

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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LEAD ME BY THE LIVING WATERS.

BY MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

LET me feel thy blessed presence, O my Father;
Take my hand and walk beside me every day;
I am hung'ring, thirsting, longing, for thy presence,
Lead me, Father, lest I perish by the way.

Lead me by the living waters, O my Father,
And in sweet and verdant pastures let me rest;
For my bruised feet are weary with the marching,
And the clouds of sunset don their crimson vest.

Oft the petty ills of life o'erwhelm me, Father,
When I fain would yield sweet service unto thee;
Still I hear thee gently knocking, O my Saviour,
And I open wide the door, come dwell with me.

Yes, I hunger, O I hunger for thy presence;
I am longing to be cleansed from every sin;
Clothe me with thy robe of righteousness, my
Saviour,
I have opened wide the portals, Lord, come in.

Our Contributors.

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

OBEDIENCE THE PATH TO LIFE.

BY MRS. E. G. WHITE.

"AND, behold, a certain lawyer stood up and tempted him,
saying, Master, what shall I do to inherit eternal life? He said
unto him, What is written in the law? How readest thou?
And he answering said, Thou shalt love the Lord thy God with
all thy heart, and with all thy soul, and with all thy strength,
and with all thy mind; and thy neighbor as thyself. And he
said unto him, Thou hast answered right: This do, and thou
shalt live."

The positive question of the lawyer was as
positively answered by the Master. The condi-
tion of salvation specified was the doing of the
commandments of God. After receiving this
positive answer, the lawyer asked, "And who
is my neighbor?" Jesus then gave the parable
of the robbed, wounded, and dying stranger who
was aided by the good Samaritan, to illustrate
that he meant by loving our neighbors as our-
selves. Through obedience to the commandments
of God, our characters are built up in such a way
that we may safely be intrusted with the gift
of eternal life. Justice, truth, love, pity, for-
giveness must be found in the heart of the Chris-
tian, for in his sermon on the mount Jesus said,
"Except your righteousness shall exceed the
righteousness of the scribes and Pharisees, ye shall
in no case enter into the kingdom of heaven."
Merely to profess to believe the commandments
of God, while following the example of the
priest and Levite, who left the needy, suffering
man to die, without lifting a hand to help him,
will not insure eternal life. He who treats a suf-

fering soul in this way reveals the fact that he
does not love his neighbor as himself, and his
profession has no practical value.

"The law of the Lord is perfect, converting
the soul." The Lord Jesus weighs men in the
golden scales of the sanctuary, and gives them
credit as far as their practice of the great stand-
ard of righteousness will justify.

"And, behold, one came and said unto him,
Good Master, what good thing shall I do, that
I may have eternal life? And he said unto him,
Why callest thou me good? There is none good
but one, that is, God." The faith of this
young man did not penetrate beyond the surface.
He did not discern in the Master the Son of God,
one equal with God, who is the way, the truth,
and the life. But Jesus answered, "If thou wilt
enter into life, keep the commandments. He
saith unto him, which?" The Lord Jesus speci-
fied several precepts of the decalogue, and
quoted, "Thou shalt love thy neighbor as thy-
self," as a necessary requirement. "The young
man saith unto him, All these things have I kept
from my youth up; what lack I yet?" Mark
states that "Jesus beholding him loved him,"
but he said unto him, "If thou wilt be perfect,
go and sell that thou hast, and give to the poor,
and thou shalt have treasure in heaven: and
come and follow me."

The young man had inquired of the Master,
"What lack I yet?" and Jesus had told him.
But when he "heard that saying, he went away
sorrowful: for he had great possessions." In
this requirement to sell what he had and give
to the poor, Jesus had revealed to the young
man the plague spot of the heart, and he wished
no further enlightenment. His decision was
made. He had come full of admiration for
Christ, running unto him, and kneeling down
before him. Jesus looked upon the ardent
young man, and saw material for the working
out of a beautiful character; but the young man
had not taken into account what was meant by
practicing the commands of the law. Jesus laid
before him the cost of eternal life. He revealed
to him what was involved in the doing of the
commandments of God. Nothing short of lov-
ing God with the whole heart, and his neighbor
as himself, fulfilled the law. Jesus sought to
clear the mist of deception from his soul, to give
him spiritual eye-sight that he might discern the
fact that he had not met the standard of charac-
ter required by the law of God.

