impending desolation, when the sun shall fail to bestow its proper light and heat.

In view of these terrible evidences of God's approaching wrath, as seen in the earthquake, the cyclone, the tidal wave, and the electric disturbance, how can we be innocent if we ignore them all and continue in careless indifference to the great signs of his coming? How could God more won-

derfully fulfill our Lord's predictions? How could it be done on a scale more grand and complete? How could the attention of the world be called to these things in a more emphatic manner? Yet all these striking events are but "signs." They are omens of a far mightier event yet to come. It has not been God's design to *drive* men to believe. But he will give them reasonable evidence that the great day approaches, by fulfilled signs long ago predicted. The wise will understand. But the world-loving, the careless, the lover of pleasure, the cold, incredulous skeptic, will continue to do wickedly, and they will not understand. So says in substance the holy Scripture. Dan. 12:10.

G. I. B.

(To be continued.)

SKETCHES OF TRAVEL.

THROUGH being delayed in effecting a landing at Jaffa, I was unable to reach the vessel I had intended to take from Port Said to Brindisi, Italy. At first it seemed inevitable that I should remain in this sin-darkened, coal-blackened town at the northern entrance of the Suez canal for five days. I had even engaged my room for that period of time, when through the courtesy of my agents, Thos. Cook & Son, I was permitted to change my route, and return to Alexandria just in time to get a steamer to Naples instead of Brindisi. I spent in all ten nights upon the Mediterranean Sea, and six of them I have no desire to live over again. When we landed at Naples, the snow was blowing furiously, and our hearts were filled with a supreme disgust for life aquatic. The boat was bound for Genoa; but I believe every passenger deserted her at Naples, those for Genoa preferring to repay their fare by rail rather than endure the discomfort and anxiety of another night at sea.

As we neared the Straits of Messina, that lie between the island of Sicily and the toe of Italy, a waterspout formed between us and the neighboring land. A black, cyclone cloud overhung the sea, and extended ashore. In the midst of the cloud was a pure white funnel cloud, revolving with great force. Where its apex rested upon the water, the sea was lashed and dashed into a fury of foam and spray, and was rapidly drawn upward into the main cloud, and emptied in torrents upon the adjacent shore. After watching the phenomenon for some time, it was a relief to discover that its course was not toward us. At the same time that this was attracting attention, Mt. *Ætna*, on the port side, was to be seen with his lofty head swathed in thick clouds. For about five minutes these broke away, and the great volcano, now active, appeared in majestic grandeur.

After our tossing, we enjoyed the peaceful waters of the straits about three miles wide, lined on either side by cities and towns. Just before dark, we had passed the Lepari Islands, the last of which was the volcano *Stromboli*. This mountain rises an abrupt cone out of the depths of the sea. A village nestles at its base, but its life seems exceedingly precarious.

Naples is celebrated as one of the beauty spots of the world. During my stay, its beauty must have been indoors, as the weather was exceedingly unfavorable for a display. Mt. *Vesuvius* is but eight miles distant. It emitted a column of smoke by day, and exhibited a crown of fire by night. But the snow rendered its heights inaccessible, much to my disappointment. A day in the extensive museum, another in *Herculaneum* and *Pompeii*, a visit to the mount of *San Remo* within the city, and to the aquarium,—all richly repay the traveler. *Pompeii* was buried in scoriae and ashes, and its excavation is comparatively easy, while *Herculaneum* lies under a bed of solid lava rock. The theater has been excavated at a depth of eighty-five feet. It is interesting to walk those ancient streets, and enter the houses dwelt in two thousand years ago. Two successive cities have been built above *Herculaneum*, but *Pompeii* stands desolate and alone, like a vast cemetery.

Leaving Naples in the afternoon, a railway ride of 162 miles brings us to Rome. It is said that "Rome never changes." But the remark must be confined to its meaning in reference to the church, and not applied to the city; for here a wonderful transformation has taken place since the revolution that limited the power of the papacy to the precincts of the Vatican. Before the triumph of *Victor Emmanuel*, Rome was away down in physical fifth

and disorder. It is now one of the cleanest cities it has been my privilege to see. Great additions have been made to the city in late years, and the streets thus formed are attractive and in every way pleasant. The modern improvements blend with the ancient memorials to render the city a delightful attraction to the traveler, who almost universally regrets that his stay cannot be prolonged. On the other hand, his hotel bills will admonish him to make his stay as brief as possible.

Naples is the most populous city in Italy, containing 450,000 people; Milan is second, with nearly 300,000, and Rome third with, according to the latest census, 273,000 inhabitants. Italy is heavily burdened with a public debt amounting to seventy-five dollars per capita, and the annual interest imposes a taxation of \$3.50 upon every man, woman, and child. And this tax rests upon some of the necessities of life, so that while the people heartily rejoice in their deliverance from ecclesiastical domination, they groan under the burdens that the extravagance and mismanagement of royalty have placed upon them.

To enumerate the sights of Rome would be to make this article tedious, while to describe them would be out of the question. But one is sure to be impressed with a sense of the magnificent scale upon which ancient Rome was built, and which was imitated in medieval times. The Roman Campagna is a plain perhaps twenty miles across, two thirds surrounded by a circle of the Apennines. This plain is everywhere marked by monuments of the dead past. Towers, castles, aqueducts, walls, etc., still speak of men of prowess, of armies, and industries that make history.

