

The Adventist REVIEW AND HERALD 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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LET THERE BE LIGHT.

BY JONATHAN SPENCE.
(Nevada, Mo.)

When darkness ruled the mighty deep
And o'er its face spread silent sleep,
All chaos and all boundless night,
Disorder mingled sea and land,
But God majestic gave command,
"Let there be light, and there was light."

So with the heart oppressed by sin,
When darkness reigns supreme within,
Soon all is changed to glad delight,
If we but open wide the door,
That mandate will He speak once more,
"Let there be light," and there is light.

When to the page of truth we turn,
What thoughts within our bosoms burn;
Our hearts are raised to loftiest height;
That spirit and that love divine
Within us incandescent shine;
For God commands, and there is light.

When joyful praise we sweetly sing
To our Redeemer, Priest, and King,
We taste his manna day and night;
O blissful time of perfect joy!
O peace and love without alloy!
God gives command, and all is light.

Our Contributors.

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

THE PRINCIPLES OF RIGHTEOUSNESS REVEALED IN THE LIFE.

BY MRS. E. G. WHITE.

The question is often asked, Why do you keep the commandments of God? Did not Jesus come to abolish the law? The Son of God gave the law, and was it given only to be abolished? Did he leave the royal courts of heaven to die upon the cross of Calvary, in order that he might give the world license to break the law? Is there any law in this? Was the wonderful, costly procedure that the Father and his dear Son underwent, to abolish the law, and give men perfect freedom to trample it in the dust?—No, no. The standard of righteousness remains as firm as the eternal throne. It is his holy law, and because no precept of this law could be changed to suit man in his fallen condition, the Father consented to give his only begotten Son to die. To abolish the law?—No; but to save the sinner. The cross of Calvary is the unanswerable argument for the perpetuity of the law of Jehovah. When the great Teacher gave his sermon on the Mount, showing the immutability of the law of God, he was expounding the law that he himself

Satan had so beclouded the understanding of even the chosen people of God, that in their separation from God they could not discern sacred things. The prophecies were made so indistinct, that truth, precious above gold, or silver, or precious stones, was buried beneath a mass of rubbish, and its glorious character was hidden from view. The precious Sabbath given at the creation of the world lost its true significance. The rubbish of human inventions, maxims, and traditions hid its true character. Said Christ, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings which typified himself. The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity. Christ presented to the multitude of Jews and Gentiles of all nations the real original truths connected with his kingdom, which had been buried out of sight. He sought to clear away the mist and fog of their false, long-cherished ideas in regard to his mission and his kingdom. They supposed it was a temporal, earthly kingdom; but he showed them its spiritual and eternal nature. He unfolded before them the far-reaching principles of the law of God; commandment after commandment he opened before them in its true spiritual bearing, and showed the extent of the requirements of God's precepts. They are not only to direct conduct, but to control the heart. The lessons given by Christ were so different from anything to which the people had listened from the scribes and Pharisees, that they were astonished at his doctrines. He did not present labored, intricate arguments that buried with exactions the commandments of God, so that no one could ever hope to keep them. Jesus, the great Teacher, laid open in the simplest language, the great moral truths, clothing them with freshness and power.

The scribes and Pharisees that were listening to his words, thought in their hearts that he was making of no account the law of God. But as if Jesus had read their hearts as an open book, there fell upon their startled ears these words: "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." The heavenly intelligences look upon the human agents, and estimate their value according to the respect and reverence they manifest toward the great moral standard of righteousness—the holy law of God. And Jesus added, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." With what excuse could we meet the great Lawgiver over his broken law when the Redeemer has so plainly stated its im-

portance. The righteousness of the Pharisees consisted mainly in a form of ceremonies. They complicated the plain and simple precepts, and made them a rigorous burden of exactions, while they neglected and contradicted the vital principles and spirit of the law. This error, fatal to the soul, Christ in his sermon on the mount sought to correct. The Pharisees in their false ideas as to what constituted the keeping of the commandments of God, cherished malice and revenge; but Christ taught that all malice must be expelled from the soul. The evil done to us by another must remain unresented, unavenged. He who was an enemy was to be loved, because God loved the sinner when he was his enemy. Jesus taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Here are the principles of true Christianity, and he presented these principles in no hesitating manner, but taught them as one having authority. They must be imitators of God, pure and holy and undefiled by the maxims and traditions of men. These principles were too holy to be corrupted by the inventions of man.

No man can serve two masters. "Ye cannot serve God and mammon." We are but living, human agents, dependent upon God for every breath we draw, and we are not to be anxious about food and raiment, and to be distrustful of God. The Lord has his thoughts of love toward us, and will care for the future. It is God's will that we are to be anxious to know and to do his requirements at all hazards; but we are to trust God implicitly not only for the little things, the temporal things of life, but for the redemption of our souls. Having faith, and confidence, and trust in God, we have everything, and God will never betray our confidence. He is ever loving, and patiently bears with our weaknesses and infirmities, and is ever willing to forgive our perversities. Then let us walk meekly, trustingly, and humbly before him. Commit your way to him. Cast all your care upon him; for he careth for you.

The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as he deserved to be treated. He came to our world and took our sins upon his own divine soul, that we might receive his imputed righteousness. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. The world's Redeemer gave himself for us. Who was he?—The Majesty of heaven, pouring out his blood upon the altar of justice for the sins of guilty man. We should know our relationship to Christ and his relationship to us. We are to trust God fully, and ask him to supply the least as well as the greatest want. The Lord encourages our confidence; and the great proof of our union with Christ, and the best manifestation of our love to him, is in yielding obedience to his claims. If you have love to Jesus Christ, which is an expression of the life of Christ in the soul, then you will do what he commands you. This is practical religion. Re-

deemed by the ransom money paid for your souls, you will go forth and show how much you love Jesus by obedience to his commandments. You are to bring forth fruit by doing his commandments, because you are branches of the living Vine. It is his prayer that his joy might remain in you, and that your joy might be full.

What was Christ's joy?—It was the joy of saving the lost. The prophet says, "He shall see of the travail of his soul, and shall be satisfied." For the joy that was set before him he endured the cross, despising the shame. His suffering, his agony, his death, were counted by him nothing that souls might be rescued from sin. Whenever there is a soul converted and brought to Jesus Christ, a thrill of joy is felt in heaven. A soul is saved, a precious soul snatched from Satan's grasp and given as a precious token to Jesus Christ that he has not suffered and died in vain, and then there is joy and rejoicing in heaven. The lost is found, the dead in trespasses and sins is alive; and Christ prays that this joy may be ours,—a joy that is rich, deep, full, and abiding,—a joy springing from the triumphs of the cross of Christ.

Christ calls for those who have turned from him. He says, Return unto me, and I will return unto you, and heal all thy backslidings. He calls for those who are standing apart from him to be laborers together with God. He says, "Ye have not chosen me, but I have chosen you." O how true are these words. We did not make the first movement toward Christ; but he made the first movement toward us. He drew us by the cords of his love. He touched our hearts by his grace. Our approach to him was but a response to his drawing. No longer cherish doubt and walk in darkness. Jesus has purchased us with his own blood. We are not our own, we are bought with a price, and our time, our intrusted capabilities, belong to God. He has given his only begotten Son to a life of humiliation and shameful death for us, and in return he has asked us to give ourselves to him. And through the grace of God, let us do this. The Lord help us to plant our feet on the solid Rock.

ALONE WITH GOD.

BY ELDER J. H. DURLAND.
(Battle Creek, Mich.)

"But thou, when thou prayest, enter into thy inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee." Matt. 6: 6, Revised Version.

When Jesus had called his disciples, he took them with him, that they might be present when he should give his wonderful discourse on the mount. Here he taught them and the multitudes the principles of true religion. Here it was that he said, "Blessed are the meek: for they shall inherit the earth. . . . Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God." These great principles of truth led his disciples to see that there was more than human power connected with the truths he taught. In the knowledge and fellowship of him alone, could the blessedness spoken of be had. Hence it came as a matter of course that the revelation of prayer and the prayer-life was a part of his teachings. So in the latter part of this sermon we find the instruction on prayer.

One of the first things taught on this subject is, that his disciples must have a secret place for prayer; every one must have a solitary spot where he can be alone with his God. He wants each one to choose for himself the fixed spot where he can daily meet him. It may be the inner chamber, where all are shut out, and the child of faith left alone. It may be in the solitary wood, where none but the birds are permitted to view the communion that shall take place. That spot may be anywhere. It may change from time to time, if we change our abode. But that secret place there must be, with the quiet time in which

the disciple of Jesus places himself in the presence of the Master, there to speak face to face as to a dear friend.

PRAY TO THY FATHER.

And why?—He will "*recompense thee.*" He knows what we need before we ask. But he wants us to come with him alone. Then the first thing in secret prayer is, I must meet my Father. The light that shines in the secret place must be the light of his countenance. God's wonderful love is the fresh air that he would have us breathe. Thus each thought or petition we breathe out will be simple, hearty, child-like trust in the Father. This is how Jesus teaches us to pray in secret. He brings us into the Father's presence. What we pray there must prevail. There we forget our own thoughts, and think only of him. To the man who withdraws himself from all that is of the world and man, and prepares to wait upon God alone, will the Lord reveal himself.

Such a man forsakes, gives up, and surrenders himself to be led of Christ into the secret of God's presence. The light of God's presence will rest upon him. The Lord is in the secret place. He is always to be found there.

Christians often complain that secret prayer is not what it should be. They feel weak and sinful, and the heart is dark and cold. They are led to think their prayers go no higher than their heads. Such are discouraged, and kept from prayer by the thought that they are not good enough to come to God as they ought. But what does the Master say?—"The Father is in secret." Do not let Satan deceive you. Tell Satan you know that Christ awaits you, and go to him.

"Like as a Father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13. Do not be thinking of how little you have to bring to the Lord, but of how much he wants to give you. Just place yourself before, and look up into, his face; think of his love, his wonderful, tender, pitying love. Just tell him how sinful and cold and dark all is; it is his loving heart that will give light and warmth to yours. Do what Jesus says; just shut the door, and pray to thy Father which is in secret. Is it not wonderful to be able to go alone with God?

But when shall we go? The psalmist says, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Is this too often? Hear the apostle: "Pray without ceasing." Will the mind that continually dwells on God, find it a hardship to be found alone three times a day with the one who is the uppermost in his heart? "*And thy Father which seeth in secret shall recompense thee.*" We are assured that secret prayer cannot be fruitless. Its blessing will show itself in our life. We have but in secret, alone with God, to intrust our life before men to him; he will reward us openly; he will see that the answer to prayer be made manifest in his blessing upon us. He would teach us that as infinite fatherliness and faithfulness is that with which God meets us in secret, so on our part there should be the child-like simplicity of faith, the confidence that our prayer does bring the blessing. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

PERSECUTION COMING.

BY E. HILLIARD.
(Duluth, Minn.)

THE persecutions that have recently occurred in Tennessee are but a drop in the bucket to what is coming. In this boasted land of American liberty, preparation is making for persecution upon a grand scale.

While many Protestant leaders are making overtures and concessions to Rome, the people, generally, are asleep to the real purposes of the Romish church. O that Protestants only knew

what they were doing in courting the friend and alliance with this deadly foe of religious freedom! The following, which I clip from *Loyal American*, of Jan. 21, 1893, a newspaper published at Minneapolis, Minn., will give the reader some idea of the clouds that are rising and the storm that is soon to burst upon Speaking of Roman Catholics, it says:—

"There are 700,000 in the cities in the United States immense army, all ready to spring up at a moment's notice and fight for the pope of Rome."

Before quoting further, let us notice a paragraph in "*Spirit of Prophecy*," Vol. IV, 397, old edition:—

"The Christian world will learn what Romanism really is when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. Throughout the land she is piling up her lofty and massive structures, in the secret recesses of which her former perfections will be repeated. She is stealthily and unsuspectingly strengthening her forces to further her own ends when time shall come for her to strike. All that she desires is to take ground, and this is soon to be given her. In the near future we shall see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution."

Notice the expression, "She is *stealthily unsuspectingly* strengthening her forces to further her own ends when the time shall come for her to strike." That she is stealthily making extensive preparation to strike, will clearly be seen from a further statement in the same paper:—

"Rifles are stored in the basements of churches and in cellars, and they are not flint-locks, either. They have counted, and in one instance, at least, by one not a Roman Catholic. They have been transported by express companies in marked 'books,' and in coffins. By accident they have been in a number of instances, brought to light and exposure. comparatively few anti-Romanists have come to know of these facts. Publicity cannot be made through the secular press, because that is effectually muzzled by Rome. Many people do not believe when told about these things; they will not subscribe for a newspaper that publishes them, either. They are afraid to be seen reading an anti-Roman paper—afraid to be known to subscribe for it—afraid to have it sent to their homes especially if without a tight wrapper. And yet these very persons are those who say that we have nothing to fear from Rome. . . . But they are like a flock of stupid sheep, and of silly geese, and they will, at no distant day, come to the true situation, too late, however, to prevent an American Bartholomew."

Yes, Rome is preparing to strike, and all she is waiting for, and all she desires, is to take ground, and "this is soon to be given her." Then "in the near future we shall see and shall feel [*italics mine*] what the purpose of the Roman element is."

Is it not high time that every Seventh-day Adventist was wide-awake, diligently seeking the Lord, that he may work through each individual as he desires? Is it not time that the trumpet be given a certain sound? Who, by the help of God, will stand firm in the face of imminent danger, and sound the warning against the legal restrictions of individual conscience in matters of religion? Where are the true Protestants? May God help us to be true to principle of truth, no matter what dangers face us.

"LET US PRAY."

BY MRS. M. E. STEWARD.
(Battle Creek, Mich.)

"WHEN thou prayest, enter into thy chamber, and when thou hast shut thy door, pray to thy Father which is in secret." Matt. 6: 6. Here is where we can, better than anywhere else, open the whole soul to God, and by confession, consecration, and faith, lay hold of Christ's righteousness. If we come into this oneness with him, the Holy Spirit will flow in continuous currents of life from him to us, and will it not be felt in all our associations with others? "Thy Father which heareth in secret, will reward thee openly."

We do well to take all the time possible for secret prayer. Plead in deepest reverence "Lord, show me thy glory;" consider well the soul lie under the direct rays of the Sun of Righteousness till it sees the glory of the Father, and fills full of the precious love and faith of Jesus. We are told that the first act of every day should be consecration. This should be kept alive by frequent ejaculations

prayer, as well as by stated periods of secret devotion through the day. Singing some of our good hymns is an excellent preparation for prayer, energizing the stupid mind. Singing will no doubt enter more largely into the lives of the remnant than it has hitherto done; for they are to "come to Zion with songs and everlasting joy;" then is not it time to begin now?

FAMILY WORSHIP.

Justice pleads with God: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Jer. 10: 25. The sweetest, holiest privilege of those who are dearest to each other, is their united worship of the dear, loving, mighty Father of all. Is it reasonable that this service should have no forethought, that it should run on day after day in the same formal rut? The minister is supposed to prepare his discourses with reference to the needs of the people; the cook bestows much thought in selecting and preparing proper food for the body; why should not the head of the family prayerfully and carefully cull for his loved ones some fitting portion from the word of God, which shall be to them heavenly manna? At the same time it should be understood by all that "that holy book contains nothing that . . . has not a bearing on our actual lives."—*Testimony No. 32,* p. 59. If the lesson read is not clear to all, a few remarks can make it so.

Circumstances and characters differ so widely that there can be no set rules for conducting family worship. Generally, a few verses to the point are far better than a long reading; instead of the Bible, sometimes portions of the Testimonies are excellent, or repeating in turn, several times round, from memory, texts of Scripture, giving as far as possible, chapter and verse. This is especially profitable, considering we are to live by God's word continually, and we have the greatest need to "hide it in our hearts" where no one can take it from us.

As a rule, the more concentrated, the more "fervent and effectual" is prayer. The term "family" prayer indicates not only those who engage in it, but its proper subjects as well. Whenever anything is introduced which is not of general interest, so that united faith will not be exercised, how much is gained? and if nothing is gained, the season of worship suffers loss. Some seem to feel it duty to go the set rounds every time, and in a formal way, ask for a blessing on the missionary work, the canvassing work, etc., etc. These important things should by no means be neglected, but when the spirit brings them into family worship, is it not always with their own power, and in faith?

In all the exercises of family devotion, come right to the point, and unless the Holy Spirit leads otherwise, be short, especially when feeble or aged persons or children are present. Our kind heavenly Father must be displeased when his service is made so long or so dry as to become burdensome, and those engaged in it feel a sense of relief when it is over. We read, "Let the family worship be made pleasant and interesting."—*Testimony No. 32,* p. 91. Says David: "Let us [this is not secret prayer] come before his presence with thanksgiving, and make a joyful noise unto him with psalms." Such a state of mind is induced by conscious freedom in the Lord, and presupposes victory through private prayer. The head of the family might seek the Lord by himself before meeting with the rest, he can at least dart up his petitions to heaven; and it would be well for every one else to do so, for all to look to God for his presence while on the way to the place of prayer. Then how easy for the leader to take his little flock, like a tender shepherd, to the fountain of living waters. What strength would be received for the day; what sweet rest for the night! Were all the families of Seventh-day Adventists to engage in secret and family devotions aright, they would be all ready for the public assembly, and oh, the "showers of blessings" that would fall on the camp of Israel!

PROMISES.

BY E. A. S.

[I ENCLOSE herewith a few lines written on the promises of the Old and New Testaments, showing their great similarity. They were sent to me by a dear sister who is sorely afflicted, and I think they will be of interest and comfort to some readers of the REVIEW.—MRS. W. A. HENBLY.]

HOSEA 14: 5.

I will be as dew to Israel,
At the weary day's decline,
That lifts up the drooping lilies,
And revives the thirsty vine,
So will I be to my people
Who from idols turn away;
I will heal them, love them freely,
And give strength to meet their day.
Lebanon shall be their vintage,
And for grace the olive tree,
And as dew to cool all nature,
To my people I will be.

JOHN 5.