The question asked of Christ involved the
whole conduct of life, and in the answer Jesus
revealed the scheme of redemption. He revealed
the young man to himself, by presenting before
him the moral standard of righteousness. The
young man had thought that he understood all
the requirements of the law. He had asked,
"What lack I yet?" Satisfied with his moral-
ity, confident of his piety, he imagined that he
was above the average, and if not quite perfect,
very nearly so. He desired to receive instruc-
tion if he needed any, that he might be perfect
in himself. Christ revealed to him the fact that
he was building upon his own self-righteousness.
He showed him what he was lacking in the
knowledge and practice of the law. The love of
self, the love of the world, was the barrier which
stood between him and Christ, and Jesus alone

could remove this obstruction. The young man
had never known himself before, never realized
how he was idolizing earthly treasures. The op-
portunity was offered him to use his intrusted
talents of earthly treasure in doing good, in
blessing the needy, thus laying up an enduring
substance in heaven. He was offered the privi-
lege of choosing to follow the Master whom he had
called good, and whom he really admired, or to
hold fast his earthly possessions and forfeit eternal
life. He never understood how little love he
had for his neighbor, or how much his earthly
possessions were to him until he was required to
part with them. He went away very sorrowful.
He preferred his property rather than the com-
pany of Jesus. He preferred his earthly sub-
stance rather than the treasures he was assured
he would have in heaven. He loved the passing
things of this life rather than eternal life.

The young man could not have the world and the
heavenly treasure also. His neighbors were in
suffering need of the good things which had been
lent him of heaven, through which he was to
bless the widow and the fatherless. Instead of
distributing to the needy, he was hoarding up his
treasure, and still considering himself a doer of
the commandments of God. He did not under-
stand the spirituality of the law, and the worth-
lessness of a formal, ceremonial obedience. He
did not comprehend what were his eternal ob-
ligations to God. He had no practical experi-
ence. He neither understood the holy, paternal
character of God nor the relation he sustained to
his fellow-men. He did not look upon his pos-
sessions as a trust from God over which he should
act the part of a faithful steward. He did not
realize that he was to dispense of his abundance,
doing good with his possession. He did not
accept the conditions upon which eternal life was
granted. He refused to obey the commandments
which he claimed he had kept from his youth up.
He did not realize God's great love in giving his
Son for the salvation of the world. He did not
comprehend the spiritual nature of the gospel,
nor realize the necessity of repentance, of prayer,
of holiness on the part of all who would enter the
kingdom of heaven. If he had accepted the in-
vitation of Christ to follow him, he would have
been enlightened, through the agency of the
Holy Spirit, which renews and sanctifies the
soul.

The Son of God presented to the young man
eternal riches, but he did not estimate the eternal
treasure as of more value than the temporal
treasure. He had not kept the ancient precept
which enjoined love to his neighbor, and
pointed out the duty of relieving his necessi-
ties. He had no practical experience in doing
deeds of benevolence, in showing kindness and
loving consideration. But the Lord Jesus pro-
posed to set before him an example of obedience.
Christ was free from every taint of selfishness.
He pleased not himself. His whole life was
one of disinterested benevolence. He invited the
young man to follow him. O, if he had only
obeyed, appreciating the heavenly treasure above
the earthly substance, what gain it would have
been to him!

How many who profess to keep the command-
ments of God are virtually acting as did this
young man! They put from them the grace and

truth revealed in Jesus, and although professing to keep the law, they stand as transgressors. But selfishness and idolatry cannot live in the heart of him who keeps the commandments of God. How many, when tested and proved by the royal standard, will be found wanting,—lovers of self, idolaters, worshiping their possessions, hoarding their earthly treasure, and neglecting their fellow-men, loving themselves better than they love God. There are many who profess to be children of God, but who are deceived, and need to be aroused by the sacred truths of the word of God.

To every soul who is inquiring, "What shall I do that I may have eternal life?" the answer comes from the divine Son of God, "If thou wilt enter into life, keep the commandments." Does Christ tell us to do that which it is not possible for us to do?—No, never. The path of obedience is possible, and it leads to the tree of life. This is the path that leads to the paradise of God. The requirement of God to obey and live was given to Adam. The only way to life is found through obedience to the commandments.

THE OUT-POURING OF THE SPIRIT.

BY ELDER E. W. WHITNEY.
(Boulder, Colo.)

THE ESSENTIAL FEATURE OF PREPARATION FOR IT.