To the student and lover of secular history no spot on earth is so rich in interest as the little region marked by the Quirinal, Capitoline, and Palatine hills and the intervening valley. This tract lies east and west along the Via Sacra (Sacred Way) from the Colosseum to the summit of the Capitoline hill, a distance of nearly half a mile, by one fourth of a mile in width. A visit to this spot by the intelligent traveler can never be forgotten, and will always remain pre-eminently one of the supreme periods in his earthly experience. He begins perhaps with the Colosseum on the east. He has seen many pictures of this crumbling ruin, but he exclaims, "The half has never been told." Its walls rise 156 feet above his head, and inclose an area 170 x 205 yards. The seating capacity was 80,000, with standing room for 20,000 more. The lower seats were for the emperor and his friends, and the next for the next in honor, and so on, until from the galleries the plebeians looked down upon the sports from a height of 150 feet. Near this ruin is that of the colossal statue of Nero, which gave the Colosseum its name. To the left is the Arch of Constantine, to adorn which the arch of the worthy Trajan was robbed. Ascending the Via Sacra, we pass the temples of Rome and of Jupiter, and reach the Arch of Titus, built to celebrate his victory at Jerusalem. This arch contains among other objects a representation of the golden candlestick taken from the temple. This sculpture furnishes the model for all modern pictures of that object.

From the Arch of Titus we descend to the Forum of Julius Cæsar, to the Vestal Temple, and the house of the Vestal Virgins, the temple of Castor and Pollux, the Basilica of Julia, the Roman Forum, the Rostrum, the Column of Phocæus, the Arch of Severus, the Temple of Saturn, and of Concord, and of the Twelve Gods. On either side are remains of ancient temples, which I will not enumerate, and on the south the whole scene is overlooked by the Palatine hill, crowned and crowded with the ruins of the imperial palaces.

We continue and ascend the Capitoline hill to the west. An ancient church is reached, in the vestibule of which is the entrance of the old Mamertine prison, where have been enacted the darkest deeds of violence and wrong. This is the place in which it is supposed St. Paul was confined, and from which he was led out to suffer martyrdom. Thirty stone steps lead down to the upper prison, a circular room cut in stone. In the middle of the floor is a hole two feet in diameter, which was the only entrance to the dungeon below; now a stairway leads down. Here is a round room fifteen feet in diameter, eight feet high at the center, five and a half at the walls. No possible ray of light could come to it. The prisoners were dropped down through the hole. An iron door opens into a passage that leads to the great sewer. Prisoners were strangled here, and their bodies dragged to the sewer, and thrown in. Here perished the noble Gauls and other noble and royal prisoners of the Cæsars. From this place arose the prayers of martyrs and saints. Superstition also attaches Peter's name to this place, and a hollow in the floor shows where he miraculously caused a fount of water to appear, in order that the converted jailer might be sprinkled. A deep dent in the stone wall shows where his left cheek struck, when the other was smitten by the guard, 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.

"TO HIM THAT OVERCOMETH."

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

BLEST "paradise of God," are we so near
Thy shining shore?
Shall we soon pluck the precious fruit of life,
And die no more? (Rev. 2:7.)

Our foes may cast us "into prison" now,
This is their hour;
But God will not forsake us; we can trust
His love and power. (Rev. 2:11.)

The "second death" will be for us of all
Its terrors shorn;
For we shall rise to everlasting life
On that glad morn. (Rev. 2:11.)

The faithful may the "hidden manna" taste,
The "new name" bear;
And brightly beams the promised "morning star,"
Just over there. (Rev. 2:17, 28.)

O for the raiment white that hath no spot,
The robe divine,
In which the victors over self and sin
Forever shine. (Rev. 3:5.)

We may as pillars in that temple stand,
No more to roam,
Described with wonderful, endearing names
Of God and home. (Rev. 3:12.)

Life's trial ended, and its warfare o'er,
Jesus will own
All who have conquered; and in triumph they
Will share his throne. (Rev. 3:21.)

WASHINGTON.

FARMINGTON.—I always like to read of the progress of the cause of God, but have not yet reported anything in the REVIEW. Not that the Lord has not blessed me in his work, but I felt satisfied when I only reported in the German paper. I believe it will interest our English-speaking brethren just as much as it will our German brethren, to hear how the work is going among the Germans.

I can say that the Lord is blessing me in his work. I have been working most of the time since last May in this Conference. I worked in Walla Walla, Spokane, Farmington, and Ritzville, and in all of these places the Lord has brought some to the knowledge of the truth.

In Walla Walla I baptized seventeen, in Farmington eighteen, in Spokane nine, and in Ritzville two. At the present time the Lord is drawing very near to his people. I believe with all my heart that the time has come when this should be so. As we are living so near to the end, let us all arise and give the third angel's message to the world. That is what the world needs. Pray for the German work, brethren. We need your prayers.

Feb. 20.

G. F. HAFNER.

MICHIGAN.