As the cool, refreshing water
From the deep Judean well
To the weary, thirsty traveler,
All his languor to dispel,
So my words are "wells of water,"
Springing up to endless life
In the heart of each believer,
Giving strength for daily strife,
Giving courage, faith, submission,
Hope an anchor sure and strong,
Power to wait for that fruition
When my grief shall turn to song.

ISAIAH 40.

They who wait on their Redeemer
Ever shall their strength renew;
They shall mount with wings as eagles,
And with joy their way pursue.
They shall run and never weary,
Though the way be e'er so long,
And the path be dark and dreary;
For in me the weak are strong.
Know'st thou not that thy Creator,
He who made the heaven and earth,
Fainteth not, nor e'er is weary,
But in power and strength goes forth?
Yet with love such as a father
Gives the child who goes astray,
Thus the Lord regards his people
Though they stumble by the way.

2 CORINTHIANS 12.

Grace is given sufficient for thee;
In thy loss my strength shall be,
Though the cross I may not carry,
Nor remove infirmity,
Yet I'll help thee bear it bravely
Till thou glory in the cross,
That the power of Christ may grasp thee,
And consume thy pride and dross.

Whose are all these blessings, promised
In his word, both Old and New?—
'Tis to him that overcometh,
To the Gentile and the Jew.

THE LAW OF GOD IN THE GOSPEL AGE.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

"BUT now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3: 21-24.

In verses 21-24 inclusive the apostle continues the argument found in verses 19 and 20. In verse 21 he asserts that the righteousness of God without the law is manifested, being witnessed by the law and the prophets. From these words it is assumed that there is no further need of the law. But is this a necessary conclusion? To whom is the apostle talking? Is it not to men who lived in A. D. 60? Did they need justification? If so, from what?—They needed justification because the apostle says they had sinned. But in verse 19 he had told them that the knowledge of sin was gained from the law. If therefore they were sinners, they had broken the law, had they not? But did they commit any wrong in breaking the law?—Certainly they did, else they would not have needed

justification. That they did need justification is undeniable, since the apostle presents Jesus Christ as a means of justification for them. But if the law had been abrogated, the apostle's argument was futile, as it would have been of no use to try to convict men of their sin, while using an abolished law as a standard for that purpose. The writer freely acknowledges the glorious doctrine that Jesus Christ is the propitiation for our sins. The atonement of Christ is not contrary to the law, but is a necessity arising from the law. The apostle teaches in the connection that it was witnessed by the law and the prophets.

It was a part, therefore, of God's great plan from the beginning. The law was designed to convict of sin, Christ was sent to save us from sin. Matt. 1: 21. There is perfect harmony, therefore, between the law and the gospel.

"Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith." Rom. 3: 27.

In this passage the apostle continues the same line of thought. In verse 23 he had stated that all had sinned and come short of the glory of God. That statement covered both Jew and Gentile. Neither of them, therefore, could be saved through the keeping of the law, because neither of them had kept the law perfectly. They might, however, be saved through Christ; but such a salvation would not come through the law, but through faith. He who is saved through faith, whether Jew or Gentile, is not saved by the works of the law, but through the righteousness of Christ; hence all boasting is excluded.

"Therefore we conclude that a man is justified by faith without the deeds of the law." Verse 28.

The preceding verse furnishes the conclusion of the apostle's argument. In it he states that a man can be justified by faith without the deeds of the law. The objector says that this passage proves that a man can be saved, and at the same time deliberately trample upon the law of God. If this be true, then a Christian can lie, steal, commit adultery, blaspheme, or break any other one of the ten commandments, and yet be saved through Christ. Is it possible that Christ would die to save a man from the penalty of violating the law of God, and then give to him the privilege of trampling upon every principle of that law? If so, what would be gained by the transaction? Would not the situation be worse than before?—Assuredly it would. For in the first instance, the fear of the penalty would serve to restrain the sinner from transgression, whereas, in the last case, that penalty being done away, all restraint would be gone. Again, to justify, means to place the offender in a relationship to God the same as that which he would have occupied had he never offended.

Christ, therefore, in justifying the sinner, first acknowledges that the sinner has done wrong. Were this not so, there would be no need of justification. But if the sinner has done wrong in breaking the law, then the law which he has broken must have been a good one. A good law prescribes a rule of action which is just and expedient. Would not Christ be the minister of sin, therefore, if he should allow his followers to trample a good law underfoot? Think of the situation for a moment: God gives a righteous law, and attaches to it the penalty of death. Christ dies to save the sinner from that penalty, and then says to him, I have redeemed you out from under the penalty of God's law, and now you, as my disciples, are authorized to violate that law in any and every way you please.

How think you the God of heaven would regard such a transaction? Would it not represent the Father and the Son as working at cross purposes? Unquestionably it would. Not only so, but if sinners were to act upon the principle involved, it would make the world a thousand times worse off than they were before Christ died for them. Having shown up the absurdity of the position combated here, an effort will be made to prove that there is an interpretation of

the passage, which is both correct and reasonable. Paul having demonstrated that both Jew and Gentile had failed to keep the law of God, goes on to argue that they may nevertheless be justified. How was this to be done?—Why, through Christ. But could a man be justified through Christ without the deeds of the law?—Yes; for so the apostle says. But what does he mean by the phrase, “Justified without the deeds of the law”?

He means this: it is not necessary for a man in order to be justified before God, provided he accepts Christ as his Saviour, to make it appear that he has always kept the law of God perfectly, since Christ becomes to him a propitiation for the sins of the past. Out of Christ there was one, and but one way, that a man could be saved. That was by keeping the law of God perfectly from childhood to the day of his death. This no man ever did, and therefore no man was ever saved in that manner. When Christ came, God said to the world, He (Christ) has kept my law perfectly; become his disciple, and your past sins will be blotted out. But by the very act of becoming a disciple of Christ, the sinner undertakes to become like Christ. In doing so, it will be his earnest endeavor to keep the law of God, and thus avoid sin; for Christ himself said that he had kept the commandments of the Father. John 15:10. Such is the exegesis of Rom. 3:28 that is offered to the reader.

It is consistent with reason, and harmonizes with the teachings of the word of God in every particular. By it God is honored, Christ is honored, and discipleship is dignified.

“Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.” Rom. 3:29-31.

In verses 29 and 30, as given above, the apostle continues his argument, showing that God is the God of the Gentiles as well as of the Jews, and that he will justify one through faith, and the other by faith. In verse 31 the apostle sums up and gives the result of the logic which he has employed hitherto on this subject. Reader, what is that result? It is said by those whom we are opposing that the effect of Paul’s logic has been to do away with the law of God. Did Paul so understand it? Hear him: “Do we then make void the law through faith? God forbid: yea, we establish the law.”

To make void the law, is to make it empty, or to annul it. That was what Paul said that his theory did not do, our friends to the contrary notwithstanding. “Yea,” says the apostle, “we establish the law.” No, says the objector, you do it away. Who understands the force of the logic used best, Paul or the men whose views are combated here? Words could not be used in confirming the doctrine that the gospel recognizes the validity of the law of God, which would be any stronger than those which the apostle employs.

There are some passages in regard to which men may differ. Here is one which is not of that nature. If the law of God is not binding in the Christian age, Paul did not understand the true nature of Christianity. To establish the law certainly cannot mean to sweep it out of existence as a whole. This is true, whether the apostle was discussing the moral law alone or the Mosaic law. The latter comprehended the former as well as the ceremonial law. If Paul referred to the whole legal system, there is a sense in which his words were emphatically true. The trunk and root of that system was the moral law. Without that the ceremonial law would have been unnecessary. It is equally true that without Christ the ceremonial law would have been an empty form, without force or significance.

Had Christ failed to appear, all of its types and shadows would have failed of realization; and with that failure, the law containing them would have become a nullity. It was therefore

true that faith in Christ established the authenticity, but not the continued authority, of the typical system. The Jews could feel the force of such reasoning, and it would serve to placate them very much; for it would vindicate their past faith, so far as it rested properly upon the Mosaic system as a whole. This it would do by showing that they had acted wisely in following Moses thus far, and that in embracing Christ and dropping the law of types and ceremonies, they were only taking a step in advance, by exchanging a shadow for the substance. Col. 2:16, 17. The moral portion of the Mosaic system not being shadowy or typical in its nature, could only be established by a literal enforcement of its demands. Whether, therefore, the language of Paul as recorded in Rom. 3:29-31 be regarded as covering the whole Mosaic system, or merely that portion of it covered by the decalogue, the latter is by it established in the sense that its origin and character are vindicated, and its obligation perpetuated in the Christian economy.

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.” Rom. 4:13, 14.

In the first part of chapter 4, Paul goes on to show that Abraham was justified by faith and not by works. He also reasons that David regarded the man as blessed who is justified in like manner. It need not be repeated here that neither Abraham nor David nor any other man could be justified by works. The man who needs justification must be lacking in works, and therefore, though he be obedient for the future, that would not make up for the lack in the past. If he could be justified at all, therefore, it must be through faith.

The principle of justification by faith was recognized in Abraham’s time 430 years before the law was given. It was also recognized by David while the law was in force in both the moral and the ceremonial form, 500 years after it was enacted. Men in those days looked forward to Christ as the one through whom justification would come; while we look back to him as the one who has made it possible. Faith, therefore, was the justifying principle before the law age, during that age, and will be through the whole of the Christian age. Every Jew who offered a victim as a sacrifice for sin, by that very act acknowledges his faith in the coming Redeemer. With this understanding of the matter, one can readily comprehend the meaning of the apostle, when he says that the promise made to Abraham that he should be heir of the world, was not through the law, but through the righteousness of faith.

“Because the law worketh wrath: for where no law is, there is no transgression.” Rom. 4:15.

The reader will find it greatly to his advantage if he will note and remember the text just quoted. The statement that where no law is there is no transgression, is a very significant one. It is fairly deducible from it that men without law in any form cannot be held responsible for their transgressions or sins.

Under a subsequent text this point will be emphasized more fully.

(To be continued.)

THE SHOWBREAD AND THE SABBATH.

BY A. SMITH.

(Grandville, Mich.)

WHEN Moses was about to build the tabernacle, he was directed to make it and all the vessels, or utensils of ministration, according to a pattern, or plan, that God had shown him in the mount. (See Heb. 8:5; Ex. 25:40; 26:30.) The tabernacle and all its appurtenances thus made, and its ministrations, were shadows, patterns, or figures of the heavenly sanctuary and its ministrations. (See Heb. 8:5; 9:9, 23.)

If the golden candlestick, the golden altar, the golden censer, and the ark of the testament exist in the heavenly sanctuary as the substances of which the earthly vessels were the shadow (see Rev. 1:12; 8:3; 11:19), it is certain that there is also of necessity a table and its showbread there. The table was used in the earthly sanctuary expressly for the purpose of bearing the showbread, which was renewed fresh and warm *every Sabbath*. (See Lev. 24:8; 1 Sam. 21:6 compared with Mat. 12:2-4.) There were twelve loaves, symbolical of the twelve tribes of Israel. It was called the bread of the presence, and was doubtless symbolical of the continued presence of the twelve tribes before the Lord. In the antitype the renewal of the bread must also necessarily take place *every Sabbath*, and is expressive of the renewed consecration of Israel in their worship on that day. It would be impossible to change the day of renewing the showbread in the heavenly sanctuary without doing violence to the order of service as typified in the earthly sanctuary, and it would doubtless be just as strange a service as was the offering of Nadab and Abihu.

The renewal of the showbread could not have failed continually to keep in mind to Israel the weekly recurrence of the Sabbath so long as the ministration was continued on earth, or until the death of Christ; and since that time it has doubtless been continued in heaven, and is an everlasting witness to the perpetuity of the seventh-day Sabbath. Even though not expressly stated in the New Testament, it is as plainly indicated by the typical earthly service as any other ministration in heaven could be.

It need not be urged as an objection that the weekly renewal of the showbread was necessary on account of any liability to corrupt, for God could have preserved it incorruptible just as easily as he did the manna contained in the ark. True, there was a change in the ministration from the Aaronic priesthood to that of Christ; from the offering of the blood and flesh of animals to the sacrifice and offering of Christ as the Lamb of God; from the burning of olive-oil lamps to the Spirits of God; and from the showbread of fine flour to a heavenly substance not revealed, but nevertheless existing as the sure antitype of God’s established symbol.

The weekly ministrations in heaven could not be changed to sanction the usurpations of the man of sin when he thought to change the law of God, nor to accommodate the people of God, deceived by Satan into worshiping on a day that had been consecrated by man in place of the Sabbath that God had ordained as holy. But the sin of ignorance could be forgiven, and Christ’s righteousness supply their lack, and the Sabbath renewal in heaven take place in perfect harmony with the earthly shadow.

The service in the heavenly sanctuary is in behalf of man on the earth, and the period of the weekly ministrations must, in all probability, coincide with the weekly cycle that God ordained for man. None but the priests could enter the holy place, and the only representation of the twelve tribes there was in the showbread, and so it is in the heavenly sanctuary. But a time will come when the veil will be withdrawn, and Israel will stand before the throne literally, of which the showbread had, perhaps, in part, been symbolical, and view with undimmed eye the cherubim-overshadowed throne; and thenceforth “from one Sabbath to another” (Isa. 66:23) *literally* renew their consecration before God.

—In the New Testament the Lord’s day does not appear as a stringent law to be enforced by pains and penalties, but as a loving tribute to our best Friend. . . . Such a day cannot be enforced on the unwilling or inappreciative. God may invite them to his feast, but they will make excuse, and man cannot force them to partake of it.—*Sir J. Wm. Dawson, L.L. D.*

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

AS YOU GO THROUGH LIFE.

DON'T look for the flaws as you go through life;
And even when you find them,
It is wise and kind
To be somewhat blind,
And look for the virtue behind them;
For the cloudiest night has a hint of light
Somewhere in its shadow hiding;
It is better by far
To hunt for a star
Than the spots on the sun abiding.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong
Your whole life long.
And the sooner you know it, the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wiser man
Shapes into God's plan
As the water shapes into a vessel.
—Ella Wheeler Wilcox.

OUR NEW NEIGHBORS.

THEY moved into the old house down by the branch, near the forks of the road, where poor old drunken Tobey Tippler and his wretched family stayed, I cannot say, *lived*. What a terrible place that was for any family to move into! Such a wretched and dreary looking old place as it had been so long. The pickets on the old unpainted front fence had nearly all disappeared, and the lonesome, dejected gate swayed to and fro, hanging by its solitary rusty hinge. The old unpainted house, with its two upstairs gable windows and downstairs door, seemed to gaze upon the new comers with its weatherbeaten wrinkled face, as in wonder that any one should think of finding a shelter beneath such an old, gray, moss-grown roof.

We were much pleased to know that the place had been sold, and that we were to have some new neighbors, so we looked with much satisfaction at the loads of neatly packed and cleanly looking household effects that were unloaded and carried in by the new comers, a man, his wife, a grown son and daughter, and a younger daughter of seven or eight years. While, as I have intimated, we were favorably impressed with their thrifty appearance and business-like manner, there was just one thing about it that did not strike us *exactly* right, and that was that they brought their first load of goods on *Sunday*! We had been brought up to keep the Sabbath sacredly, ourselves, and were trying to teach our children to do the same, and now, to have people move into our neighborhood, so near by!—But maybe, we reasoned, they have forgotten what day it is, and would be as chagrined and regret the matter as much as we, when they became aware of it. How busy they were! Each one seemed to be doing his and her part in tidying up that forlorn old place and getting settled. The old hats and rags stuffed through the windows disappeared, and nice new panes of glass took their place, the accumulated rubbish around the house was raked up and burned, the fences straightened up and repaired. Every day, early and late they worked (we could see them from our window), until they became so weary that about four o'clock Friday afternoon they evidently made up their minds to take a rest; for we saw them all washed, combed, and dressed, sitting out in their front dooryard reading their books and papers.

They did not go to work next morning, but still had a dressed-up appearance, with papers and books in their hands, which they seemed to be intently studying. That solved the problem with us; they had evidently lost their reckoning, and thought it was Sunday. Jonah, that's my husband, said it was too bad to have them lose a day from their work that way, and that he'd a

good mind to go over after awhile, call on them, and let them know their mistake, and tell them that it was not the Sabbath, as they evidently supposed. He thought that would be neighborly, and nothing more than right. I coincided with him,—I most always do,—and told him that maybe I'd go over with him a few minutes, as I saw they had about got settled, and I liked the appearance of them, the women folks especially.

Well, before we got exactly ready to go over, we saw Mr. Bristool drive up to his door,—Bristool is their name,—and the whole family climbed into the wagon and drove off, with cheerful faces, right past our house, maybe thinking it was the Sabbath, and they were going somewhere to meeting. I felt like bowing to them as they passed, but did not know how they would take it. Our little girl, however, ran down to the gate, and smiled at their little girl in the wagon.

The next morning, being Sabbath morning, we slept longer than usual, but our new neighbors were astir bright and early. It was too bad, we thought, that we couldn't have gone over and told them their mistake. It might have saved them that long trip in their wagon yesterday, and kept them from going to work so early on Sabbath morning, and they would not have been found desecrating its sacred hours. Well, after breakfast, we got ready and went to church, with many misgivings concerning our neglected Christian duty.

We decided that we would call upon them that evening, sure, and so Jonah and I went over about dusk. Mrs. Bristool saw us coming, and met us at the door with a kindly look and a pleasant "Good evening." Mr. Bristool gave us a warm shake of the hand, and introduced us to his son and daughters. We couldn't help noticing the great change that had taken place in that house in a few days, and we made some appropriate remarks to that effect, which were pleasantly acknowledged. We hadn't been there long before we saw that they were Christian people, but as there did not seem to be any very good place to bring in the subject of Sabbath desecration, we thought we would defer it till our next visit, and spent the time in pleasant chat till the hour came for us to take our leave. As we arose and said, "Well, we guess we must be going," we saw upon a center-table in the little front room several neatly gotten up, gilt-edged books, which, from their rather unusual titles, attracted our special attention. "This one," Mrs. Bristool said ("The Great Controversy between Christ and Satan"), "was written by a lady." Jonah said he would be glad to see what she had to say, and received full consent. Another book in blue cloth, filled full of pictures and Bible subjects, seemed to take my eye most, and Mrs. Bristool said she could spare it if I would like to read it. She said it was Bible, and nothing but Bible, that the book asked the questions and let the Bible speak for itself.

That pleased Jonah, and me, too, and we took them home with us. Well, we never went to bed that night till we knew a good deal more than we ever did before. I never saw Jonah so taken up with anything else. He read and read and read. I thought he would sit up all night. And so it was the next night, and the next, and every time he could get a chance through the day till we both knew all it contained. Well, it was not very long before the whole mystery was unraveled, and we did not have to ask those folks why they did not keep Sunday. The question with us was why *we did*, and it was not very long till we quit it, too, and began to keep the Bible specifics, the *seventh*. When we got that far, we saw that we had been as much out of joint on other questions as we had on that.

Among the errors that we had harbored as truth was that of *sprinkling* for baptism. But the hardest thing for us to accept was that dead folks don't know more than they do when they

are alive! We had held to this tenaciously until we got hold of a book called "Man's Nature and Destiny, or Here and Hereafter," when we saw that this was an error also. Mr. Bristool said maybe we would like to read the book "Thoughts on Daniel and the Revelation," which would throw much light on the prophecies. As we were standing in a position where we wanted all the light the Lord had for us, we gladly accepted his offer, and read and read, first this and then that book, till we were both convinced and convicted that there was no other way for us to do than to do what conscience dictated. But, as Mr. Davis, our minister, said he could dispel whatever doubts were lurking in our minds (all of which he failed to do), and as we wanted of course to give the other side a hearing, we spoke to Mr. Bristool about it, and he said it might be possible he could get one of his ministers to come and give a course of lectures, when Mr. Davis could have opportunity to rise and explain.

Well, he wrote a letter to some one, and it was not very long before a gentleman, Elder Stirum, came to speak to us. We were so pleased over the matter that we went to Mr. Davis, and told him that Elder Stirum had arrived, and we'd like the use of our church to hear him. We were somewhat moved at the apparent lack of *enthusiasm* manifested by Mr. Davis in the proposition. We thought he would be glad that so favorable an opportunity had at last been presented in the which he could show up the fatal errors to which he had previously called our attention. But he did not seem to feel that way. I never saw him look so solemn and perturbed, like! He said he did not feel well enough, anyway, to engage in a discussion of the question, particularly at this time; but if we would only be patient, he would try to do so at some future time, when Elder Stirum had gone; then he'd try to show him up in good shape.

Finding it impossible to get the church, we obtained the school-house, where meetings were held each evening for about three weeks, at the end of which time Jonah said to me, "Precilla, we might as well decide to keep the Sabbath." So we commenced then and there. We were not the only ones, either, there were Deacon Stone, his wife and family, Mr. Brown, the miller, his wife and family, Wesley Squires, the blacksmith, his sister and her husband, and his brother and his wife, and quite a number of others. "The very cream," Mr. Davis said, of his church, as well as some Presbyterians and Baptists. Some who were not included among the "cream," felt a righteous indignation, so to speak, at the imputation, and quit attending his church instanter. As it was painfully evident to Mr. Davis that every member he lost meant just that much less salary, and as he did not seem competent to satisfactorily refute the arguments presented by brother Stirum, there came such a falling off in his receipts that it became necessary for him to seek other fields and pastures new, as it were. As their church building had been abandoned and long unused, we thought it nothing wrong to purchase it ourselves, and it is now occupied by us.

Behold how great a fire a little spark kindleth! From the humble, godly example of this one brother and his family settling down in our midst, a thriving, prosperous church and Sabbath-school has been established, and missionary meetings are being held each Wednesday evening.

We will say, again, that we are glad that brother Bristool and family moved into our neighborhood, and we shall rejoice if other brother Bristools and their families hear the call from other needy fields, "Come over and help us," and respond as quickly, and labor as faithfully as "our new neighbors."

Battle Creek, Mich. M. B. DUFFIE.

—Until we have given ourselves to God we haven't given him anything.

The Mission Field.

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

IN THE SOUTH AMERICAN CANVASSING FIELD.

[We are glad to be permitted to publish the following letter, written to brother F. L. Mead by one of the canvassers in Argentina who has lately received the truth there. It gives a very good idea of the openings in one of the States of the Republic, Santa Fé, which may doubtless be taken as representative of other States:—]

As a new canvasser in the work, I have been requested to write somewhat of my experiences among the French-speaking people in this State, among whom my work has chiefly been. The Catholics have not given orders like the Protestants (Waldenses), but have as a rule liked the book; some did not take it; seeing it was not a Roman Catholic book; others, Catholic by name, mocked at such things; while many were really poor and could not buy it. Others, railroad employees, were infidels. But among the Waldenses everything was different. In almost every case the order was given readily, all liking the book.

Ten or fifteen leagues from here there are nearly twenty families of Waldenses without a minister. They have had three, but did not agree with them. In Alejandro, along the coast of the Parana, there are at least fifteen families of them, without a regular minister. And a little further south are English, American, and Irish, about eighteen or nineteen families at least. Then just a few leagues further north is a German Swiss colony, which I left for brother Stauffer, as he speaks their tongue. The Irish are Roman Catholics, the English and Americans Protestants by name, but have little spiritual life. The most religious are the Welsh, all of whom love the word of God. At Reconquista, still further north, are about nine Welsh families, but only one can read English well. He gave me his order. Two others can speak it, but the others speak only Welsh and Spanish. Then further north ten leagues, at Las Garzas, is another Waldensian colony of a few families, most of them giving orders and liking the book ("Great Controversy"). A few Germans who are there (Protestants by name) gave orders, also a few French Roman Catholics.

There brother Daniel Rostan holds meetings in his home on Sundays, because they will not go on the seventh day, and a few sometimes attend. He is sixty-four years of age, and has two sons (among sons and daughters) who are about eighteen and sixteen, who wish to be canvassers. They speak Italian, French, and Spanish, and are willing to learn. A few leagues south lives brother Peverine, who has kept the Sabbath for about seven years. He was a Roman Catholic, and his wife a Waldensian. He has a son who is about fifteen years old, and knows the Scriptures well, who would like to be a colporter. Brother Peverine would make a room for a missionary who would come in those parts. Brother Rostan is also prepared to do the same, and I was told that if a missionary was to go there, many would accept the truth. They all know it, as brother Rostan has spread *Signes des Temps*, and taught them it in their meetings. The people want ministers to come, and as they have none of their own, and have had none, it would be a favorable time now to come. The harvest is great, but the laborers are few.

Except along the coast and along the railway line, the ground is low and swampy, with immense forests of hard wood, and inhabited by Indians and a few wood-cutters. I canvassed up to the Gran Chaco. The colonists are very poor now, and many liked the book, but could not buy it. I distributed *Signes des Temps*, but what is wanted is a missionary among the Waldenses. Those in Las Garzas are building a

school, but as yet do not know where they will get a master. The French, being mostly Catholics or infidels, do not take orders as readily as the Germans. But all admire the book, both for its clear type and good pictures. A priest told me they burnt all such books, meaning it and the Bible; but I believe there will be a great field when the Spanish book comes out. Many of the natives mock the priests, and they have no hold over them, so they, I think, would more readily accept the truth than the foreigners who do whatever the priest tells them.

LIONEL BROOKING.

THE BRITISH FIELD.

THE magnitude of the work in this field cannot be overestimated. When we take into account the possessions of the United Kingdom of Great Britain and Ireland, her numerous colonial possessions, and her extensive commercial influence throughout the world, it becomes at once evident that this is one of the most important fields where the English tongue is spoken.

This country has an area about twice as large as New England, and contains a population about twice as great as the Conferences of Maine, New Hampshire, Vermont, New England, New York, Pennsylvania, and Atlantic. Or, stated differently, it is nearly half as large as Texas, with a population about two thirds as great as that of the United States. And as yet we have done comparatively nothing for the work in that field.

Taking a brief glance at what we are doing, I may say that in 1892 the General Conference sent to that field Elders Washburn, Farnsworth, and Waggoner. The working force in the field, outside of the canvassers, on their arrival, consisted of one minister, one licentiate, six Bible workers, and a ship missionary. At the present time we have five ministers, one of whom is devoting his time to editing our paper, the *Present Truth*, six Bible workers, and two ship missionaries.

Elder J. S. Washburn, with three Bible workers, is at present laboring in the city of Bath. About sixty have already taken hold of the truth, and the interest there is still most excellent. Elders Farnsworth and Hope, with one Bible worker and two beginners, are located in Belfast, Ireland, a city of 250,000 inhabitants. It is so recent since they began to work there, that we cannot speak of results; but the interest is good, and is increasing from week to week. Before going to that place, these brethren spent a few weeks in Hull, where brother Hope had labored for some time. Here about thirty were baptized, and a church partially organized.

Besides the two ship missionaries already mentioned, one of whom is working in Liverpool, and the other in London, the remaining laborers in this field are two Bible workers, who are at work in the city of London.

Since the last General Conference, two churches have been organized, one in Hull and the other in Banbridge, Ireland, making ten churches at the present time, with an aggregate membership of 275. Our increase, therefore, since the last Conference, has been seventy-six. Adding to this those who have recently taken hold in Bath, and some scattered individuals throughout the field, will make not far from three hundred and fifty observing the Sabbath in the United Kingdom.

The institute held in London soon after the last General Conference, when we were favored with the labors of Elders Olsen and Waggoner, was of great value to those privileged to attend; and the second institute, which closed Jan. 1, 1893, was a most precious season to all our laborers who were present. Many souls obtained a freedom in Jesus Christ which they had not before realized.

The tithes for the year closing June 10, 1892, were \$3,096.07, making the average per member \$11.16. The Christmas offerings were \$316.36,

and the first-day offerings, \$302.37. Since last March the brethren in London have raised \$1,700 for the church fund in that city. This makes a total of cash raised in the British field for the year ending June 30, 1892, of \$5,415.20.

The canvassing work is prospering fairly at present. There are about forty laborers in that line of work, eight of whom are from the United States. The average number at work during the year, however, was only about thirty. During 1892, these delivered 1,367 copies of our subscription books, the retail value of which was over twenty-four thousand dollars.

Since the last Conference, the circulation of the *Present Truth* has been considerably increased, being at present about six thousand. The postal laws are practically prohibitory of the circulation of periodicals there as they are circulated in America. We are therefore dependent upon agents to get the paper into the hands of the people, and the regular news-agents so numerous in that country, refuse to handle our paper, because it is not a weekly. We therefore rejoice in the fact that the General Conference has made provision already for the paper to be changed from a fortnightly to a weekly after the first of next July. The paper is well received, and read with interest. Letters frequently come to hand expressing the highest appreciation of the matter it contains.

The publishing work has been prospered during the past year. The sale of subscription books has been 5,306 more in the number of copies sold than during the preceding year, the total being 39,062. Of these, 12,367 copies were sold in the United Kingdom, while the balance went to South Africa, South America, and Australasia. The total value of the complete turn-over for the year footed up about ninety-one thousand dollars. The books now being published there are "Bible Readings," "Patriarchs and Prophets," "Great Controversy," Vol. IV., "Prophetic Lights," "From Eden to Eden," "Steps to Christ," and "Gospel in Creation." Three or four smaller pamphlets and about a dozen tracts are also published. Other publications are needed to meet the wants there.

The Sunday movement in that country has made rapid strides during the past two years, and is one of the live issues at the present time. Unlike the past situation in America, there the machine is already in existence, it having simply become rusty from inaction. A little attention given to it by the religious and political leaders, and the wicked thing will very presently spring into action, with all the Satanic cruelty of past ages. We certainly ought to be preparing the public mind for the issue that is so rapidly coming. Tracts and pamphlets upon the question of religious liberty are needed in that field.

In conclusion, I may say, that the few workers there were never of better courage or of stronger faith in Him to whom the work belongs, than now, and all are expecting to see ere long a mighty work done,—a work of such a character as will lead men who see it to say, See what God hath wrought.

D. A. ROBINSON.

Special Attention.

OPENING AND CLOSING.

Is it not a little strange that those who are so anxious to inform the public in regard to what we believe about the closing of the World's Fair, cannot find out what our positions are on this question? As many times as we have stated through the pulpit and the press what our views are on this point, it would seem that they might "catch on" after awhile. Gentlemen, if you do not know how we stand on this question, please inform yourselves. Take some of our papers, the *American Sentinel*, for instance, published at 43 Bond St., N. Y., or read some of our books, or go and hear some of our speakers, before you undertake to tell what you don't know. Then you will be saved from many inaccuracies, of which the fol-

ing, taken from some editorial notes in the *Christian Evangelist*, of Feb. 2, is a sample:—

The *Sabbath Recorder*, an Advent paper which opposes Sunday-closing, says, "etc."

Now in the first place, the *Sabbath Recorder* is an "Advent" paper; and, in the second place, Seventh-day Adventists never opposed Sunday-closing.

We have repeatedly said that we do not care whether the Fair is open or shut on Sunday.

Any good Seventh-day Adventist will have no objection to go to the Fair on the Sabbath, and if we do not go at any other time, we have no doubt that we can see all we want to see and spend the money we care to spend on the Fair in five days a week. Therefore we do not care whether the gates are open or closed on Sunday.

On the question of *opening* and *closing*, our position as repeatedly stated is as follows: That the religious elements of this country *open* their mouths and clamor for governmental interference in matters of religious observances of any kind.

The law makers who are chosen and sworn to support the Constitution of the United States and the several States, and to give "equal and exact justice to all men," should keep their ears and mouths *closed* to any demand for religious legislation.

Secondly, That the clergy keep their mouths *open* and cease to urge or try to compel people to keep Sunday until they can find some Scriptural authority for so doing. If they will do this, they will not *open* them again on that subject so long as the world stands.

Thirdly, If they will *open* their mouths and try to persuade the people to keep the seventh-day Sabbath according to the commandment, as the Jews of old did (see Luke 23:56), and keep their mouths *open* till they find a text for the observance of the other weekly Sabbath, they will never *close* their mouths again until the work for fallen man is finished.

But if they will refuse to find out what the Scriptures teach, and what our positions are upon this important question, and still persist in misrepresenting us, we will try to bear it patiently and not quarrel with them or say hard things about them.

Fourthly, we will keep our mouths *open*, and "cry out and spare not," but show them their transgression and their wickedness in persisting in their course and trying to force them upon others.

It may be that some of them will get their eyes *open* to the truth; and when they do, they will stop trying to *close* the eyes of others to the teaching of the Scriptures on the Sabbath question, and will busy themselves any more about the World's Fair by civil legislation on Sunday than any other day, on religious grounds.

There is more to this question of "opening and closing" than most people think. It will be found that it embraces more than simply closing the gates of the World's Fair. Many a person will find at the gates of the New Jerusalem closed against him because he tried to force others through according to his own selfish and bigoted ideas. Multitudes of these self-constituted religio-ecclesiastical kingdoms have tried to force into their self-made kingdoms, will finally be found inside the kingdom of God, while their persecutors will be outside the gates. The history of papal persecution will no doubt furnish a fearful example of what should be done, and should furnish a sufficient warning against every attempt at coercion in the future.

J. F. BALLENGER.

THE ANTI-SEMITIC AGITATION

IN EUROPE.

One of the most noteworthy movements of the present time in the Old World is the feeling of fear and hatred that is arising against the Jew.

That this is so in half civilized barbaric countries is not so very remarkable, but that this feeling should exist so strongly among the educated people of western Europe, is, to say the least, surprising.

It shows that no amount of education and culture can eradicate deep seated race prejudice. Nothing but the religion of Jesus Christ can do this, and when that religion, which is designed to soften hearts and remove hatred and jealousy, is so perverted as to foment jealousies and to intensify the natural race prejudices, the matter

is only made worse. The great trouble which so annoys the Jew baiter of Europe is that the Jews will not keep down, no matter what loads the governments see fit to put upon them. The natural ability which God implanted in that race, and which they appear not to have lost, enables them always to get to the front in whatever they undertake, and the learned professions of Europe are fast filling up with Jews. In education they occupy the highest places, and every Jew appears to be determined to give his children a thorough education. For this reason the schools and universities of Europe show a much larger per cent of students from among the Jews, in proportion to their numbers, than is seen from among any other race.

Of the students in the University of Vienna 2,045 out of 6,175 are Jews, and yet the Jews of Austria constitute only about four and one-half per cent of the population. The effect of this same Jewish intelligence and determination to get ahead is seen in the number of Jews now in the learned professions in the same country. There are 681 lawyers in Vienna, and of these 394 are Jews, and this ratio is liable further to increase, for of the 560 candidates for the law in the same city, 510 are Jews. About the same ratio holds good in the other learned professions, with the exception of the church whose steady persecution of the Jews for hundreds of years has signally failed to convert many Jews from their faith in Judaism.

It is urged against the Jews that they will not work, will not become farmers, etc. But when we consider that for a period of 1,200 years they were not allowed to hold real estate in any country in Europe, and that they were liable at any time to be expelled from whatever country they were in, as they are now being expelled from Russia, without time to dispose of their property and to secure for themselves what they had acquired, it is no wonder that they turned their attention to such pursuits that their capital stock would either be in their heads, or if not in quite so compact and portable shape as that, it was of that character that it could be easily and quickly got together and moved to the country where Christian (?) prejudices would at least allow them the precarious right to live.

While they have gained many concessions from the various governments of Europe in late years, until in some countries, particularly in France, they have all the rights that other citizens have, it is easy to be seen that the old hatred fostered and kept alive by race prejudice and religious bigotry is far from being extinguished, and only needs some particularly aggravating occurrence to cause an occasion to return to such scenes of downright persecution as have in past ages disgraced the history of Europe.