LENAAWEE COUNTY.—I have recently made missionary efforts in four of the townships of this county, in which there was not a Seventh-day Adventist; and notwithstanding the unfavorable weather and bad roads for one holding meetings, traveling on foot and circulating among the people, and the fact that at one point there were more than one hundred persons sick with the measles at one time, by the grace of God I can report as follows: Discourses delivered in halls, etc., 25; other meetings in which I took part, 12; visits made, 216; Bible readings given, 91; tracts, pamphlets, and books circulated to the amount of \$26.50; subscriptions for the REVIEW, 1; profitable interviews with clergymen of other denominations, 4; persons who decided to obey the truth, 2; others who acknowledged all points of truth and gave encouragement that they would walk in the light, 2.

It has been a privilege to be out in the field again after a comparatively long period of mental exertion, and I have enjoyed a good measure of the blessing of God, and my prayer to God is that I may be spared to do much of this kind of work—pioneering in new fields—for my people, the French, most of whom are in the dense darkness of Romanism and infidelity. In my recent efforts I found that our religious liberty literature took well, and made me friends. Wherever my lot may be cast, I purpose giving prominence to this very important branch of the work. D. T. BOURDEAU.

Feb. 27.

OHIO.

COLUMBUS.—I have spent most of my time since last June in Columbus. The work has advanced slowly but steadily. Twelve have been added to the church. Several others are now keeping the Sabbath, who we expect will unite with us soon. We consider this largely the result of Bible readings given by our workers.

I have just spent about three weeks assisting brother W. L. Iles, at Allensburgh, Highland Co. He spent about eight weeks at Princetown before coming here, and leaves a company of ten rejoicing in the truth. The meeting has been in progress here at Allensburgh seven weeks. The attendance has been large. Several are keeping the Sabbath, and others are in the valley of decision. The Lord has stirred the people in this vicinity.

J. G. WOOD.

GENEVA.—Since my last report, written at Kirtland, where I had just begun a series of meetings, the Lord has been very good. Our meetings continued for five weeks without any break except one night. Notwithstanding the extreme cold, our congregations were good up to the close. The Lord helped in a marked degree in presenting the truth, and as a result of the meetings, a little church of fifteen members was organized, and an elder ordained. Seven of these were new converts, one of whom is the district school-teacher, a lady of mature years and good education and ability, whom we hope soon to see devoted to some branch of the work.

We were rejoiced not to have that bitter feeling which generally exists when the testing time comes. Our last meeting was seemingly the most interesting, and we had a good congregation. At its close only six voted in favor of Sunday evidences, while fully one third voted in favor of the Sabbath. Before we closed, the leader of the church gave an invitation to the Adventist friends to meet with them at their Thursday night prayer-meeting.

We feel there are yet others who will connect themselves with the little company in the near future. Last Sabbath was spent with the church at Conneaut. Adventist services are held regularly Sabbath, at Cleveland's hall. Sabbath-school is at 2 P. M., preaching or other services at 3 P. M., prayer-meeting Wednesday evening at 7:30. All are cordially invited to attend.

Feb. 27.

C. P. HASKELL.

MAINE.

HARTLAND, FAIRFIELD, AND CANAAN.—Since my last report, I have visited the churches above-named, which completes a tour through the churches within my district this winter. The Lord greatly blessed my labors in all the churches, and we had good meetings. I cannot but believe that much lasting good was accomplished, which will aid in giving a new impetus to the work, at least in Dist. No. 1. At Fairfield four were added to the church, which caused great rejoicing on the part of the members. The interest is increasing here in Auburn and Lewiston. We still have a good hearing at our Sunday afternoon meetings, and there are so many openings for Bible readings that we could use to good advantage a half score of consecrated Bible workers. The company here is rejoicing in the truth, and we praise the Lord for the blessings and light which the Conference *Bulletin* is bringing day by day. Surely all who have failed to take the *Bulletin* have missed a great blessing, as well as much valuable instruction.

Doubtless the readers of the REVIEW will be interested to learn how we came out with the Sunday question in the Legislature. This question has been greatly agitated throughout the State of Maine since Dec. 1. Ministers have been preaching on the subject of the Sabbath, circulating petitions, obtaining signatures thereto, and a bill was presented to the Legislature early in the present session, asking that laws be enacted to prohibit the running of railroad and steamboat excursions, and properly regulate Sunday traffic. The bill was referred to the Committee on Legal Affairs, before which we were granted a hearing on Feb. 7. The room was crowded to its utmost capacity. There was a good representation of ministers present, who pleaded earnestly in behalf of the bill, and said, "Give us a law to protect Sunday, and then the church will do the rest." The word "rest" doubtless revealed the evil motive behind the whole movement, although they tried to conceal it by claiming that it was the laboring man whom they were endeavoring to throw the protecting arm of the law around.

In our reply, we told the committee that if there was any query in their minds as to what the word "rest" meant, all they had to do to have it made clear was to go with us to Tennessee, and behold those who have procured a law to protect Sunday, dragging Christians to jail and compelling them

to work upon the public highway by the side of black criminals, all because they dared to worship God according to the dictates of their own consciences. The Lord greatly blessed in getting literature in the hands of our representative men, also in presenting some facts before the committee, all of which, we believe, did much toward defeating the bill. The committee took an informal vote on the measure, and it was unanimous to give the petitioners leave to withdraw, which meant death to the whole thing, or at least it did as far as this bill was concerned.