To a casual observer the cause of the wide-spread and deep-seated hatred of the Jews in Europe is the prevalence of Christianity as the general religion, which the Jews refuse to receive. Really it is the absence of Christianity that is the cause of all the trouble. If the spirit of real Christianity should obtain the control of those who now profess Christianity, instead of hating the Jews because they will not accept Christ as the Messiah, their hearts would be filled with tenderness for them; and instead of cursing them as obstinate heretics, they would pray that God would have mercy upon the darkness of Judah, and that the day-star of Bethlehem might rise in their hearts. The possession of the spirit of persecution is always evidence of the absence of the Spirit of Christ, and there is no way in which a church can so quickly divorce itself from Christ, and from the Spirit of Christ, as by a connection with the government. When we consider that in all these European countries this unscriptural and unholy alliance has been made, we need not wonder that worldly and anti-Christian methods largely prevail, and no one realizes this more than the Jews. If the State churches in Europe could be abolished, the equal rights of all religions be declared and maintained, and the Jew placed upon a civil, religious, and social equality with other people, we should hear no more of anti-Semitic demonstrations, and the Jew would become, what many claim he is even now, the most intelligent, progressive, and patriotic citizen of the country where he lives. And this manifestation of the true spirit of Christianity would just as cer-

tainly incline the Jew toward the most grand and historic figure of his race, Jesus of Nazareth, as the course that has been pursued has tended to drive him away from him. The Jews are like other men; they cannot be forced into religion. They are determinedly opposed to becoming hypocrites. No power but the power of love can reach them, and we feel assured that if one half as much effort had been made by the people of Europe to represent to them the love of Jesus, as has been made to illustrate the spirit of the Devil, in the suffering that they have compelled this unfortunate people to bear, the Jewish question would have settled itself hundreds of years ago. As it is, it gives promise of becoming an increasing source of trouble, which may yet result, in western as well as in eastern Europe, in acts of lawlessness and persecution.

M. E. K.

MGR SATOLLI'S COMMISSION. 12

THE LETTER FROM THE POPE MAKING AND DECLARING HIM APOSTOLIC DELEGATE.

The following is a translation of the communication in Latin from Pope Leo XIII. to Archbishop Satolli, appointing him apostolic delegate in the United States, as given in the *Catholic Mirror*, of March 11:—

"Leo XIII., Pope, to his Venerable Brother, Francisco Satolli, Titular Archbishop of Lepanto:—

"VENERABLE BROTHER: Greeting and apostolic blessing. The apostolic office which the inscrutable designs of God have laid on our shoulders, unequal though they be to the burden, keeps us in frequent remembrance of the solicitude incumbent on the Roman pontiff to procure with watchful care the good of all the churches. This solicitude requires that in all, even the remotest regions, the germs of dissension be weeded out, and the means which conduce to the increase of religion and the salvation of Christian souls be put into effect amid the sweetness of peace. With this purpose in view, we, the Roman pontiff, are wont to send from time to time to distant countries ecclesiastics who represent and act for the Holy See, that they may procure more speedily and energetically the good, prosperity, and happiness of the Catholic peoples.

"For grave reasons the churches of the United States of America demand of us special care and provision. Hence we came to the conclusion that an apostolic delegation should be established in said States. After giving attentive and serious consideration to all the bearings of this step, and consulting with our venerable brothers, the cardinals, in charge of the congregation for the propagation of the faith, we have chosen you, venerable brother, to be intrusted with such delegation. Your zeal and ardor for religion, your wide knowledge, skill in administration, prudence, wisdom, and other remarkable qualities of mind and heart, as well as the assentment of the said cardinals, justify our choice.

"Therefore, venerable brother, holding you in very special affection, we, by our apostolic authority and by virtue of these present letters, do elect, make, and declare you to be apostolic delegate in the United States of America, at the good pleasure of ourself and of this Holy See. We grant you all and singular powers necessary and expedient for the carrying on of such delegation. We command all whom it concerns to recognize in you as apostolic delegate the supreme power of the delegating pontiff; we command that they give you aid, concurrence, and obedience in all things, that they receive with reverence your salutary admonitions and orders. Whatever sentence or penalty you shall declare or inflict duly against those who oppose your authority, we will ratify, and with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances, or any other to the contrary.

"Given at Rome, in St. Peter's, under the Fisherman's Ring, this twenty-fourth day of January, 1893, of our Pontificate the 15th year.

"(Countersigned.)

"SERIFINO CARDINAL VANUTELLI,"

[Seal of Ring.]

MOSLEMS COMMIT DEPREDATIONS.

MOSLEM mobs have possession of Cæsarea. They have established a reign of terror over the Armenians, have robbed hundreds, and have killed many. During services in three Armenian churches, the mob burst in the doors, stripped the women of their jewelry, and beat and cut the men. After the Armenians fled, the Moslems sacked the churches. They afterward went through the streets attacking all the Armenians they met, bursting into private houses, and sacking shops. All places of business are closed, and trade is utterly stagnant. Violence and theft continue day and night. Christian caravans are being robbed, and the merchants murdered. The prisons are crowded with Armenian prisoners. Most of the conspicuous Armenians of Cæsarea and Marsivan have been imprisoned. A few escaped by paying high ransom.—*Chicago Inter Ocean*.

—A conference of German Evangelical ministers, 1,500 strong, have expressed strong opposition to the restoration of the Jesuits.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 21, 1893.

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TO MAKE INTERCESSION.

In Heb. 7:25 we read, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." There is one clause in this text that is calculated to afford most wonderful comfort and encouragement to the doubting, trembling soul, that is seeking after God; and that is, that Christ "ever liveth to make intercession" for such. Take in the whole force of that infinitive, "to make intercession." And what does he do that he may make intercession?—He liveth. Thus it is represented that the very object of Christ's life now is that he may make intercession for those who desire to come unto God by him.

While he was upon the earth, he lived not unto himself. And this text shows that even while he is in the heavenly courts above, he lives not to the holy angels, nor to himself alone, but he lives to make intercession for his people herein in the midst of the trials of their earthly pilgrimage.

Are you tempted to doubt that he will intercede for you? Why should he not, since he liveth for that very purpose? A thought upon his position shows him surrounded with every circumstance that is calculated to inspire confidence in the heart. Do you think your case is such as to need a very special advocate?—Well, the next verse says that "for such a high priest became us," that is, that he is just such an one as is adapted to our case. Do you feel that while he might have acted for others in days past, we have now come so far down the stream of time since the sacrifice was made, that he cannot plead for us? The text says, that he "ever liveth." Do you feel that to reach your case the advocate must be one of exceeding power and lofty rank? The first verse of the next chapter says that he "is set on the right hand of the throne of the Majesty in the heavens." Thus he is such a High Priest as "became us," able to meet every emergency, and to cover every feature of our case.

He is a merciful High Priest. He undertakes in our behalf, not for large fees, but because he loves us. He is a capable High Priest. He understands the cause of those for whom he pleads, and the laws of that court before which he stands. He therefore knows what to present and what to reject of our petitions. He makes every case which he presents his own. He has borne our nature, and can be touched with a feeling of our infirmities. Known to him are all our wants, sorrows, and desires; and the ground of his efforts for us is not our deserving, but his great love; not what we have done or can do, for ourselves or for him, but what he can do for us.

His intercession for sinners is his interposition in their behalf, by virtue of the satisfaction he has made to divine justice in his own sacrifice. And then, the thought that he ever liveth for this very purpose, to make intercession for us, covers all the ground! Not what we are, or what we merit, by nature and practice, comes into the account at all, but that he has purchased us and received the object of his purchase from the Father, and only waits for men to receive his proffered grace, saying, "Break off thysins by righteousness, and thine iniquity by showing mercy to the poor." Dan. 4:27. Who can harbor a shadow of misgiving respecting the love that inspires, or the mercy that all may freely receive from, his gracious mediation? He liveth to make intercession, and will make it for all who will come to God through him.

THE LORD'S PRAYER.

Analysis.

This prayer consists of two divisions and seven petitions. The two parts are, first, that which relates to God and his glory, and second, that which

relates to us and our wants. In this respect it resembles the decalogue. The seven petitions suggest that number, which in the Scriptures is the symbol of completeness and perfectness.

That part of the prayer which relates to God refers to his character, as he is "our Father;" it regards his name, which is to be "hallowed;" it regards his kingdom, the coming of which we are to desire; and his will, which we are to wish to be done on earth as it is in heaven; and it respects his praise, which we ascribe to him, "For thine is the kingdom, and the power, and the glory."

The part which relates to ourselves refers to our daily recurring wants, "Give us this day our daily bread," and to our duty to intercede for others; for we do not pray give *me my* daily bread, but give *us our* daily bread: and it sets forth our duty to forgive those who injure us; for we are to pray, "Forgive us as we forgive those who trespass against us."

The seven petitions are, 1, "Hallowed be thy name;" 2, "Thy kingdom come;" 3, "Thy will be done;" 4, "Give us our daily bread;" 5, "Forgive us our trespasses;" 6, "Lead us not into temptation;" 7, "Deliver us from evil." In the first three of these petitions our minds are raised up to God and heaven; in the fourth and fifth we stand amid our surroundings here upon the earth; in the sixth and seventh we are carried beneath to the workings of the powers of darkness and evil.

So look upon the two divisions of the prayer as analogous in this respect, to the two tables of the decalogue, the first table pertaining to our relation to God, and the second to our relation to our fellow-men. And the same spirit is breathed through it, love to God, and love to our fellow-men. Thus, the spirit of the gospel is the counterpart of the spirit of the decalogue.

While this does not of course exclude every other form of petition, it is a model which should be ever borne in mind. As originally given (Matt. 6:6-13), it follows a most solemn admonition not to be as the hypocrites, and pray for show, nor as the heathen, who think there is virtue in many repetitions. This prayer is therefore very brief, and is as comprehensive as it is brief. On a later occasion the substance of it was given in answer to the question of the disciples, "Lord, teach us to pray." Luke 11:1. It thus becomes unique in being the only prayer of which we have any record that was itself given in answer to prayer.

In its comprehensiveness it may well be likened to the decalogue; for as that law embraces in its prohibition every possible transgression, so this prayer comprehends all subjects for thought, as it "begins with God, comprehends earth and heaven, and terminates in eternity."—*Percival*.

The law, says Paul, is spiritual. The same may be said of the Lord's prayer; for there is only one petition for any physical or worldly want, and that is, "Give us this day our daily bread." But inasmuch as we are not to live by bread alone, this, in its larger sense, becomes also spiritual. Bishop Latimer said, "As the law of love is the sum and abridgment of other laws, so this prayer is the sum and abridgment of all other prayers. All other prayers are contained in this prayer. Yea, whatsoever mankind hath need of to soul and body, that same is contained in this prayer."

It is a guard against hypocrisy, or ostentatious prayers; for our minds are called away from the eyes of men to our Father which is in heaven. It is a safeguard against vain repetitions; for it is a model of brevity. It will prevent our prescribing to God in a great many minute particulars; for here we are taught to make known our wants in general terms and leave the particulars to the Lord, to answer in that special way which he may see best.

The force with which it commends itself to the best elements of human nature, is illustrated in the following anecdote by Saphir: "From personal experience I know how the Lord's prayer commends itself to the mind and conscience of a devout Israelite. The following anecdote mentioned by Arndt ('Vater Unser,' p. 166) still further illustrates this point. 'A traveler in the East (Hay) was pitching his tent near an Arab village, when he was surrounded by an excited crowd who cursed him as an atheist. He addressed a venerable man whom he supposed to be a priest: "How can you say that we do not believe in God? Listen

to my daily prayer, and then judge.'" He repeated the Lord's prayer. The people listened in amazement. At length the priest exclaimed, "Never will I speak against the followers of a faith. Your prayer shall be mine till the day of my departure comes. Repeat it, I beg of you, O Nazarene, that we may learn it, and write it in golden letters.""

Oshausen says, "Regarded as a whole, the Lord's prayer contains but one thought, the desire for the kingdom of God. Luther is right, therefore, in saying that the true Christian prays an evening Lord's prayer, inasmuch as his whole life centers in God's kingdom."

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will interest and profit to the general reader. All correspondents give their names and correct post-office address, that queries piled to here, may be answered by mail.]

299.—TOUCH NOT THE UNCLEAN. 2 COR. 6:17.

What is meant by the expression, "The unclean thing" in 2 Cor. 6:17? W. H.

Answer.—It will be noticed that the word "thing" is a supplied word. "Touch not the unclean," is all that the text enjoins. The word "unclean" is an adjective, and may be, so far as the construction is concerned, either masculine, feminine, or neuter. The context, however, would certainly lead us to apply it to persons. From verse 14 the warning is against "unbelievers," the "unrighteous," the "infidel," those joined to "Belial" and "iniquity." "Come out from among them," says the apostle, "and be ye separate." "Touch not," that is, do not come closely bound to, connected with, so that you are cast in with, the unclean, or unrighteous people. Then, says the Lord, "I will receive you."

300.—NOT A PERFECT HEART. 2 CHRON. 25:1.

In this scripture we read of Amaziah, that he "did that which was right in the sight of the Lord, but not with a perfect heart." How could he do that which was right without a perfect heart? A. F.

Ans.—The statement concerning him, doubtless covers his whole life. He did that which was right in the beginning of his reign, but afterward fell into idolatry. If he had had a perfect heart, he would have continued right to the end of his course. Paul tells his Galatian brethren, "Run well;" but after that they were hindered, that they "did not obey the truth." Amaziah did well for a season; and while in that condition he was doing right in the sight of the Lord. When he fell into idolatry, it showed that his heart did not keep on in that perfection in which it should have remained. In those days, when the great sin of the Jewish people was idolatry, the expression "perfect heart," seems to have been applied to one who was true to God in this respect. It is shown in the case of Asa. He was true and just against idolatry, and so we read in 1 Chron. 18:15:14 that "Asa's heart was perfect with the Lord all his days." 2 Chron. 14:2, 3, testifies that Asa did that which was good and right in the sight of the Lord his God: for he took away the high places of the strange gods, and the high places brake down the images, and cut down the groves. Such high places as were "not removed" (1 Chron. 15:14), were doubtless those which escaped cutting short of Asa's life. But Asa was not true to the Lord in some other respects; he sought help from Syria in place of the Lord, and he was the king of Israel, and when reproved after the manner of the prophet Hanani for his lack of trust in the Lord, he was thrust into a rage, and thrust the prophet into prison. And in the last days of his life, when smitten with an acute disease, he did not seek unto the Lord for help.

301.—PAUL A JEW AND A ROMAN.

Please harmonize Paul's declarations concerning his nationality, in Acts 22:3, 27. In verse 3 he says he is a Jew, and in verse 27, he declares that he is a Roman. O. S.

Ans.—Both statements are true. At the time of Paul's birth, Rome ruled the world. The Romans had a custom of making certain cities (on account of some service rendered to the empire, or other causes, as a mark of favor), free cities; and such that any one born there, would be considered a Roman citizen, entitled to all the rights and privileges of those who were born in Rome.

Smith's Bible Dictionary says that Augustus made Tarsus a "free city," and as Paul was born there, he had all the rights of citizenship. In chapter 21:39 he speaks of Tarsus as "no mean city." So, although he was by natural descent a Jew, being the son of Jewish parents, as a citizen of a free Roman city, he was, in that respect, a Roman; and he did not hesitate to make use of that privilege against his countrymen who were persecuting him.

302.—HUMAN SACRIFICES. LEV. 27:29.

Please explain for me a text which has given me no little perplexity. It is Lev. 27:29. Does this text teach the offering of human sacrifices, or the destruction of the life of human beings, as a vow to the Lord? I. E. K.

Ans.—According to the best Biblical critics, there were two kinds of vows; one, that might be called a common or ordinary vow, and another, a special vow. One was "holy" unto the Lord, the other was "most holy." Objects embraced in the first might be redeemed; while those in the other, could not be. It is evidently to the latter kind of vows that Lev. 27:28, 29 applies. Verse 28 reads: "Notwithstanding, no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord." Verse 29 may be taken to be an emphatic restatement of the fact affirmed in verse 28, that nothing but death could take one out of the condition in which he was placed by this vow. Professor George Bush has the most satisfactory note on this point of any we have seen. On verse 29 he says:—

"The legitimate import seems to be, to repeat in a more emphatic manner that part of the precept in the preceding verse, which had respect to man; or, in other words, simply to declare that when a person, whether child or slave, had been thus most solemnly and irrevocably given away to God, he was never on any consideration to be reclaimed or redeemed. But is it not said, however, that 'he shall surely be put to death,' and does not this imply that Israelitish parents and masters had the power of thus devoting their children or slaves to death? To this it may be answered that the original phrase, מוֹת יָמוּת, *moth yumoth*, 'dying shall die,' may without violence be interpreted in this connection, not of any violent death in consequence of the vow, but simply that he should remain in that devoted state until he died. This is the interpretation proposed by several distinguished commentators, and, indeed, considering this law in relation to the duty of private individuals, there seems to be no other sense that does not outrage the spirit of the divine code, which breathes such a tender concern for human life."

An illustration of this kind of vow we think may be seen in the case of Jephthah, in Judges 11:30, 31. He vowed, saying, " whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." The margin gives the true reading, "Or I will offer it," etc. If it was anything that would be proper to offer as a burnt-offering, he devoted it to the Lord in that way. If not, it was devoted by this kind of vow through life, to the Lord's service. His daughter came forth to meet him. Verses 34, 35. She could not be put to death, or offered up as a burnt-offering, but was devoted to the Lord, to live a life of perpetual celibacy. This explains the custom spoken of in verse 40.

THE DEVIL AT PRAYER-MEETING.

LET no one be surprised at the idea that the Devil attends prayer-meeting. There is no question about the fact. Not that he believes in and favors prayer-meetings; but as long as they are going to be held, independent of his assent, he makes it a point to be present. In fact, he never stays away unless he is actually shut out. Moreover, he is always punctual, and is not afraid to occupy a front seat.

If opportunity offers, he takes it upon himself to open the meeting. He will at least try to take a hand in this, if he cannot control it entirely. He knows that a good deal depends upon getting a right start. He is ready to take part in the opening song; indeed, he does not shun any part of the exercises. But does the Devil actually join in the singing?—Yes, he does, very frequently, and he sings with an audible voice. There is one way that you can always tell the Devil's singing, and that is by the time he keeps. It is popularly supposed that fast music is the kind he always furnishes, but this is a mistake. He never furnishes this kind at a prayer-meeting. When some good,

cheering hymn, ringing with faith and the Christian's hope, is sung about three times as slowly as it should be, it may be set down as certain that the Devil is beating the time. This is one of his most effective means of letting down the interest and offsetting any good impressions that may have been received; for no matter what the words say, the *tune* says just as plainly as anything can, that Christian life and experience is a dull, lifeless, tiresome thing. When the Devil can wind up a meeting in this way, he is especially delighted.

The Devil believes in long prayers at prayer-meeting, the longer the better. If prayers must be offered there, it is better, he thinks, that one or two should begin and pray "all around the earth," at the conclusion of which there will be neither time nor inclination for any further participation in the exercise. He is very solicitous lest the leaders should somehow get the idea that prayers at a prayer-meeting *can* be short, that they can be earnest, pointed, and effectual, and yet consist of only a few words.

After prayer he will immediately suggest to the leader that what those present need is an exhortation, to bring them up to a place where the meeting can go forward successfully. He does not say a *lengthy* exhortation, but he merely suggests that there are very many points connected with Christian faith and experience upon which the assembly need to be enlightened. Not that he favors having them enlightened upon such points, oh no; but he knows that they will hear all that anyway at other meetings, or perhaps have received such instruction many times already, while the object of the prayer-meeting is to give *them* an opportunity to speak, to give and receive the blessing of bearing testimony before one another; and he is determined to have just as little of this as he can. When at last the leader concludes his exhortation, and says, "Now the time is yours," he promptly suggests to each one that the remaining time is so short it would be better to let it be occupied by others who have more desire to speak. To timid brother S or sister T he suggests also that of course it would not do for them to say anything until brother A or brother B, or other leading ones in front, have spoken. It is not strange if under such circumstances the speaking lags.

But perhaps above everything else, the Devil is anxious to dictate the testimonies of those who take part in the meeting; for he knows that testimonies of a certain kind give more glory to himself than they do to God. He doesn't care how many testimonies are given, if they are only of this kind. There are certain distinguishing features by which the Devil's testimony is easily recognized. The tone of voice in which it is uttered is very doleful. The speaker tells of the trials that he meets and the many failures that he makes, and what hard work it is to be a Christian; and to each sentence the Devil says, Amen! for has he not over and over again himself asserted that the Christian life is a hard, toilsome, and gloomy one? He wants this impressed upon every mind. Then he whispers to the speaker that it will not do to be too positive in his testimony, lest he should be saying things that may not be true. It will not do to say that he knows his sins are forgiven, "for," says the Devil, "you know that is not so. You are not sure of it, anyway. You can say other things that will sound all right without saying that. Tell what you *want* to be, and then you will not be saying anything but what is true." So the speaker makes some good *general* statements, but nothing to show his own personal knowledge of the power of the gospel of Christ. To this kind of testimony the Devil is always ready to say, Amen.

If the Devil cannot dictate all of a testimony, he will dictate as much as he can. To one he will say, "You can't claim the righteousness of Christ; you know you do n't feel anything of the kind." To another he will say, "Be careful about praising God; you do n't want to appear like a fanatic;" and to another, "It won't do for you to say that; it wouldn't sound respectable; it would be altogether out of the usual order." (He fears that it might do something to break up formality.) To another he will say, "It will be a good enough testimony if you tell the people what you want to be and what you mean to do"—for the Devil does n't care a cent what a person is *going* to do, so long as he

doesn't *do* it. He has his suggestions fixed up to suit each individual case.

But while the Devil always comes to prayer-meeting, he does not always remain till the meeting is concluded. There is a way to be rid of his obnoxious presence, and that is by paying no attention whatever to his suggestions. He will stay as long as he has encouragement to do so, but when resisted in the name of Christ, he will flee. When freedom takes the place of formality, when the prayers are short and correspondingly earnest and pointed, the singing joyful and full of life, and the testimonies full of praise to God and faith in his promises, telling what God has done for each soul and claiming the righteousness of Christ, his Satanic Majesty speedily finds the meeting too uncomfortable for him to remain, and he is glad to depart and take all his imps along with him. There is nothing more distasteful to him than a clear positive testimony to the present power of the gospel of Christ to save a person from his sins. Discourage him at the start by having every exercise full of life and faith and hope, give him no chance to beat time to the singing, and his chances for turning the meeting to his own account will be discouragingly few. L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

"This generation shall not pass, till all these things be fulfilled."

The reader's attention is now called to a most interesting and important portion of this wonderful discourse,—the nearness of the great climax of this prophecy, the glorious appearing of Christ, when the signs preceding it have had their fulfillment. In the preceding chapters of this series we have dwelt at some length upon the various signs which were to precede and herald the visible advent of the Son of God. We have noticed every prominent statement made by our Lord of events marking the different periods of the gospel age, and especially of all those given as *signs* of his soon coming.

To refresh the mind of the reader, we briefly sum up these interesting themes as given by our Lord. The appearing of false Christs, wars, famines, pestilences, earthquakes, and changes of kingdoms; the destruction of Jerusalem; the great persecutions of the papacy during its long period of 1260 years, their beginning in A. D. 538, when the pope of Rome was made head of all the churches by the decree of Justinian, the Greek-Roman emperor; their termination in 1798, when the pope was carried into captivity by the French, and died in exile; the special signs of Christ's coming commencing near the closing year of this long period; the great earthquake of Lisbon, the wonderful sun-darkening of 1780, and others immediately following; the moon clothed in sackcloth; the astounding star-showers, such as were never known before in history, in our own generation; the arising of false Christs and false prophets during this very generation, in which these great signs have been fulfilling; the tidal waves, tornadoes, electric storms etc., so closely connected with the signs in the sun seen so frequently, and of such an awe-inspiring nature, in the marvelous sun-spots and tremendous solar disturbances chronicled by the most eminent scientists of our age,—all these predictions have been literally fulfilled. Not a single prediction presented in this great prophecy as a sign to precede his coming, can be shown to be unfulfilled.

But this is a wholly inadequate statement of the matter. These signs have been of world-wide interest and comment, on a scale demanding and receiving the attention of vast numbers of mankind; studied by sages, philosophers, and scientists of world-wide reputation, and of such note and certainty that no intelligent man can think of denying the facts of their occurrence however much he may dispute or question the significance of their being actually heralds of Christ's return to our globe. But whether accepted as signs or not, this is certain, that if the events we have been considering are not the fulfillment of our Lord's predictions, in the very nature of things many of them never can be fulfilled. If the same events were to occur again,

would be but a repetition, destroying their whole force as a "sign." If two literal fulfillments of one predicted sign should occur, the query would at once arise, "Why not other similar occurrences *ad infinitum*?" Its whole significance would disappear.

Again: take for example "the great tribulation" of 1260 years, based on several distinctive prophecies, so defining it that no possible recurrence could meet the prophetic specifications; for the Roman empire and its subdivisions are now forever past. But the close of this long period marks the beginning of the "signs" themselves. God has so hedged this subject about that we are forced to conclude that these predicted signs are now fully given. Not one is unfulfilled. Christ has brought in each event in its predicted order, on a scale sufficient to satisfy all reasonable demands, and fully meet the requirements of a consistent faith.

How near, then, are we to the great event itself? This is a question to be approached by every humble, sensible Christian with the deepest reverence and greatest self-distrust, but with full confidence in the statements of our Lord himself. What are his own declarations concerning this subject? Does he teach that it is impossible for us to know anything about it? Why, then, should he predict all these events? Why give his disciples any signs at all? Does he, or does he not, desire us to know anything about the time of his advent? We will let him answer himself, in his own language, as quoted by all three of the evangelists,—Matthew, Mark, and Luke, the only Bible writers who give this discourse:—

"Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:32-34.

The testimony of Mark is almost word for word the same as that of Matthew, with no divergence of meaning whatever. Luke says:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away." Luke 21:25-33.

Before coming to a close, critical scrutiny of the exact words of our Lord, and their meaning, and of the positions taken by others concerning them, we notice briefly the general significance of this language. After giving in detail the order of events preceding his coming, our Lord mentions the specific signs to precede it, prominent among which are the signs in the sun and moon and falling of the stars. At the end of this series, he places the coming of himself in glory, in language most unmistakable and positive, clear, emphatic, and decisive. It is not too much to say that if the clear import of his language could be set aside as having little significance,—meaning nothing,—any language he ever uttered, or any doctrine, or subject, could be set aside as of no value.

The reader should never lose sight of the disciples' questions, which served to call out this discourse: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:32. Then follows the discourse announcing the grand events of the gospel dispensation till at last the special signs of the Lord's return are most impressively given; then are seen the great convulsions of nature connected with his coming, and the personal appearing of our Lord himself in the clouds of heaven, with power and great glory, and the glorious resurrection of all his faithful saints to himself from the whole circumference of the globe, and their ascension to him to go to heaven above.

And now, forever to silence all questionings, destroy all doubts of the certainty of these things, and remove every ground of unbelief from the mind of his disciples in all ages, and especially in the last generation, that it would be possible to

learn when his coming was near at hand, he presents three distinct considerations bearing upon this point, to make emphatic the sure certainty of his predictions that his coming would actually take place very soon after the signs he had given had been fulfilled.

(1.) He gives us the parable of the fig-tree, or, as expressed by Luke, "all the trees," a figure from nature with which all are familiar. When these put forth their leaves, the approach of summer is surely indicated. Summer does not at once appear in its full noontide radiance and warmth, but it is an unfailing omen of its near approach. *Was it ever known to fail*, that when all the trees put forth their leaves, summer was immediately at hand?—Such a thing was never known in all history. "So likewise ye, when ye see all these things, know that it [or "he"] is near, even at the doors." Just as certainly will Jesus soon return when these signs have appeared, as that summer will come when the trees put on their leaves. And there is nothing surer in all nature than this illustration of our Lord.

(2) "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." We reserve this statement for a more critical examination soon to be noticed. But its general, natural meaning cannot fail to be understood by the considerate reader, taken in its connection with the subject matter of which our Lord is speaking. It is an impressive, emphatic statement that when the signs have all been completely manifested, the generation living at the time shall never pass away till Christ himself appears in the clouds of heaven.

(3.) Our Saviour knowing the unbelieving nature of men, and doubtless fully foreseeing the great prevalence of unbelief in the last days, and the many circumstances calculated to test the faith of his disciples who should be looking for the Lord's return at that period, saw fit to add one more statement as emphatic as he ever used to impress upon all who had any reverence for him, the certainty of his truthfulness: "Heaven and earth shall pass away, but my words shall not pass away." As we tread the solid earth, so firm under our feet, and behold the massive mountains which seem so impregnable, and gaze into the blue vault of heaven, in which for ages the earth has rolled with perfect regular orbit through the realms of space, how enduring and firm they seem to us. How natural to suppose they will thus continue forever! But the divine Maker of them declares they shall pass away. But his immutable word shall stand true to all eternity. He has declared with a solemnity and power never surpassed, that these signs shall surely testify the near approach of our coming King. When they appear, we may know he is near, "even at the doors;" the next great event thereafter, he is to enter. No multiplication of words can make these declarations of our Lord more clear, certain, and emphatic. They stand there in Holy Writ to serve as mighty monuments upon which to base our faith, firmer than mountains, unshaken as the throne of the Eternal.

In view of these statements, what can we conclude concerning the ideas so prevalent in the world in general, and in the teaching of popular theologians in particular, that it is not possible to tell with any certainty anything concerning the nearness of our Lord's return? They would have us believe that none but fanatics and "cranks" would seek to understand the prophecies, and look with expectancy for our Saviour's advent. They teach that Christ's coming, if it ever takes place at all, which many of them utterly disbelieve, will come like a clap of thunder from a clear sky, with no token of its approach. Our Saviour's great prophecy as a whole, stamps such sentiments as false, utterly irreconcilable with this whole discourse, and entirely contrary not only to reason and common sense and all the dealings of God with mankind in the past, but utter infidelity when compared with these strong statements of Jesus himself. They cannot be reconciled with his declarations.

We claim precisely what our Saviour taught himself, in the plainest language, no more and no less. Not that the day and hour of his coming may be ascertained; for he immediately declares: "But of that day and hour knoweth no man."

We know of no sensible person who claims, or has ever claimed, to know the day or hour of his coming. Our Saviour nowhere gives any data upon which to found such a claim. And not a line in all the Bible can be quoted upon which to base it. But that we may know when we are in the last days by the fulfillment of the signs our Saviour predicted, we have his own positive statement, which no true disciple should ever question. As our Saviour illustrates this point by a comparison from nature, we may draw profitable lessons from nature upon which to base our conclusions. When the trees put forth their leaves, we know summer is near. But we cannot tell the day nor the hour when summer will fully dawn upon us. We can be reasonably sure that fruit will ripen on the trees near a certain time, but cannot tell the day nor the hour when it will happen. We sow our various seeds, and if the conditions are favorable, we know they will germinate and come up; but the day and hour are wholly unknown to us. So of our Lord's return, as he himself has stated. The fulfillment of the signs he gives is positive evidence of their nearness. Then we are to watch, lest coming suddenly he find us sleeping. To watch is the constant command, repeated over and over, and constantly reiterated. But what nonsense to watch for something of which nothing whatever could be learned relative to its approach, and with no evidence it was near! But more concerning this command hereafter.

The view, therefore, of the vast majority of the religious world that Christ's coming is a matter of complete uncertainty, with no data given upon which to gather any light relative to the time of his coming, is a great, yea, a monstrous error, and one fraught with terrible danger, a rejection of the teaching of the Lord of glory himself. His coming again is the grandest event the world ever has seen, or ever will see, and it should interest every man and woman living on the earth. G. I. B.

(To be continued.)

DETRACTING FROM THE GLORY OF CHRIST.

A WRITER in *Our Hope*, referring to 1 Thess. 4:16, inquires, "Who are the dead in Christ?" The writer then attempts to show that the expression "dead in Christ" cannot include the just who lived during the patriarchal and Jewish ages. Thus he says:—

"Under the law and prophets, justification was by works, and not by faith alone. In the gospel age, it is by faith apart from works of law. It is evident that those who died under the law did not fall asleep in Christ, and are not the 'dead in Christ.' We must look to the gospel age for the 'dead who die in the Lord.' They are those who were converted and saved by the power of God through faith in him."

We are aware that the idea that men in the former dispensations were saved in a different way from what they are saved in the present, is quite prevalent among our Adventist brethren, who reject the authority of the law of God; but it is not often that we hear this position stated so frankly as this writer states it. He has the just men who lived before God was manifested in the flesh in Christ, know nothing of him, or of salvation by faith. But was it not an Old Testament prophet who first declared "the just shall live by his faith?" Hab. 2:4. And that the worthies of that age were saved by faith it is only necessary to read the 11th chapter of Hebrews, where many of these just men are mentioned by name, and it is expressly said of them that it was by *faith* that all their good works were wrought. And that this faith was faith in Christ, is susceptible of the clearest proof. Paul tells us (1 Cor. 10:1-9) that the being who guided the Israelites from Egypt to Canaan was Christ. "That spiritual rock that followed [margin, went with] them" was no other than Christ the Saviour of the world. When they murmured "against God and against Moses," Paul says they tempted Christ. And Moses their earthly leader, when brought to the great decision as to whether he would remain in Egypt or cast in his fortune with the people of God, decided upon the latter course, "esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:26. Granting that the words "dead in Christ" only apply to the dead who believed in Christ, and were saved by the power of God through faith in him,

would inquire, Who was, or ever will be, saved by other way? Let the apostle Peter answer: "There is there salvation in any other: for there is no other name under heaven given among men whereby we must be saved." Acts 4:12.

The idea advanced by this writer that men were saved by works and now by faith, is true, there certainly has been two plans of salvation, one without, and one with Christ, the result of which would be that when the saved get into the Kingdom of God, a portion will be found ascribing salvation to their own works, while others ascribe theirs to Christ! This will never be; John heard "every creature which is in heaven, on the earth, and under the earth, and such as in the sea, and all that are in them," ascribing glory and praise and blessing unto Christ. Rev.

Our First-day Adventist brethren sometimes accuse us, who believe the moral law of God never been abolished, of trying to be saved by law. This we deny, because, according to the law, no man ever was or ever can be saved by the law, but only by faith in Jesus Christ. But according to this writer, men were once saved by the law without faith! We cannot admit such a proposition, not for a moment. If men could be saved by their own works, why need Christ have died at all? Such a doctrine exalts sinful humanity, and detracts from the glory of Christ, who alone is the Saviour of men.

This mistaken notion that men were formerly saved by the law, and that they are now saved by the gospel, arises from a wrong understanding of the relations between the law and the gospel. According to the Scriptures, there is but one plan of salvation, through our Lord Jesus Christ. This plan, which existed in the mind of God even before creation (Rev. 13:8), was purchased by his death upon the cross. This salvation is retroactive, reaching back from the cross to all the past as well as the future, from that time as long as probation lasts. Thus says Paul, "and for this cause he [Christ] is the mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15. We see by this text of Scripture that the transgressions that were under the first testament "come under the scope of salvation through Christ, just as certainly as the transgressions of the second testament. There is no salvation from sin but by Jesus Christ.

To receive the benefit of Christ's death, resurrection, and life, and his intercession before the Father, faith is absolutely necessary. This faith, we have shown, was possessed by the patriarchs and prophets of previous ages. And this faith was faith in Christ. Christ led the children of Israel from Egypt to Canaan, and those who were faithful believed in his divine leadership, and those who murmured and complained denied him. This is the faith of the patriarchs in Christ did not release them from obedience to the law of God; for Abraham, the father of the faithful, obeyed the commandments of God. Gen. 26:5. Neither does the faith of those who since the cross believe on Jesus, release them from obedience to the law of God. Rom. 7:4. It is instead the incentive to works of righteousness. The righteousness of Jesus Christ is imputed to all those who believe (Rom. 3:22) and whose life of obedience to the law of God evidences the genuineness of their faith. Thus their righteousness is at once the righteousness of the law, the righteousness of Christ, and the righteousness of faith. It is the righteousness of the law; for it is just what the law required; it is the righteousness of Christ; for only by and through him can it be obtained; and it is the righteousness of faith; for by faith we grasp it and make it ours. Such a misconception of the relations of the law and the gospel relieves us from the necessity of having two plans of salvation, which would, if it were possible, bring discord into heaven itself, and take from the Captain of our salvation the glory due unto himself.