About two-weeks before the hearing on the bill, we addressed a letter to all the members of the Legislature, calling their attention to the Sunday movement and to our position; and as the result, we received some fifty replies, including the governor's; and we found all of these, with the exception of two or three, in sympathy with us. Doubtless it will be of interest to hear at least a few testimonies from those representative men. Therefore I will give a few extracts from letters received. The governor writes:—

"Permit me to acknowledge the receipt of your communication, relating to the movement made for further regulations as to travel on the Sabbath. I will refer the same to the proper committee."

A member of the House says:—

"That would have done in the sixteenth century, but in the nineteenth century it is too late."

Another writes:—

"I am in receipt of yours of the 17th inst. In relation to the matter referred to, I must say I intend to be a law abiding citizen, and expect to answer to my Creator for my doings here on earth; and to legislate to prohibit travel by steam on Sunday is going back to our grandfathers' days of coach and saddle. I am opposed to the bill."

Another says:—

"I am not in favor of any such legislation as your letter refers to."

Still another says:—

"I will consider the matter thoroughly before acting."

Another writes:—

"I shall vote against any such legislation to prohibit Sunday excursions, or any law in that direction."

Another member of the House wrote:—

"Yours received. I will give the subject under consideration careful attention. I think you make some very good points."

I might give many more letters of similar character, but the above will suffice to show how the minds of leading men run. I cannot but believe that some of these will yet accept of the truth. It seems to me that these testimonials ought to convince all who have any love for the truth, and any desire to do something to hasten that glad day, that the Lord is ready to bless the efforts of those who will lay aside selfish interests, gird on the armor, and step out by faith to labor faithfully in sowing the seeds of truth. It is true the present bill was defeated, but the spirit behind all this Sunday movement is by no means dead. This defeat has made the churches all the more determined. They are now discussing the matter with more vigor than ever before, and doubtless two years hence they will bring more to bear upon our legislators; but we can thank God and take courage that he is granting us some little time yet in which to work, and may the Lord help all who profess to be Seventh-day Adventists to bestir themselves while this favorable opportunity is presented. May we do what we can in getting literature into the hands of the people; for I see no other medium through which so much can be accomplished in the short time left us in which to labor to get the last message of mercy to all nations, tongues, and people, as through carrying the silent messengers to each one's door. May God help each one to be in that position where he can say, "Here am I, send me." M. G. HUFFMAN.
Feb. 27.

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

The National Religious Liberty Association has done a grand and noble work in disseminating the principles of the freedom of the conscience in the United States. At the annual meeting of this Association, which has just closed, important steps were taken toward extending its sphere of usefulness by opening its doors to Christians of all nations, and making the entire world its mission field. The name is now changed to correspond with its wider sphere of action, to the International Religious Liberty Association. The friends of religious liberty among all nations will rejoice to learn of this opportunity of uniting together in a body which is organized for the purpose of protecting the rights of conscience, advocating the total separation of religion from the civil government, and pleading the cause of those who suffer from the oppression of religious intolerance.

We wish to call the attention of our brethren in

Canada to this Association for the purpose of inviting them to join its ranks and engage in its work. I am confident that our brethren throughout the Dominion will gladly embrace the opportunity now offered them. We have felt disappointed in the past to find that the organization was such as to forbid our mutual co-operation with the N. R. L. A., and membership fees paid by some in Canada have been refunded to them on this account; but now that these barriers are taken away, we are welcome to all its duties and privileges.

The Association will find much occasion for work in Canada to disseminate its principles. Nowhere in the world are church creeds enforced by law more rigidly than in the Province of Quebec. And nowhere is a more persistent effort made to secure a law for Sunday observance than in the Dominion Parliament. The walls of the capitol have again and again resounded with pleas in behalf of Sunday observance bills, and as often have those bills been rejected by the House. Still with determined zeal the attempt is again repeated in the Sunday observance bill which is now pending in the present session at Ottawa. Now is the time to educate the public mind in regard to the dangerous alliance which the Church is attempting to form with the State. Those who would like to join the Association should send their address, together with one dollar for membership fee, to the corresponding secretary, A. O. Tait, Battle Creek, Mich., and they will receive a certificate of membership. We hope many will respond to this invitation as early as possible. Those who have paid the membership fee in the past without receiving it back, are entitled to membership in the present organization; but they should correspond with the secretary, and request a certificate.

R. S. OWEN.

WEST VIRGINIA TRACT SOCIETY.

Report for Six Months Ending Dec. 31, 1892.

No. of letters written,	172
" " received,	49
" missionary visits,	2,224
" Bible readings held,	47
" persons attending readings,	75
" subscriptions to periodicals,	54
" periodicals distributed,	1,531
" pp. books and tracts distributed,	323,278

Cash received on subscription books, \$1,478.59; on books, tracts, and periodicals, \$207.49; on fourth Sabbath offerings to International Tract Society, \$1.35; on first-day offerings, \$101.85; on annual offerings, \$140.73; on home missions, \$5.50.

T. E. BOWEN, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1892.

No. of members,	300
" reports returned,	90
" letters written,	148
" " received,	45
" Bible readings held,	89
" missionary visits made,	236
" periodicals distributed,	2,604
" subscriptions for periodicals (yearly),	84
" " " (less than a year),	15
" pp. books and tracts sold, loaned, and given away,	32,030

Cash received on books, tracts, and periodicals, \$180.07; on sales of subscription books, \$654.88; on fourth Sabbath and other donations, \$10.77; on membership and other donations, \$5.56; on first-day offerings for foreign missions, \$46.43; on Christmas offerings, \$626.26.