Since all the faithful of all ages received salvation only through Christ, and only by faith in him, it follows that the "dead in Christ" comprise all the faithful, who through faith "wrought righteousness," and when the "dead in Christ" shall be raised, a countless host from every period of time since the promise was given that the seed of the woman should bruise the serpent's head, will arise to meet the Lord in the air, to live with him forever. And all will join in the glad refrain, "Unto him that loved us, and washed us from our sins in his own blood, . . . to him be glory and dominion forever and ever. Amen." Rev. 1:5, 6.

M. E. K.

Progress of the Cause.

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

RECOMPENSE.

BY MYRTA E. CASTLE.
(Battle Creek, Mich.)

"To him who hath shall be given,"
Said the Saviour in times of old,—
"To him who hath shall be given
E'en all within God's great fold,—
The place where his mercy dwelleth,—
The covert within the fold.

"From him who hath not shall be taken,"
Said the same great Teacher, Priest,
"E'en what in his soul, misguided,
He gloats o'er in miserly feast—
The talent so carefully hidden
Shall be taken from him who hath least.

"But the talent put out to the usurers,
Redoubled, and doubled again,
Added to, tripled, and multiplied,
Through weariness, sorrow, and pain,
With joy will be hailed by the Master,
E'en though but a golden grain."

BRITISH HONDURAS.

BELIZE.—Reports from the REVIEW have been in times past a source of great encouragement to me in my canvassing work, and perhaps the few lines I here offer will be of some interest to others.

On Friday, March 3, I called on a proud skeptic. No sooner did he learn my errand, than he began to inform me in the rudest way possible, that he was a "despiser of those that are good." He claimed to have read some of the views held by the Seventh-day Adventist people, and declared that among all doctrines, theirs was most detestable, therefore he would have nothing to do with them. He also predicted that in the near future all this fuss about religion will be stopped, and ministers will off coat and go to work. In this prediction he is not very far wrong; for the prophet Amos bears him witness. But alas for those who wait for those days to come, spurning the precious word now, because it is common. "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:12. But is it not encouraging to know that in the midst of such skepticism, this man was induced to purchase a book? In this case, as in many others, I see the plain working of the Holy Spirit; and I believe, if ever a volume was destined to accomplish a great work, that copy of "Bible Readings" is.

A lady who bought one—not knowing anything about its origin—said: "If our minister had one of these, he would be able to tell us plenty of new things; but I don't suppose he has any like this."

There is a growing appetite for the "meat in due season" created by the silent page. O for the living voice, to instruct the conscience and the understanding of the people of this country.

JOSEPH C. BROOKS.

TEXAS.

WHEN I last reported, I was with the company at Berea. Nov. 20 I began a series of meetings at Weches, Houston Co., seven miles south of Berea. The first week the attendance was good, but the Christian denomination (Campbellite) brought in a man, and occupied the house for a week; then the Baptists held a two days' meeting, at the end of which time the weather became very inclement; and as I could not arouse the interest again, I abandoned the work there for the present. A few were interested in the truths of God's word. Dec. 4 I organized the company at Berea, Anderson Co., into a church. The church was organized with fourteen members, and since its organization, two more have united. The necessary officers were chosen, but were not ordained, in harmony with the instruction in 1 Tim. 3:10.

Beginning Jan. 16, I held a Bible school with this church for two weeks. Our school began each day at 8:30 A. M., and the first half hour was devoted to prayer and social meeting. We carried three topics of study, devoting an hour to each, with a ten minutes' intermission between. The following studies were taken up: "Prophecy," "Nature of Man," and "The Work of Christ." The brethren and sisters were greatly benefited by the school. During the greater portion of February, the weather being bad, I remained with the

brethren, holding meetings on the Sabbath with them.

March 2 I joined brother Hale in Leon Co., and am at present with him holding meetings six miles east of Marquez, Leon Co. There is a good interest here to hear the truth, and many calls are coming from the surrounding country to come and tell them about the truths of God. Last Sabbath (March 11) we organized a Sabbath-school, and ordered the necessary literature for the school. Brethren, pray for us. W. S. CRUZAN.
March 13.

NORTH CAROLINA.

ASHEVILLE.—Leaving Battle Creek, after a continuous ride of thirty-two hours, I found myself in the city of Asheville, N. C. And as I see the green grass shooting forth, and hear the birds' songs and the croaking of the frogs, I can hardly realize that what I see and hear with my own eyes can be so. And I know that we soon will take a journey to the city of God, which will be as real as this short journey; but how much greater the change! Birds will never cease to sing there, and there will be no discordant element, no wintry clouds, no sad accident of men losing their lives, as I saw when leaving Battle Creek; for death will be forever past.

When I came home, I found the faces of our brethren shining with the blessing of the Lord, and as they came to meeting the first night, I knew it was not necessary for me to begin where I left them six or seven weeks before; for they have been receiving the latter rain. Brother J. O. Johnston has been busy holding meetings, and I find the interest increasing every day, for which I thank God. I believe the Lord is giving him a fitting up for his new field of labor in South Carolina. Brother W. L. Killen came with me to take charge of the canvassing work in this State, and he enters upon his work with courage in the Lord. Brother S. B. Sanborn, who came from Battle Creek some two months ago, has quite an interest among the colored people of this city.

March 10.

D. T. SHIREMAN.

KANSAS.

HALSTED, HUTCHINSON, ARLINGTON, PRESTON, NEOLA, AND STERLING.—To the praise and glory of God I offer a brief report. Many items of interest might be mentioned, but as in a social meeting, I would leave space for others. At Halsted the church work and Sabbath-school were combined, and other lines of work talked up. The effect of these meetings was excellent upon the church and the community. Strong prejudice had existed, but it largely gave away. Thank the Lord for the victory there!

At Hutchinson, from Jan. 20-30, the Lord blessed the work so that five were added to the church, four of these being new converts. Here also the various lines of work received some attention. I visited the Preston church, the members being scattered in three counties and four towns, holding meetings among them and calling them together at Neola for general work. Here the Lord gave us his signal blessing, uniting our hearts in the bonds of love and peace, causing mistakes and disunion to melt away before the power of his Spirit.

It would take much space to give particulars. Suffice it to say, much joy and peace have come to the brethren. Many subscriptions for our papers have been taken. Some have found peace for the first time, and we can testify to droppings of the latter rain. I am about to close my labor at Sterling, where I have just performed the last sad rites at the funeral of sister Bell Fenn, who was loved and respected by all. Brethren and sisters, let us be faithful. W. W. STEBBINS.
March 10.

MINNESOTA AND WISCONSIN.

THE first of December last I went to Minnesota and labored among some of the Scandinavian churches for two months. Nearly all our meetings were devoted to Bible study. We had precious seasons indeed; the dew of heaven fell on us; hearts, both old and young, rejoiced in God. As the spirit of liberty in Christ took possession of the believer's heart, the spirit of labor also appeared. This is as it should be. It gladdened my heart to see both old and young rejoice in the liberty of the gospel of Christ.

On my way to the institute and General Conference I visited La Crosse, Wis. Here brother Webster and wife, with others, have labored for some time with success. We find that laboring from house to house among the families, with tracts put in small packages for reading purposes, and holding Bible readings and visiting, prove successful work. This was the kind of work done at La Crosse

during the week. Our meetings at this place were full of blessing.

I stopped at my home at Neenah two days, and held one meeting, and then went to the institute and General Conference. This was a season of great profit to me. I had a new fitting up for the work of God. At first I felt as though I could hardly afford to take the time to go to the institute, but the Spirit of God urged me to attend, so I finally yielded, and O, how glad I am that it was my privilege to be there. Those who could have attended this feast but did not, lost a great blessing, it seems to me.

I have just held meetings at Raymond and Racine, Wis. The Lord came near. I now go to Milton Junction to assist in the canvassers' institute. We look for the special blessing of God on this occasion.

H. R. JOHNSON.

OKLAHOMA TERRITORY.

COLUMBIA AND DOVER.—From Jan. 7-30 I held meetings at Columbia. The older members of one family decided to keep the Sabbath, and quite a number of other people are deeply interested. Some of them said they were fully convinced of the truth, and thought they would keep the Sabbath, but desired more time to make the decision. They want me to return as soon as I can. While there, I met with, and labored for, our people each Sabbath, who are about five miles away. Jan. 27 I organized them into a church of thirteen members, baptizing one young brother who made a profession at the camp-meeting.

Feb. 3 I began meetings in a school-house five miles from Dover. Four adults, all heads of families, have taken a firm stand for the truth already. Two of them are school-teachers. Others are very much interested, some of whom, I think, will certainly be moved to obey all the truth. I shall follow up the work at these two places.

For a few days I have to be at home to hasten the building of our church, so that it may be ready for us for our canvassers' institute. The Lord has wonderfully opened the way in beginning the building, and we believe he will continue to help us.

Just as we were expecting to begin work, a strife arose among the lumbermen, and as a result, they cut their prices down to cost. This has saved us at least five dollars on a thousand. Our building is 36 x 24 feet. We expect to build it in ten days, if we can get hands enough to do it. Our work here has been hindered this winter for want of a house of worship. We have had to use our dwelling houses for meeting and Sabbath-school, and as our rooms are so small, we could not invite the people to attend. Many of them are favorably impressed with our work, and say they will attend our meetings when we get a church.

Though we are not able, you see we are compelled to build, believing that the Lord will help us through with it. I will use this opportunity to request our brethren and sisters in the States, who are able to assist us in the work of God, to do so, by sending to us any amount they may please, from twenty-five cents up to ten dollars. Beloved brethren, will you help us just a little at this time? Do not send stamps. We could not use them. Address all sums to Mrs. Mary L. Brock, Oklahoma City, O. T.

We feel to praise God for the progress of the work in this new field. We find many ready to accept the truth for this time; and what a work this opens before us, and what a responsibility rests upon us to give the "loud cry" of the "message!" O may God give us "power from on high" just now to do his work. Our papers are doing a good work. Our canvassers have found a number of persons interested in the reading taken from the rack, and one man was keeping the Sabbath.

March 1.

R. H. BROCK.

NOTES FROM THE CANVASSING FIELD.

It may be interesting to the readers of the REVIEW to learn that the retail value of our book sales for the year ending Dec. 31, 1892, was \$707,677.65. Some had feared that the figures would drop considerably below this, but we have reason to believe that the message is onward, and that another year will see more than this accomplished. There never was a better trained corps of State agents in the field than at the present time.

At this writing there are several institutes for canvassers being held in different places. Probably the largest of them all is the one here in Michigan, with nearly one hundred and fifty in attendance, and more coming. Elder I. H. Evans, president of the Conference, has charge of the school, and this is as it should be. We are thankful to God that the canvassing work has assumed proportions that demand the presence of the presidents of Conferences to take the oversight of their

seasons of instruction. There are six instructors assisting in the work.

The following lines are taught: First, the Bible; second, the book for which they are canvassing; third, church history; fourth, reading.

As the future canvass for our works will consist largely in reading from the book, we believe that every canvasser should be able to do what those of Nehemiah's time were able to do. "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8. Elder J. O. Corliss has charge of the Bible study; Elder F. D. Starr, of Indiana, of church history, using the "Two Republics" as the principal text-book; brother G. W. Morse has charge of the reading class and the "Two Republics," and brother Byron Hagle and A. J. Olsen, State agents, and the writer, have charge of the instruction in the other books.

The school starts out with bright hopes of accomplishing a great amount of good.

Illinois, Wisconsin, Minnesota, Nebraska, Kansas, Colorado, Texas, Oklahoma, Missouri, Virginia, West Virginia, New York, Ohio, Vermont, Maine, Atlantic, New England, and Quebec Conferences will all hold seasons of instruction for their canvassers within the next sixty or ninety days. Dist. No. 2 expects to hold a district institute some time in the latter part of July. We hope that these will be well attended, and that they will all take for their motto what the class here has taken: "They shall be all taught of God."

F. L. MEAD.

MINNESOTA.

THE RELIGIOUS LIBERTY WORK IN ST. PAUL.

SINCE my last report there are some new developments here that will be of interest to our brethren. The evening of the 3d inst. I received notice from Mr. Wacek, the author of the bill to repeal part of our Sunday laws, that the hearing before the committee was appointed for the next evening, and he desired me to be present. I got word to some of our brethren who desired to be present at the hearing, and several were there to hold up my hands by prayer. Mr. Wacek introduced the measure by a few brief remarks. It was soon apparent that he had not looked at the question from the standpoint of principle, and only argued that as they were only a dead letter, relics of the old Blue laws, and sometimes enforced by bigots, therefore they should be repealed. But as he did not wish to antagonize the barbers, he wished that part of his bill to be considered as out of the discussion and out of the bill. His remarks were very brief, at the close of which I was introduced to the committee.

During the day I had thought over a line of thought that I might follow; but as might be expected, I did not follow it. I had occupied but a very few moments, when they began to interrupt by questions. They were, however, proper questions as a whole, and were in that line by which the principle of the rights of the individual, in matters of religion, especially, were made plain. One gentleman, desirous of knowing what our church relationship was, asked, "Were you ever disturbed by these laws?" Of course I answered, "No, sir." "Were any of your people?"— "No, sir, not in this State." "In some other State?"— "Yes, sir, in Tennessee." You do not keep Sunday, then (or something like this, I have not been able to recall positively)? To this I made answer: "When you come to that matter, I am a Seventh-day Adventist, and I am glad of it."

The frankness of the answer was such as rather to nonplus the lawyer. I tell you, brethren, I was glad that I was a Seventh-day Adventist, and could confess my faith, as I had a right to do, and stand in the defense of the God-given right of all men to believe or not to believe, as one may choose.

The bill to impose a fine of \$100 for Sabbath (Sunday) breaking, was called up the same evening, but at a time when I was out of the room, so I was not aware of this fact. When the hearing was closed, there seemed to be such a diversity of opinion as to the disposition of the bill, that they could not agree. Some said they were agreed as to the principles advocated; but as one man expressed it, "I believe in those principles as much as Thomas Jefferson ever did; but I will not go on record as favoring that bill, in the face of public opinion." During the day he confessed in private conversation that he feared the wrath of the churches. This was the general sentiment of the committee. Some favored indefinite postponement of both bills. Others thought out of respect to Mr. Wacek, his bill should be sent to the House, while others argued that if one went back to the House, both should go there. In this way matters have remained for a week. Mr. W. informed me Thursday that his bill would come up in the House next Monday or Tuesday, the 14th or 15th. But this

(Saturday) evening's paper says: "Mr. Baston bill to punish Sabbath violation was recommended for passage." This bill was introduced at the stigation of certain Minneapolis dealers, desiring to close their own shops on Sunday, not having succeeded in compelling others to do as they did, desired a law of such severity they would not dare disobey. Of the Wacek bill the paper reports as follows: "House Title 42 remanded to the Judiciary Committee by a vote of the House to reconsider. This is Mr. Wacek's famous anti-religious legislation bill, which has been the subject of so many favorable petitions to the House." So from present appearances, the bill may be defeated, while the Baston bill may become law. Thus the situation becomes more and more interesting. Who are so blind as not to see that the crisis is upon us? May God give us people grace abundant.

H. F. PHELPS.

P. S.—As another item of interest, I will mention that after the hearing, I got up in the night, could not sleep, and wrote out a full newspaper column report, which was published in one of our city papers.

H. F.

WHAT ARE YOU DOING?

I HAVE been made sad many times as I have no disposition on the part of many of our young people to let the time pass day after day and neglect the study of God's word. If anything is said to them about it, the answer is, "O, I have no time, but I notice these very ones who say they study but little of God's word, and have no time to study it, find many hours to spend in making things which they think necessary to make life pleasant; while the kind deeds and words to which we profess to love, and which make home the happiest place on earth, are often sought for in vain.

A large class whom God has created unto good works spend their time chatting about everything else in the world but the words of eternal life. Hours and hours are thus spent, the time is gone, and the angels weep over your wasted life. When I have talked with them about it, and told them that God had a work and a place for every one of us in his vineyard if we would yield ourselves to him, they answer, "I don't know what the Lord wants me to do; I don't know anything about the Bible, I can't do anything." True, dear friends, *don't* know anything, and cannot do anything ourselves, but in Christ is all power, and wisdom and strength. "The entrance of thy word giveth light." Give yourself to him, your time and strength, and he has promised to teach us *all* things.

Now while we think there is no deliverance from our present condition, we never will be delivered, but let us believe what the dear Saviour says: "He that cometh unto me I will in no wise cast out." "Seek first the kingdom of God and his righteousness," and he will take care of the rest. "In him are hid *all* the treasures of wisdom and knowledge."

He will give us victory over these carnal habits—I praise God I can say over this was my time (a device of Satan to keep us from knowing the wonderful love of God through Jesus Christ, my Lord)—and it was faith that brought victory, praise his dear name.

When I believed God gave me victory by his power, this was the result; when I had a few moments to spare, this thought came into my mind: "Now you have a few moments to study." Matt. 30:15, 21. Could I say this was anything but the mind of Christ leading me and giving me victory just as he said he would when we give ourselves to him, and believe his promises? No, praise his name! I could not, and then the very thought gave me strength and courage to study; for when he was so good as to help me thus far, would he open to me the word of life that I could not understand it? So we can go from faith to faith, from strength to strength, and from victory to victory.

The dear Saviour wants *you*, he wants *me*, makes no matter who you are; no matter if you have wasted all your past life, and have so injured your mind by neglecting to study and improve that you cannot remember what you read. The courage to-day, for God is good, and there is "nothing too hard for him." "All things are possible unto him that believeth."

Dear friends, I know that these things are so. I have proved them. I believed that he was able to perform what he had said he would, and he made so. He wants to give *you* his own mind; to give you his strength. Then "we can do all things through Christ which strengtheneth us." This is help in God over these things; for in Christ we have power over all the power of the enemy.

In "Spirit of Prophecy," Vol. IV., page 4, speaking of the deceptions of Satan, the Spirit of God has thus spoken:—

"Anti-Christ is to perform his marvelous works in our sight."

...ly will the counterfeit resemble the true, that it will be able to distinguish between them except by the holy Scriptures. By their testimony every statement and every miracle must be tested."

...ence the necessity of our having the mind of Christ to enable us to improve the time in studying his word and understanding it in the few hours of probation left us.

...not God good to give us such great help when we have wasted our lives and have been serving his enemy so long? Surely "his mercy endureth forever." Are you afraid to trust him? Hear what he says: "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." He says, "I will not, and I will help thee." "He giveth power to the faint; and to them that have no might he increaseth strength." He says he is not willing that any should perish, but that all shall come to the knowledge of the truth. Then, dear friends, are you willing that you should perish or be without the knowledge of the truth; are you willing? You have the choice; the power of God, his love and mercy, or the cruel deception of the enemy. O God, with you in Christ's stead, be ye reconciled to your Father. Believe that God will help you, and begin your study by hunting up the texts here quoted, and then take the marginal reference and look them up. Read the connections, and so enlarge your study as the Spirit may direct, and God will show his wondrous love to your mind.

...have proved the power of God to help in this matter, and say, Praise God for the work that he has performed in me. Never open his word with the prayer arising from your heart, "Teach me, O Lord." Dear reader, whoever you are, may God's blessings be yours, is my prayer.

F. C. BEE.

RELIGIOUS LIBERTY IN FLORIDA.

WE give below interesting extracts from two papers lately received by Elder A. O. Tait, which we are permitted to use. These events show a spirit that is abroad everywhere, and the results there also show that God has a people who will accept the light when it is presented to them:—

Grand Island, Lake Co., Fla.,
March 7, 1893.

Elder A. O. Tait, Battle Creek, Mich.

MY DEAR BROTHER: We came to this place Jan. 1st and have been holding about four or five meetings per week in a school-house which was built by the citizens, and was used by them for school and religious meetings by all denominations. One week ago the citizens sold the house to the county Board of Education, agreeing not to hold religious services in it after March 1, 1893, thinking they would have a union church erected by that time. When the time arrived, the local representative of the county board closed the house, of course, which was right, and since that time we have been carrying on our work by holding Bible readings from house to house.

Last Sunday, March 5, the Methodists, who have proposed us strongly from the first, secretly obtained an indulgence from the local representative to hold two meetings in the house, one at 11 a. m., and the other at night. They had secured the services of one of their ablest men in the State, Josephus Anderson, of Leesburg, this county, editor of their State organ. Assisted by three other ministers from abroad, they swooped down upon us, and in the morning made the people feel good by telling them there was no necessity of keeping the law of God, and in the evening made them feel better, I presume, by consigning them to everlasting torment if they did not obey God. At my rate, he discussed the Sabbath question in the morning, and the final doom of the wicked at night.

Failing to accomplish what they desired; viz., to win back the best Methodist family on the Island to their way of thinking again, the Devil has been busy since, devising various schemes which have culminated in the following threats being conspicuously posted on the Bulletin board at the post-office this morning:—

"We, the organized White Caps of Grand Island, hereby notify the Rev. Mr. Crisler to leave this place by next Monday morning, or stand the consequences which shall surely follow. Take heed lest you be caught."

"Sec. of W. C. Club."

The matter of whether the house can be used for religious purposes any more, is before the Board of Education to-day, in the county seat, Tavares. I shall review Dr. Anderson to-morrow night, and if I cannot use the house, the services will be held outside, by the house, in the woods. The weather is warm here now, so that this can be done. Should we secure the house, we shall continue the meetings, and this threat will be a great help in ringing the changes on religious liberty. I do not apprehend any trouble; yet we do not know what may occur. One thing is certain, we are here in the work of

the Lord, and his interests are our interests, and we know we have been accepted in the Beloved from the foundation of the world, and if he chooses to have us suffer for his sake, then we want to suffer.

L. H. CRISLER.

Grand Island, Lake Co., Fla.,
March 9, 1893.

Elder A. O. Tait, Battle Creek, Mich.

DEAR BROTHER: Tuesday the Board of Education decided that no one should use the school-house at night, without entering into a bond of \$100 to insure the building against fire, no one to use it in day-time except on Sundays. Then they proceeded, and apportioned the use thereof as follows:—

- One Sunday in each month to the Evangelicals.
- Two Sundays in each month to the Episcopalians.
- Three Sundays in each month to the Methodists.
- Four Sundays in each month to the Baptists.
- Five Sundays in each month to the Presbyterians.

This, you see, closes the door against us completely, unless we enter into a bond, which we will not do, owing to the mob spirit alluded to in my former letter.

The local representative of the Board of Education claims that the board knew nothing about my being here and knocking for admittance to finish my course of lectures, which would have taken me some two or three weeks yet. The local representative himself knew this, as I had told him that I should stay here till about April 1, if I could secure the house. I do not believe the board knew about it.

Thus it would seem that the religious people of Grand Island have decided that the much desired national religion is embraced in the above denominations. There is one family of Episcopalians on the Island, three families interested in the Evangelicals, and, as near as I know, there is one family of Presbyterians, and one other man (Presbyterian) living with a family of Methodists here. To my knowledge there are about four families interested in the Baptist views. There are more Methodists than any of the others. There are at least four families in which there are individuals who will actually keep the Sabbath from now on, and a number of others are much interested. But we are not recognized. Of course they will claim that there was no one at the meeting of the board to represent us. We are not around begging privileges in that way, and more, it was understood that if the house was opened at all, it would be on the same terms as before.

Enough of this. Some of the citizens drafted the following remonstrance:—

"Some miscreant having warned the Rev. Mr. Crisler to leave this settlement under a cowardly *nom de plume*, we take this method of condemning any such dastardly notice."

To which they obtained seventeen signatures, and handed to me. They told me that they were busy (which they are, in their vegetable culture), and did not make a canvass, but simply asked those they saw, and they quite readily responded. While I know there are quite a number on the Island whose names are not attached to the remonstrance, who frown down any such thing, I know that there are some who would greatly prefer not to remonstrate against the thing.

The review was held last night at a private residence, and was quite well attended. A good spirit came in, and the people, many of them, were very friendly. The discussion has resulted in some deciding for God. At this writing I am not able to state the number, but I think it is safe to say that there are at least six who will obey God, as the result of our work here. We hope for others.

To-morrow I will go to Eustis Meadows, four miles east of this point, and hold meetings Sabbath and Sunday with our brethren there, and possibly organize a church at that point Sunday.

Next week I will return here and finish the work. I think a few Bible readings held with the interested ones will establish them in the truth.

The mob spirit is so generally frowned down that I apprehend no violence; yet we do not know. May the Lord make me worthy for anything that may be in store for me.

I am happy to be yours in the bonds of Christian love.

L. H. CRISLER.

30

THOUGHTS SUGGESTED AT THE CLOSE OF THE INSTITUTE AND CONFERENCE.

"AND after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and was transfigured before them. . . . And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." Mark 9: 2-5.

These are the feelings with which we separate at the close of these meetings, and we do not wonder at Peter's exclamation.

It was with the feelings of Elisha, when he knew that his Master was so soon to be taken from him, that we entered upon our study; for we knew that the Master had precious things to give, and we feared to let anything distract our attention. We earnestly desired that a double portion of the Spirit might be given us, and we dared not withdraw our gaze for a moment from the great Giver, and so we said to every earthly voice, "Hold ye your peace." And what have we received? Rather, what have we not received? What words are adequate to express the magnitude and preciousness of that which the "Teacher of righteousness according to righteousness" (Joel 2: 23, margin) has given us.

He came and sat with us, and opened our understanding, as did the Holy One who walked with those of old to Emmaus, and we now say with them, "Did not our hearts burn within us, as he talked with us by the way," during the years that he has been with us? But our eyes were so holden that we knew him not. We have wondered at the gracious words that proceeded out of his mouth, as the dear old gospel truths we loved so well were so beautified, nay, glorified, that we scarcely recognized them. We thought we knew the simple meaning of the precious fundamental truth of the gospel; but when this wonderful Teacher of righteousness held it up before our astonished gaze, we found our poor hearts must be enlarged, and our minds strengthened to comprehend the simple fact that "being justified by faith we have peace with God," and that all our "righteousness is as filthy rags," which the counsel of the faithful and true Witness tells us must be stripped off, in order that the wedding garment, which the Master has himself prepared—even the robe of his own righteousness—may be put on to cover our nakedness; and so this wonderful Counselor comes knocking at our heart, praying us to open to him. O wonderful condescension, what soul can but be awed at such a spectacle!

We are asking of the Lord rain because it is time for the latter rain; and he made bright clouds, and gave bountiful showers, and our thirsty souls are indeed refreshed; but how gently and quietly it has fallen! It did not come in the rush and noise of the wind or the earthquake, to startle and astonish us, but in the still small voice, speaking in such gentle whispering to the soul, that we almost held our breath lest we should lose one whisper. It pointed out to us our faults, but comforted us the while with the words, "Be of good cheer; I have overcome." It reproved of sin, and spoke of righteousness and judgment to come.

Never, until we speak the language of heaven, can we express the joy, yes, rapture, that fills our souls. We rejoice with joy unspeakable and full of glory; and by and by, when that One who bears the title, "King of kings and Lord of lords," who is the "Mighty God, the Everlasting Father, the Prince of Peace," who became the humble babe in the manger, then the condemned and crucified One, and now stands a suppliant, knocking at the door of our hearts, *begging* to be admitted,—when he at his own marriage supper shall gird himself and with those same dear hands that still bear the cruel scars, shall serve us, then, not till then, shall we understand something of those holy beings who "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." And our voices shall help to swell the praises they ascribe to Him who is worthy "to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

Then shall "he see of the travail of his soul, and shall be satisfied," and we shall be satisfied when we awake with his likeness.

MRS. E. M. PEBBLES.

31

A COURSE OF INSTRUCTION FOR MISSIONARY MOTHERS.

THE demand for workers in the various lines of mothers' work, such as holding mothers' meetings, organizing kindergartens, Sabbath-school kindergartens, classes for instruction of girls in domestic work, and allied lines of work, is rapidly increasing; and to afford those who are interested in this branch of philanthropic work an opportunity for thorough instruction, the trustees of the Seventh-day Adventist Medical Missionary and Benevolent Association have organized a Missionary Mothers' course of instruction, which will be carried on in connection with the Sanitarium Medical Missionary School. The course of instruction will embrace the following subjects: Character building, physical development, manual training, and the proper hygienic care of children of various ages from infancy to adolescence. Instruction will be given in kindergarten work, and the various branches of the Swedish system of manual training popularly known as Sloyd, which will include sewing, paper, paste-board and wood Sloyd. The

proper management of the diet and dress of children will receive special attention. Instruction will be practical as well as theoretical.

Thoroughly competent instructors have been engaged for the different lines of work, among whom should be mentioned Mrs. Lucretia Willard Treat, who has a national reputation as a lecturer upon kindergarten and mothers' work, and who was for several years associated with Mrs. Harrison in the Chicago Kindergarten College.

The course of instruction will occupy one year. No charge will be made for instruction, but all who take the course will be expected to engage in the work for which the course of instruction is intended to fit them. The course is just beginning, consequently those who are interested in this line of work should at once address the undersigned for further information, if desired. No one should come to Battle Creek with the expectation of taking this course without first entering into correspondence about the matter, as but a limited number can be received. A large class has already been formed, but it will be possible to receive eight or ten more persons who are thoroughly competent for the work and ready to enlist in it. There is no field of work in which earnest, conscientious workers are more needed, and none which offers a greater opportunity for the exercise of the highest talents for usefulness.

J. H. KELLOGG.
Battle Creek, Mich.

The Sabbath-School.

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

LESSONS ON THE COMING OF THE LORD.

April 1 to June 24, 1893.

INTRODUCTORY NOTE.

In the study of these lessons on the coming of the Lord, it is expected that the pupil will make an effort to commit the leading texts so as to repeat them without the Bible. It will be well to study the historical extracts until the substance of them can be readily given. As the day of the Lord is drawing near, those who are looking for him should be ready to give a reason for the hope that is in them. To do this means more than to point the hearer to the text in the Bible. It means that the believer is filled with that word, until it flows fresh from the mind. We should not be satisfied when we have looked up the texts that are given in the lessons, but should let these texts lead us to others on the same subject. If the student will do this, the study of the coming of the Lord will be a profitable study.

LESSON 1.—THE WORK OF REDEMPTION.

(Sabbath, April 1.)

1. In whom do we have redemption? Rom. 3:24.
2. What is the signification of the term? (See note 1.)
3. What did man lose by the fall? Rom. 5:12; Gen. 2:17.
4. When man was created, what was given to him? Gen. 1:26.
5. To whom did he surrender this dominion? Luke 4:6.
6. Then what needs to be done that man may be brought back to God's original plan? (See note 2.)
7. What is Christ made to believers? 1 Cor. 1:30.
8. What does Jesus say of his own existence? Rev. 22:13.
9. What signification has the expression "Alpha and Omega"? (See note 3.)
10. What is the first step in the work of redemption? Eph. 1:7.
11. Through whom does the forgiveness of sins come? Matt. 1:21; Acts 13:38.
12. When sins are pardoned, how does it affect the sinner's past life? 1 John 1:9.
13. How does the Lord look upon the forgiven one? Rom. 4:7, 8.
14. What does forgiveness or justification bring? Rom. 5:1.
15. Why have we peace? Rom. 8:1.
16. What has Christ given to every one whom he has redeemed from sin? 2 Cor. 1:22; Eph. 1:13.
17. Of what is this spirit an earnest, or pledge? Eph. 1:14.
18. To what time are believers sealed? Eph. 4:30.

NOTES.

1. The original word from which our word "redemption" comes, is defined by Bullinger as "the act of freeing or releasing; deliverance; redemption for one from guilt and punishment, brought about by expiation. Deliverance from the guilt and punishment of sin, and applying to the whole being, deliverance of the soul from sin, and the body from the grave."
2. In listening to the words of Satan, man lost his in-

nocence, his life, and his dominion. In this he fell under condemnation. Before he disobeyed, he was innocent, or free from condemnation. In Rom. 5:16 we read that condemnation came upon man by sin. As soon as he transgressed, he showed his loss of innocence by hiding himself (Gen. 3:8, 10), and trembled when he heard the word of the Lord. This condemnation has passed on all (Rom. 5:18), so that the whole world stands guilty before God. Rom. 3:19. To be placed in his original position before his Creator, man must be redeemed from condemnation and death, and reinstated in his dominion.

3. The Jews expressed the whole compass of things by "aleph" and "tau," the first and last letters of the Hebrew alphabet. But John was writing in the Greek, and accommodates it to the Greek alphabet, of which "alpha" and "omega" are the first and the last letters. By his word Christ spoke the worlds into existence (Ps. 33:6-9); and by the same word he upholds them. Heb. 1:3. It will be by the same word that he restores all things, thus making him the beginning and ending of all things.

Special Notices.

MAINE INSTITUTE.

THERE will be a general institute for Maine at South Norridgewock, beginning April 15, and continuing until the 30th. We expect a good attendance. We shall without doubt have help from abroad in the canvassing department, and will also have instructors in Bible work. The church has kindly offered to care for all who will engage in the work, and the tract society will make a present of five dollars on a hundred, until all traveling expenses are paid. So we see no reason why every one who expects to enter the field this spring, should not attend this institute. Those coming by rail will change at Oakland for South Norridgewock. If those who wish to attend will notify E. C. Taylor what train they will come on, arrangements will be made to meet them at the station.

J. W. HAZELTINE,
J. B. GOODRICH.

MAINE, NOTICE!

THE institute to be held at South Norridgewock, Me., April 15-30, as announced by Elder J. B. Goodrich in REVIEW of March 7, will be an occasion of much importance to us. The profit and necessity of a good preparation, both spiritual and intellectual, in all departments of the Lord's work, is becoming more and more apparent.

Experience in these institutes during recent years, has demonstrated that they are of great value in attaining the desired object. I hope that all who contemplate laboring in the cause in any capacity will endeavor to avail themselves of the advantages afforded by this institute, if they possibly can do so. If any desire information that may not appear in the REVIEW, address Elder J. B. Goodrich, West Palmyra, Me. My work in Nebraska is prospering, and with the continued blessing of the Lord, I expect to arrive in time to attend the institute.

J. E. JAYNE.

GENERAL MEETING FOR THE MARITIME PROVINCES.

THIS meeting will be held in Moncton, N. B., May 10-14. Brother F. I. Richardson is expected to be present. This will be an important meeting, and we very much desire that all will attend who possibly can. Those coming from a distance will please bring bedding with them. All such will be provided with a place where they can board themselves, if they wish. They should communicate their intentions touching this matter to R. S. Webber, at once. There will be a canvassers' institute following this meeting, conducted by brother G. W. Morse. There will be more particulars given concerning this institute later.

Moncton, N. B.

R. S. WEBBER.

News of the Week.

FOR WEEK ENDING MARCH 18.

DOMESTIC.

—A fraudulent Medical College has been unearthed in Chicago. Medical diplomas were granted for a fixed price.

—The spring floods are causing the usual disasters along the water courses of the Mississippi, Missouri, and other great rivers.

—Mr. Cleveland has withdrawn the Hawaiian treaty from the Senate for the present. It is supposed that does not favor the treaty in its present form.

—Banks at Denver and Chicago have come to help of the government by offering to exchange several millions of gold for small bills. Mr. Carlisle has accepted, and the transfer will at once take place.

—President Cleveland has sent ex-Congressman Blount, chairman of the House Committee on Foreign Relations, to Hawaii, to investigate the revolution there and learn the mind of the people as to their desired annexation.