LIZZIE A. STONE, Sec.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1892.

No. of church-members,	806
" reports returned,	110
" letters written,	481
" " received,	301
" missionary visits,	1,661
" Bible readings held,	257
" subscriptions obtained for periodicals,	7
" periodicals distributed,	9,312
" pp. of reading-matter distributed,	463,579

Cash received on subscription books, \$3,528.50; on other sales and periodicals, \$511.75; on fourth Sabbath donations, \$225.31; on first-day offerings, \$197.47. Total, \$4,463.03.

E. T. PALMER, Sec.

Special Notices.

CANVASSERS' INSTITUTE FOR OKLAHOMA.

A CANVASSERS' institute for the benefit of those who desire to work in Oklahoma or Indian Territories will be held in Oklahoma City, March 21 to April 3. Everything possible will be done to provide for those who mean to work, but all should come prepared to care for themselves as far as possible. We urge upon all who think of entering the work this year, whether old canvassers or be-

ginners, the importance of being on hand when the institute opens, prepared to go immediately to their field at its close.

All correspondence should be addressed to me at Oklahoma City, 315 Noble St.

W. M. CROTHERS, Ter. Ag't.

MAINE, NOTICE!

THERE will be an institute held in South Norridgewock, Me., April 15-30. More hereafter.

J. B. GOODRICH.

GENERAL MEETING FOR QUEBEC.

This meeting will be held at South Stukely, P. Q., March 17-20. We hope to see a general attendance. Elder J. B. Goodrich, who is sent by the General Conference to labor in this field, will be with us. This will be an important meeting. Plans will be laid for the future work.

R. S. OWEN.

NEBRASKA LABORERS' MEETING.

THERE will be a meeting of the laborers of the Nebraska Conference at Fremont, April 4-11. This will be an important meeting, and it is desired that every laborer in the employ of the Conference should be present. At this time plans for the summer's work will be laid, actions of the General Conference will be considered, and we have encouragement that a number of the Executive Committee of the International Religious Liberty Association will be with us to give instruction in that branch of the work. We trust also that help from the General Conference will be present. This no doubt will be as important a meeting as ever has been held in Nebraska, and we hope to see all the laborers present. The meeting will begin Tuesday evening, April 4, and will continue one week. Let us pray that the good Spirit of the Lord may be present in power, and this meeting mark a new era in the cause in Nebraska.

W. B. WHITE.

NOTICE TO CANVASSERS.

THE month of April and the remaining days of this month, will be very important days for our canvassers, as during this time a large number of them will be attending seasons of instruction to fit them for more efficient work in the future.

One very important feature of the instruction will be a careful study of the book they are to canvass for. It will therefore be very necessary that every one attending these seasons of instruction should have a full copy of the book with him, which he expects to work for during the coming season. We would urge that all who attend these seasons of instruction, bring with them a copy of "Patriarchs and Prophets," "Great Controversy," Vol. IV., "Bible Readings," and "The Two Republics." While it is not expected that any one will handle more than one book, and while some have perhaps settled it in their minds what book they will work for, all will find more or less use for each of the above-named books in their studies, regardless of which one they work for.

F. L. MEAD, Gen. Ag't.

The Sabbath-School.

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

LESSONS ON THE WORD AND SPIRIT.

LESSON XII.—THE SPIRIT IN THE NEW COVENANT.

(Sabbath, March 13.)

I. Questions on Jer. 31:31-34.

1. What did the Lord promise to make?
2. With whom?
3. With what covenant is this compared?
4. Where will he put his law?
5. Where will he write it?
6. What will he be?
7. What will it be unnecessary to teach?
8. Why unnecessary?
9. What will he do concerning iniquity?
10. Concerning sin?

II. Questions on Gal. 4:22-31.

1. How many sons had Abraham?
2. By whom?
3. What is said of the birth of the former?
4. Of the latter?
5. In the allegory what are these women?
6. Which covenant is Agar's?
7. What is characteristic of this covenant?
8. To what does this Agar correspond?

- 9. What is the condition of this Jerusalem and her children?
10. Of Jerusalem above?
11. Whose children are Christians?
12. What prophecy is thus fulfilled?
13. In what way are we like Isaac?
14. How did the child of the flesh treat the child of the Spirit?
15. How is it now?
16. What saith the Scriptures?
17. What reason is given for this command?
18. What conclusion is drawn?

NOTES.

1. The covenant mentioned by Jeremiah "had existed by the promise of God since the first intimation of redemption had been given. It had been accepted by faith; yet, when ratified by Christ, it is called a new covenant." "That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God." Heb. 6:17, 18.
2. In the new covenant the law is written in the heart by the Spirit (2 Cor. 3:3), just as it was in Christ's heart. Ps. 40:8. The word of God being spirit and life (John 6:63), when in the heart, keeps from sin (Ps. 119:11), and establishes the righteous in the way. Ps. 37:31. The law of God "is an expression of the will of God," "the transcript of the character of God." In Christ this character was illustrated. "He gave to man a new interpretation of God." He was the Word made flesh (John 1:14), and thus, when the law of God is in the heart, it is simply Christ in us the hope of glory. Col. 1:27.
3. Isaac was a child of faith (Heb. 11:11), and so of promise. Rom. 9:9. It is only children of promise who are children of God. Verse 8. Such are born of the Spirit, and through faith become partakers of the divine nature. 2 Peter 1:4. These promises are the better promises (Heb. 8:6), even the promises of God. All who are now depending upon their own promises merely to obey God, have been born after the flesh only, and are in bondage. John 8:34. It is our privilege to be free (verse 32), and as sons to abide in the house ever (verse 35, Revised Version), and not to be cast out. Matt. 22:13.

News of the Week.

FOR WEEK ENDING MARCH 4.

DOMESTIC.

-The public debt has lately increased to the amount of \$617,709.
-A special session of the Senate to be convened March 4 was ordered by the President by special proclamation.
-The late General Beauregard was the last survivor of the confederate military leaders who attained to the full rank of general.
-The annexation of Hawaii seems to be balked for the present. It is thought that the Senate will send a commission to study the situation and report.
-Grover Cleveland was inaugurated as president of the United States, March 4, with imposing ceremonies. Benjamin Harrison is now a private citizen.
-The princess Kaiulani, heir to the Hawaiian throne, has arrived in this country to protest against the seizure of her prospective kingdom, and to appeal for its restoration.
-Ex-President Harrison has accepted a professorship in the Leland Stanford University of California. He will commence a series of lectures on constitutional law, beginning October next.
-The worst storm of the season, and in some places the worst storm for years, raged all through the North east, Feb. 27. Snow fell to the depth of a foot, which the high winds speedily whirled into great drifts, blocking the railroad trains and seriously impeding traffic.
-Mr. Cleveland has now announced the names of all the members of his cabinet, which are as follows: Secretary of State, Walter Q. Gresham, of Illinois; Secretary of the Treasury, John G. Carlisle, of Kentucky; Postmaster-General, William S. Bissell, of New York; Secretary of War, Daniel S. Lamont, of New York; Secretary of the Navy, Hilary A. Herbert, of Alabama; Attorney-General, Richard Olney, of Massachusetts; Secretary of the Interior, Hoke Smith, of Georgia; Secretary of Agriculture, J. Sterling Morton, of Nebraska.

FOREIGN.

-A great bridge is to be built across the Neva at St. Petersburg. The plan has just been accepted, and the St. Petersburg municipality has voted the 26,000,000 rubles required to build it.

-An Epworth League has been organized in Singapore, Malaysia, and is in a flourishing condition.

-There are 1,323 Wesleyan local preachers in London, and it is a serious problem how to make the best use of them.

-A writer in the British Army and Navy Gazette estimates that Europe will usher in the coming century with 22,500,000 bayonets.

-The Spanish government has ordered the inspection, quarantining, and fumigation of persons and goods coming over the frontier from France.

-The gift of the nobles of Bohemia to the pope on the occasion of his jubilee, will take the form of a casket, inclosing a million dollars in Austrian gold.

-Cigarette smoking among ladies is becoming popular among some fashionable circles in England and in Europe. It is now considered in good taste to present a bride with a silver cigarette case, with other bridal presents.

-A sermon "factory" in England is doing a thriving business in selling sermons. The price varies according to quality from \$1.25 to 37 cents each. In no cases are copies of the sermons sent to places within twenty-five miles of each other.

-The agrarian movement in Germany is assuming large proportions. The emperor and the great land holders are on the alert, and are watching the movement with deep interest. The peasants appear to be joining hands with the farmers, which makes the movement a very significant one.

-Severe fighting has lately occurred between the troops of the Congo Free State and Arab slave traders. Eighty slaves in a starved condition were rescued. The Arabs are importing improved fire arms, and the officers of the Congo State are calling for artillery to use in their warfare against the slave traders.

RELIGIOUS.

-The income of the British Wesleyan Church the past year was \$580,030, an increase of over forty thousand dollars.

-The latest fad in religious sensationalism is on at Grace Methodist church, in Boston. As an inducement to get people out to the weekly prayer-meeting, it is advertised that coffee and cake will be served to all at the close of the brief service.

-There are 200 Christians in Uganda in connection with the church missionary society, and about two thousand adherents under instruction. The Gospel of Matthew has been translated into the native tongue. The arrival of 100 copies from England was attended with the wildest joy.

-A vast Hindu Conference was recently held at Benares, India, and a day was set apart for special prayer to the Hindu gods for the preservation of their religion. This is probably the first time that such a thing has been done in any pagan land, and it is a great concession to the growing power of Christianity.

Appointments.

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

CHANGE OF APPOINTMENT.

In order to secure the help that is expected at the Indiana Sabbath-school institute, it will be necessary to postpone the meeting one week. It will therefore be held March 23-28. All who come should expect a rich spiritual feast. R. B. CRAIG.

BUSINESS NOTICES.

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

WANTED.-A man experienced in farming. Must give good reference. Address E. E. Schell, Normal, Ill.

WANTED.-A man to work on a farm, beginning April 1, and working seven months. Board furnished. Address Lucius Sanborn, Hadley, Mich.