—A blizzard swept over the Northwest again March 14. At St. Paul, Minn., the mercury registered below zero. Considerable snow fell, trains were delayed in some places, and the spring weather received a decided set-back.

—A miniature copy of the famous Mosque of Sophia is to be erected for the benefit of such Mohammedans as visit the World's Fair in Chicago. A hospital has also been built for the 300 Turks who are connected with the exhibit.

—The Waldenses of the Italian Alps have resolved to send two commissioners to this country to look for a suitable place to establish a large colony. North Carolina is the State toward which they look. There are 2,000 who are ready to emigrate if the report is favorable.

—A new scheme to open the World's Fair Sunday has been started in Illinois. It is in the form of a bill in the State legislature, providing that all fairs held in Illinois, in cities of over 50,000, where the exhibit shall be of an international character, and where the fair is to be opened two months, must be open seven days every week.

FOREIGN.

—The White Star steamer "Naronic," which has not been heard from for over thirty-five days, has not been given up for lost.

—Several revolutions of the usual Central American character are progressing in Honduras. The chief of each contending army wants to be the president.

—A resolution was introduced in the House of Commons at Ottawa, Canada, March 13, declaring the World's Fair should be closed on Sunday. It was defeated by a vote of 76 to 34.

—The German Catholics are determined to secure the recall of the Jesuits and allied orders. A petition to this effect circulated in Westphalia, secured in this single province alone no fewer than 65,000 signatures.

—The opponents to the German army bill are very hopeful of defeating it, and of retiring Von Capri from the chancellorship. The emperor is going to Rome, and it is expected that he will confer with the pope.

—The transatlantic steamer "Sarnia," with 80 passengers and a valuable cargo, is now five days overdue. She was sighted 150 miles from Halifax, March 11, flying signals of distress. Three vessels have been dispatched to look her up.

—The last week has brought out important developments in the Panama canal scandal in France. Charles de Lesseps has made a confession implicating several more of the chief men of France, including such men as Grevy, De Freycinet, Floquet, and Clemenceau.

—British troops, while endeavoring to establish a post on the northern frontier of India, were recently attacked by the tribesmen, and a severe battle followed. The natives were defeated, with a loss of 200 killed. The British loss was twenty-three killed, including their commander, Major Daniell. The tribesmen, finding themselves unable to resist any longer, submitted to British authority. The result of the struggle greatly strengthens the British position at what was considered its weakest point in the vicinity of the Hindu Kush.

RELIGIOUS.

—The Salvation Army has been ordered to withdraw from Finland.

—Professor Totten now predicts that the millennium will begin in September of the present year.

—The religious papers of this country are very unanimously opposed to the admission of Utah as a State. They declare that the Mormons would control the State if it is admitted.

—Governor Altgeld, of Illinois, has written a letter to the chaplain of the penitentiary at Joliet, Ill., telling him that all religious teaching in the institution must be on non-sectarian lines.

—The death of Cardinal Lavegerie has raised an interesting question between the French government and the pope as to the appointment of his successor as primate of Africa. The pope holds that the French government should be responsible for the primate's salary. To this France objects. To this objection the pope

replies that if the church must pay the primate, he shall appoint an Italian. As the Catholics of Algeria are almost entirely French, the idea of an Italian primate over them is very distasteful.

The pope, in bidding farewell to the pilgrims from England, expressed the hope that once more England would be a Roman Catholic country, and said that there are already many signs of this.

Mr. Charlton has again introduced his bill in the Parliament at Ottawa, for the better observance of Sunday. The bill "forbids all Sunday work on newspapers under penalty of \$50; also forbids the loading or dispatch of railway trains or the running of trains other than through passengers or those loaded with live stock or perishable goods. It forbids Sunday canal traffic between the hours of 6 A. M. and 10 P. M."

Differences of opinion have arisen in the Danish Evangelical Lutheran Church in regard to the inspiration of the Bible, the place of the Bible in the church, the origin and date of the apostles' creed, and whether the Bible is the word of God, or but contains the word of God. So strong is the dispute in which two leading professors in the seminary in Chicago have taken opposite sides, that there is danger of a split in the synod.

Two priests at Swedesboro, N. J., are in open rebellion against Satolli and Bishop O'Farrell. They have been excommunicated. The church is divided, part of the congregation going with the priests. The civil authorities were called upon to take possession of the church, and the sheriff being a Protestant and not understanding Catholic ceremonies, the altar fires which had been burning for twenty-five years were allowed to burn out.

BUSINESS NOTICES.

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

WANTED.—A tinner who can take charge of a hardware store. None but Sabbath-keepers need apply. Address A. C. Woodbury, Darlington, Wis.

PAPERS WANTED.

PARTIES having REVIEWS of the month of February and first week of March will confer a great favor by sending them post-paid to my address. I can also make good use of tracts and missionary reading. Mrs. Ella J. Parker, Mexico, Juniata Co., Pa.

Mrs. M. E. JENNINGS has all the REVIEWS she can use at present, but can use late and clean copies of the Signs, Sentinel, Instructor, and Little Friend, if sent post-paid to her at Cherokee, Crawford, Co., Kans.

I would like clean copies of the REVIEW, Signs, Sentinel, Instructor, and Little Friend if sent post-paid, for missionary work. Send as late numbers as possible. Alvan Spencer, Black Lick, Franklin Co., Ohio.

LATE copies of the American Sentinel will be used for missionary work if sent to Mrs. Olive Bower, 986 Clifton, Park Ave., Chicago, Ill. The paper most desired is that of March 9.

JOHN D. BRADLEY, cor. S. Boulevard and Bryan Sts., Atlanta, Ga., would like clean copies of the REVIEW, Signs, Sentinel, and Little Friend, no older than January, 1893, to be used in the city, at the hospitals, etc.

CHANGE OF ADDRESS.

READERS of the REVIEW who may have occasion to write me after April 1, will please address me at No. 50, Manchester St., Battle Creek, Mich., instead of International Tract Society or REVIEW AND HERALD, as heretofore, and thus save delay in delivery. L. C. CHADWICK.

Obituary Notices.

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

LATHAM.—At Ararat, Pa., March 1, 1893, of typhoid fever, Cornelius E. Latham, aged 40 years and 8 months. C. W. LATHAM.

CROYER.—At Vergennes, Vt., Jan. 24, 1893, of heart trouble, Moses Croyer, aged 71 years, 7 months, and 5 days. We believe he sleeps in Jesus. P. F. BICKNELL.

THOMAS.—At Chase, Rice Co., Kans., March 4, 1893, of pneumonia, brother James Thomas, aged 21 years, 7 months, and 7 days. Funeral service at Nickerson by the writer, from Isa. 61: 1-3. W. W. STEBBINS.

FENN.—At Denver, Colo., March 7, 1893, of consumption, sister Bell Fenn, aged 31 years, 11 months, and 15 days. She was brought to Sterling, Kans., for burial. Funeral sermon by the writer, from Ps. 30: 5. W. W. STEBBINS.

HART.—At Jolon, Monterey Co., Cal., Feb. 1, 1893, of pneumonia, Jacob L. Hart. He was a member of the Lockwood church. Brother Hart felt assured that his peace was made with God. He arranged all his business so that all occasion for any one to go to law about it might be avoided, and died in hope of a part in the first resurrection. Words of comfort were spoken from Heb. 9: 27, 28; 1 Thess. 4: 13-18 by the writer. F. H. DAVIS.

ANGELL.—Mrs. Lottie M. Angell, daughter of Mr. and Mrs. A. B. Morse, died Feb. 13, 1893, at her home in Bakersfield, Kern Co., Cal., aged 21 years and 4 months. Words of comfort by the writer, from Rom. 8: 9-11. A. J. MORTON.

HILL.—Walter Hill was born at Whitby, Canada, Jan. 21, 1811, and removed to Minnesota in 1863. He died at Eagle Lake, Feb. 9, 1893, aged 82 years and 18 days. Words of comfort were spoken by the writer to a large gathering of friends, from Matt. 9: 9; 1 Thess. 4: 18. G. B. TRIPP.

RATHBUN.—At Baneroff, Mich., Feb. 24, 1893, Lucy Rathbun, aged 86 years, 9 months, and 23 days. She embraced the third angel's message in 1847, and was faithful to the last. Jan. 18 she slipped and fell on the walk, breaking her right limb, from which she gradually sank into a quiet sleep. Funeral discourse by the writer, from 2 Tim. 4: 6-8. J. O. CORLISS.

GRACE.—At Columbus, Ohio, Feb. 15, 1893, Susan Jane Grace, aged 75 years, 7 months, and 17 days. Sister G. had been a member of the Columbus Seventh-day Adventist church for several years. She received the truth from sister Hattie Andre, who is now sailing in the missionary ship to Pitcairn Island. We laid her away with the hope of seeing her at the Lord's appearing. Sermon by the writer, from John 14: 1-3. D. E. LINDSEY.

KAUFMAN.—Hannah Kaufman was born in Maryland, June 30, 1826. She was aged 66 years, 7 months, and 24 days at the time of her death, which occurred Friday, Feb. 24, 1893. She was converted, and united with the Methodist Church when very young. She accepted the views of the Seventh-day Adventists in 1872. This faith grew more and more precious to her, and sustained her through many years of suffering. The Christian's hope was indeed to her "Christ within, the hope of glory." Funeral services were held Feb. 26. Remarks by the writer. A. E. PLACE.

KING.—Died, at Greenville, Mich., Jan. 16, 1893, Seneca H. King, aged 80 years, 6 months, and 14 days. He was born in Danby, N. Y., July 2, 1812, and moved to Michigan, then a Territory, in 1834. He embraced the doctrines of the Bible, and the views of Seventh-day Adventists thirty-three years ago. Being one of the pioneers, he was a special friend of Elder James White, and showed his devotion to the cause of the Lord by his benevolence, upright character, and influence, till the day of his death. He leaves a wife and two sons; and in his death they lose a kind husband and father, the church a zealous member, his neighbors a true friend, and the community an upright citizen. Funeral attended by the writer Thursday, Jan. 19, 1893. I. D. VAN HORN.

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Corrected Nov. 20, 1892.

Table with columns for EAST, WEST, STATIONS, and times for various routes including Chicago, Detroit, and Buffalo.

*Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.18 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m. and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and connections.

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 21, 1893.

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The vote of the Conference that the "president of the Sabbath-school Association devote his time to that work," was afterward rescinded. This action was rendered necessary from the fact that he will not be able to devote his time exclusively to that work.

A little inaccuracy appeared in the *Bulletin*, in the report of the members of the General Conference Committee. The name of E. W. Farnsworth should have been put in place of that of R. A. Underwood, as a member of the committee. Brother Underwood takes the presidency of the Wisconsin Conference.

This is the way the Sunday-closers are talking now: "The battle against open gates at the Fair has been fought and won against terrible odds." Oh! They have all the time represented that the "odds" was overwhelmingly on the other side, in their favor, even to the extent of forty millions! But now they admit that it is "terribly" against them. This raises the query, Were they deceiving then or now?

The Canvassers' Institute in Battle Creek has opened very successfully. There are some one hundred and fifty canvassers already in attendance, and more are expected. It was thought advisable to adopt the club system as a solution of the boarding question, and as no suitable building for the purpose could be found, the Michigan Conference has erected a temporary structure 20x80 ft. for a dining hall. The institute will continue about five weeks.

Another good discourse was given in the Tabernacle, Sabbath, March 18, by brother D. A. Robinson, on "The Peace of God," showing the privilege of the child of God in the enjoyment of that peace which the Lord left with his disciples. It was clearly pointed out how we may obtain this peace, and retain it, and what it will do for us in the last troublous times of the world's history and the church's experience. It is calculated to produce in us that "fruit of the lips," which is praise to God continually.

The canvassers assembled here, numbering some 150, held an overflow social meeting last Sabbath afternoon in the east vestry of the Tabernacle. From the earnest prayers and testimonies of those good brethren and sisters there given, we cannot but think that when they shall again enter the canvassing field, more good than ever will be accomplished through the teaching of the

printed pages which they will place in the hands of those who are earnestly inquiring, "What is truth?"

In resolution 67, introduced at the late General Conference, an expression was inadvertently used calculated to convey a wrong impression. It is that which speaks of our periodicals coming "under the control of the denomination," as if they were not so already and had not been so from the beginning. For instance, the Seventh-day Adventist Publishing Association, which is the publisher of the REVIEW, was the first legal association among us, and was designed to be composed of stockholders from every part of the field, and so be formed of, and represent, the entire denomination. The object of the resolution was to place the periodicals under the management of another organization, namely, the General Conference; but they would be no more denominational than before.

With the reader of the history of Catholicism, a sufficient condemnation of almost any measure would be the approval of the pope. That dignity does not indorse anything that is in any way liable to work against the nefarious system of which he stands at the head. The Birmingham (Eng.) *Daily Post*, of Feb. 24, a copy of which a brother sends us, publishes a telegram from Rome, saying that the pope heartily approves the Home Rule bill which Mr. Gladstone is trying to get through Parliament, and that he speaks of the English statesman only in the most eulogistic terms. This is sufficient to show that, if carried, it will be what others have claimed, "Rome" rule, instead of "Home" rule, for Ireland. Evidence is increasing that if the measure is adopted, there will be serious trouble in Ireland.

The governor of Illinois has written a letter to the chaplain of the State penitentiary at Joliet, telling him that he must not teach anything sectarian. It is hard not to believe that there is a vein of irony in the governor's letter. Imagine a Methodist chaplain saying nothing of free grace, a Catholic not exalting his church as the true church, or a Baptist never mentioning baptism! A certain man once remarked that he liked the new minister very much, because he neither meddled with politics nor religion! A chaplain of this kind would evidently please the governor of Illinois. All this shows the folly of State appointed and State paid chaplains. If the State hires a man to preach, of course it can dictate what kind of service he shall render, and what he shall preach, the same as it directs the manner of service of any employee. But a preacher of the gospel should preach what God bids him, not what the governor or the State tell him. And when he gets into a place where he cannot obey the *divine* commission, he ought to get out of that place, and go where he can.

THAT "CAUTION:" AGAIN.

It seems necessary to say a word more concerning the pamphlet referred to in the REVIEW of March 7, entitled, "The Loud Cry; Babylon Fallen," etc., which is being so extensively circulated among Seventh-day Adventists. We have nothing to say toward impugning the motives or impeaching the honesty of those who are engaged in this work. They doubtless think they are doing what ought to be done at this time; but we have no hesitation in saying that they know not what spirit they are of. Their great zeal has misled them into a course of action, which can result only in harm.

The object of the pamphlet seems to be to show that the Seventh-day Adventist Church is Babylon as much as any other church, and is even worse fallen than any other church; for the author asks, "Who, of all people have made an agreement with death and hell to such an extent as Seventh-day Adventists?"!! And the whole intent of the pamphlet is to have every true child of God leave the Seventh-day Adventist Church, whereas, according to some views of prophecy which we hold in common, the great bulk of the people of God are to-day in other bodies, which are not Seventh-day Adventists, and which they say are also Babylon, and from which they must be called out. Even if every Seventh-day Adventist was what he professes

to be, they do not yet constitute one fourth of those we believe will be saved at the coming of the Lord. Why not then press the call to come out of Babylon upon those churches, where confessedly the great body of God's people are, instead of confining it to Seventh-day Adventists?

This reveals the whole animus of this movement, which is to break down the work and destroy the church known as Seventh-day Adventists; for if these people could carry out what they openly confess they desire and expect to see, the result would be, whether they intend it so or not, to break down all order and organization which have been so long, and with such an effort, established, and to paralyze at one blow every publishing, educational, health, and religious organization among us. And what would that be?—The end of this work. And if this is the third message, then the end of that message. There are some who would be very glad to see this very thing accomplished. But they are not the friends of those truths which Seventh-day Adventists have been called into existence to promulgate.

We said that matter was given in this pamphlet purporting to come from sister White, which she never wrote. Investigation confirms this statement. It turns out to be what some one jotted down of the occasional words, ejaculations, or detached sentences which were spoken while in vision. But what passed in her mind between these sentences, or to what differences of scene they might relate, no one could know till the author should write the matter out? Such fragmentary notes no one has any right to publish as "testimony." It is doing a grave wrong to that gift in the church to do so. That only should be given as "testimony," which sister White has herself written out.

The Laodicean church is the last church. In the whole history of the church brought to view in the seven churches, the change was always from one church into another, never from a church into chaos. But there is no church beyond the Laodicean for that to merge into. If there is, then that would become the Laodicean church; for, as stated above, that constitutes the last church. The message to the Laodiceans is not for the purpose of destroying that church, but to reform it. So the admonitions, warnings, and reproofs given in the Testimonies, are not for the purpose of destroying the Seventh-day Adventist Church, but to bring it up into that condition in which it must be found to be ready for the coming of the Lord. A false construction is therefore placed upon the quotations given in that work, which is all contrary to the spirit of truth.

In reference to this, and other movements of the kind which may be seen, note the following from "Testimony No. 32," page 51: "Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived."

Again: on the 47th page: "God has not passed his people by, and chosen one solitary man here, and another there, as the only ones worthy to be intrusted with his truth. He does not give one man new light contrary to the established faith of the body. In every reform men have arisen making this claim. Paul warned the church in his own day, 'Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' . . . Let none be self-confident, as though God had given them special light above their brethren."

All who are governed by such solid principles as these, will not be thrown into confusion by such movements as are here referred to.

As a specimen of the teachings of this pamphlet, the question is asked, "Will the remnant church [meaning the Seventh-day Adventists] persecute?" In proof that they will, the author quotes Matt. 22:6: "The remnant took his servants, and entreated them spitefully, and slew them!" If the reader will turn to the parable referred to, he will see that this has an application before the destruction of Jerusalem, which makes it the very height of absurdity to apply it as they do.

Again: time is set for the coming of the Lord, for they claim that a message is going now which will be less than a year in duration? Hence, the Lord must come, according to their position, in 1893!

This is sufficient to show the nature and character of this movement, so that no true Seventh-day Adventist need be confused by it.