WANTED.-A girl to do house work in a small family, also a man to work on a farm by the month or year. Address H. L. Richmond, St. Johns, Mich.

WANTED.-Man with small family to move on farm and work place on shares, or will hire by the month. Must be an Adventist. Address B. F. Beatty, Thayer, Nebr.

WANTED.-A man and his wife without family. Woman to do house work, and man to assist on the farm. Give references and also state wages expected. Address T. K. Henry, Box 19, Charlotte, Mich.

TO RENT.-House and one acre of ground in country, two miles from Seventh-day Adventist church. Plenty of farm work for good hand. Address Abraham Pontious, Akron, Fulton Co., Ind.

LABOR BUREAU.

WANTED.-Steady homes for two boys, aged thirteen and fourteen, in Sabbath-keeping families. Apply soon to S. Croxall, Pomona, Cal.

PAPERS WANTED.

OKLAHOMA has now on hand all the old papers that she can use at present. The latest issue of our various periodicals, however, will be acceptable if sent to Mrs. M. L. Brock, Oklahoma City, O. T. W. M. CROTHERS.

Mrs. L. M. CROWTHER, of Hill City, So. Dak., would be glad to have clean copies of the REVIEW, Signs, Sentinel, Instructor, and Little Friend, to use for missionary work. Send post-paid.

PAPERS, such as the REVIEW, Signs, and Sentinel, and also small tracts will be used for missionary purposes, if sent to my address. Do not send any after thirty days from the date of this paper. Send post-paid. Geo. W. Baldwin, St. Williams, Ont.

DISCONTINUE PAPERS.

SARAH L. POTTS, Montesano, Wash., again requests that no more papers be sent to her, as she has all she needs.

ADDRESS.

PARTIES writing to brother M. E. Kellogg should be sure to put on their letters either "REVIEW AND HERALD," or No. 348 Van Buren St., as there is another M. E. Kellogg in this city, who frequently gets his letters.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table with columns for EAST, WEST, Stations, Day Express, Night Express, etc. Lists routes and times for various stations including Chicago, Detroit, Buffalo, and Niagara Falls.

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



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, GOING EAST. Lists train schedules and times for stations like Boston, New York, Buffalo, Niagara Falls, Detroit, etc.

Where no time is given train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 7, 1893.

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It is with a feeling of regret that we are obliged to chronicle the close of a season which has been the occasion of so much enjoyment as has been the General Conference now ended. Gladly would the brethren prolong the days of their personal communion with each other, and multiply the meetings in which so much of the blessing of the Lord has been present, were this consistent with the calls of duty. But holding their desires in this respect in abeyance to that glorious reunion which the overcomers will all share when the warfare is accomplished and the victory gained, they go forth with courage and good cheer to their various fields of labor. They have the consolation of knowing that they do not have to leave the blessing of the Lord behind them; for as the hymn well expresses,—

"From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven, and find acceptance there."

Wednesday evening, March 1, brother G. C. Tenney favored the Conference with a talk on some of the interesting localities of Palestine, which he visited on his way from Australia to this Conference, illustrating his subject with stereopticon views of the places which he described. The views embraced scenes in the city of Jerusalem and the surrounding districts, such as a general view of the city as it now appears, the Mosque of Omar, the valleys adjacent to the city, the Mount of Olives, the garden of Gethsemane, Bethany, the Jordan, the site of Jericho, Bethlehem, the Church of the Nativity, etc. The views and descriptions gave a clearer idea of these famous localities, than anything it has ever been our privilege before to witness. Those who can secure a presentation of these views by brother Tenney before he returns to Australia, we are sure will feel well repaid for so doing.

Since the penning of the Conference Notes, as given in the editorial pages this week, the Publishing Association has held its closing meeting. A series of resolutions embracing a recommendation for a more extended circulation of the REVIEW, was discussed (as may be more fully noticed hereafter), and resulted in a lively and interesting presentation of views concerning the matter which it is desirable that the paper should contain. It was the prevailing opinion that it would be more satisfactory to the readers of the REVIEW if obituary notices could be given somewhat more at length, and that long articles, and continued series, would better be replaced, so far as possible, with shorter articles on a greater variety of subjects. To all of which, within certain limitations, none will find

it difficult to agree. The Board of Directors elected for the year beginning with the 15th of June next (the corporate year) is as follows: O. A. Olsen, S. N. Haskell, A. R. Henry, H. Lindsay, W. H. Edwards, L. McCoy, and U. Smith.

A WORD OF CAUTION.

It seems that a little pamphlet, entitled "The Loud Cry; Babylon Fallen," etc., is being largely circulated among our readers everywhere, and many letters of inquiry are coming in asking who is behind the movement, and what its nature is, etc. We would say that it is no part of the work which is indorsed by Seventh-day Adventists, and none should suffer themselves to become confused by it. A few brethren whose zeal outruns their knowledge and discretion, and who are given to erratic movements, have been misled into the ideas set forth, against organization and order. Matter is given in the pamphlet purporting to be from sister White, which she never wrote. Much has come from her pen in favor of proper organization, and quotations from her in recent *Bulletins* have settled the minds of some who were perplexed over this pamphlet. We are entering into a time of confusion, when conflicting and fanatical views are liable to spring up on every side. Do not be disturbed by them. Stand firm on the great principles of the word of God, as they have been carefully studied and developed by those who have been called to lead out in this message.

WILL HAVE AN END.

A CATHOLIC paper speaks of that church as the one "whose sway extends over the whole globe, whose beginning goes back to the crucifixion, and whose end will not come until it is announced by the trump of judgment." This is placing the origin of that monstrous system of iniquity some hundred years back before it really began, although Paul testified that the beginning of it—the mystery of iniquity—worked in his day. But no one could have told the exact point of time of the ending of the papacy better than this Catholic paper has done. The "trump of judgment" will surely announce its end, and that end will be utter destruction. Paul tells it in the following words: "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. (See also Rev. 18:21.) M. E. K.

A PROFITABLE EVENING.

Not long after the bell in the Tabernacle tower rang out the closing hours of the Sabbath, Saturday evening, the people from all directions, believers and unbelievers, began to hurry toward the Tabernacle to listen to an illustrated lecture by Dr. Kellogg on "Darkest Chicago," supplemented by an account of his late trip to Mexico in the interests of medical science. The house was packed in every part, even before the first bell rang, and late comers were obliged to content themselves with standing room, every accessible spot being thus occupied.

To introduce his lecture on the dark side of Chicago life, the Doctor called to the platform sister Emilie Schranz, a Swiss lady, who gave a very interesting account of her work among the lowly in that great city. The Doctor introduced her to the audience as the pioneer medical missionary, whose salary and expenses are paid by a wealthy gentleman, a banker of Chicago, formerly a patient at the Sanitarium. He had agreed with the Doctor to bear all expenses if a trained nurse could be sent there for such work. Sister Schranz was sent in response to this appeal.

Then, by the aid of the stereopticon, backyard scenes from the slums of Chicago, and front-door views of the Clark street district, with the inhabitants thereof, were transferred to the great canvas stretched across the rostrum. The Doctor gave a very graphic account of a visit he himself had made to this region, telling of a poor Syrian mother and child he had found in that miserable quarter, sick, penniless, and alone, and, to contrast their present situation, after a course of treatment at the Sanitarium, a signal from the Doctor brought the mother and little daughter by his

side upon the platform, where they were introduced to the audience. As the lights were turned down the better to show the views, and fearing that all could not get a good view of them, the Doctor kindly threw a photograph of them upon the screen. They were made to feel a welcome to our midst.

Then the scenes which the Doctor had taken on his way through Mexico began to appear upon the canvas, and the habits, customs, and characteristics of that interesting people fully brought to view. One of the scenes brought out was that of a Mexican woman engaged in grinding corn for bread.

At this juncture the Doctor called two little children, a Mexican boy and girl, to his side, whom he had brought with him from that darkened land; and as they stood waiting, he told the story of their lives, which was full of interest to the assemblage.

After the lecture, the Doctor brought out some curios in the shape of Mexican pottery, bric-à-brac, and other relics, all of which was interesting and instructive. M. B. D.

ONE NUMBER OF THE "HOME MISSIONARY" OMITTED.

ON account of the large amount of extra work caused by the General Conference, and in view of the fact that the editors of the *Home Missionary*, as well as the conductors of the departments in it, have all been busily engaged of late with other duties, and in other lines of work, and of the further fact that our people will be supplied with so much excellent and interesting reading-matter just now through the General Conference *Bulletin*, the next number of the *Home Missionary* will not be issued until April. We make this announcement that all our subscribers may understand why this number is omitted.

W. A. COLCORD, } *Editors Home Missionary.*
W. A. SPICER. }

CANVASSERS' INSTITUTE FOR MICHIGAN.

THERE will be a canvassers' institute begun in Battle Creek, Mich., March 15, which will continue six weeks. This institute is for those who go into the canvassing work to labor in the Michigan Conference. We shall board on the "club" plan, and shall charge for actual expense. We cannot say just how much it will be; but the more who board, the cheaper will the expense run.

If any of our brethren and sisters would like to help in the canvassing work, they can forward either money or provisions to J. S. Hall, Battle Creek, Mich. We request our churches who have among them those who ought to go into the canvassing work, but are unable financially to do so, to render them assistance if possible.

All should bring "Patriarchs and Prophets," "Great Controversy," Vol. IV., or "Bible Readings," if they expect to canvass for that; and they should bring any prospectuses they may have.

We expect this will be the largest institute ever held among Seventh-day Adventists, and we trust that our brethren and sisters will remember us, both with their means and their prayers. All should be here at the beginning of the institute.

I. H. EVANS.

LITERARY NOTICES.

"THE GOSPEL STORY OF THE LIFE OF CHRIST."

This book is an arrangement of the four Gospels, by which they are interspersed together so that all the events recorded in the four Gospels can be read in one continuous narrative. Each gospel can also be read separately, as they are in the New Testament. The book is accompanied by two charts. One of the charts is a key to the plan of the book; the other shows the journeys of Christ. It is so arranged that all the important events of Christ's ministry may quickly be located upon the exact spot where the event occurred. Taking the book and the charts together, they furnish a valuable help to Bible study. Sold by subscription, or address the author, Jerome Travis, Lansing, Mich.

ERRATUM.—The Scripture reference to the piece of poetry in REVIEW, of Feb. 21, page 117, should have been Ps. 63:5, 6, instead of 53:5, 6.