"AND when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1. The Emphatic Diaglott renders this: "They were all with *one mind* in the same place." It seems that this oneness of mind, this unity of purpose, was absolutely necessary before the especial power of God in its fullness could consistently or safely be manifest among them. Had it come upon them without it, each would have been confirmed in his own ideas as right, because of the witnessing power of the Holy Spirit present in himself. It is important to notice that possession by the Holy Spirit (which is necessarily the same thing as having the mind of Christ, for Christ dwells in us by his Spirit. Rom. 8:9-11), except when manifest in the gift of prophecy, does not destroy personal identity or responsibility; for we read, at a time when the Holy Spirit was possessed by the church in its fullness: "It seemed good to the Holy Ghost, *and to us*." Acts 15:28. Then having the mind of Christ cannot mean to have *no mind of one's own*, but possessing a mind perfectly in harmony with the mind of Christ—having a will to do his will, or a mind and will which *co-operate* with Christ's mind and will. The exception to this rule in the exercise of the gift of prophecy is, without doubt, that which constitutes that gift "*the best gift*." As a person in vision has absolutely no control of his own mind, the physical and mental faculties being under the direct and complete control of the Spirit of God, this gift must be superior to any of the others in the exercise of which the human will and faculties do have a part.

How were the disciples brought to this oneness of mind, then? Evidently by the precept and example of Christ, who had been to them, in reality, the Holy Spirit—the representative of God—the "teacher of righteousness" for three and a half years, together with their own experience in connection therewith. He had been *with* them, but not *in* them in the sense that he promised to be by his Spirit, when they had, through trying experience, learned the lessons they needed to fit them for *his fullness*.

Before his crucifixion they had reasoned among themselves as to which should be greatest; on the night of his betrayal they were scattered, and all denied him; but he had prayed "that they all may be one, as thou Father art in me, and I in thee, that they all may be one in us," and this prayer must be answered before he can safely let his full power and blessing rest upon them.

Power, even the power of faith, is a dangerous thing unless directed and controlled by that best of all principles—*love*. This he had tried to teach them upon many occasions, especially as they returned from their wonderful success in healing the sick and casting out devils through faith in his name, and when they had so confidently affirmed that they would not deny him. On one occasion he had plainly said to them, "Ye know not what manner of spirit ye are of;" and on another, "All ye shall be offended because of me;" but they did not comprehend his meaning until they had passed through the *experience* which revealed to them their weakness and lack of love.

The close question, three times repeated to Peter, "Simon [one who hears], son of Jonas [a dove], *lovest thou me*?" evidently was not intended for Peter alone, as it was asked in the presence of the other disciples as well. Neither was it intended for those who heard him upon that occasion alone, but for all, to the end of time, who might be in danger of mistaking, as they had done, the *possession of faith* for the perfection and abiding strength which is only obtained through the *union of faith and love*—the "gold tried in the fire."

The evidence of this love to him is the oneness between his disciples; for, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. When this love was really developed among the disciples, the false-hearted had been separated from the true, and they were prepared for the outpouring of the Holy Spirit in the "early rain"—the especial manifestation of the power of God on the day of Pentecost. Can it be otherwise in the outpouring of his Spirit in the "latter rain" in the last days?

How is this oneness to be accomplished now?—Certainly, just as before, by giving heed to the "teacher" which God has so mercifully given us for the past forty years and more—the living gift of prophecy. It has been with us as Christ was *with* the disciples, but has not been *in* us, as we have not comprehended its teaching any more fully than the disciples did his.

The lack of oneness among God's people in the last days will be largely the result of the erroneous and confused doctrines which are accepted through the union of his people with Babylon. Then to correct this lack of oneness, the *erroneous* must be seen and rejected, and the *true* sought out and accepted. Will God give a special revelation for this purpose?—No, except in case of serious division; for the Bible contains it all, and must be studied by every individual *for himself*. But here is the difficulty; to *understand the Bible alike*. Must the individuality, or the individual responsibility be surrendered or ignored?—No, it must (to use the parallel) "*seem good to the Holy Ghost and to us*." And how?—By taking what the "teacher" has said, believing and practicing it.

The Lord makes no mistakes. The mistakes are on the human side. When the work of bringing out the especial truths for this time began in its simplicity, a half century ago, it was attended by his especial blessing, and marked by the genuine spirit of unity and love. The Spirit of God, "the teacher," tells us now that the same principles should be brought into all Scripture investigation to-day. Upon this point from an article by Mrs. E. G. White, in the REVIEW of July 26, 1892, headed, "Search the Scriptures," I quote as follows:—

"How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions, or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying. . . . As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. . . .

"Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We

would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, 'Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;' and the brother addressed would say, 'Forgive me, brother, I have done you an injustice.' Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one Spirit.

"We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.

"In those days God wrought for us, and the truth was precious to our souls. It is necessary that our unity to-day be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christ-like manner, and the lesson taught by this will be of great importance to us.

"We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed."

Let us conscientiously carry out the instruction.

IN GOD'S HANDS.

BY ESTELLA BREWER.
(Downing, Wis.)

WHILE reading brother Butler's article in the REVIEW, of Feb. 21, the following thoughts were suggested to my mind, which may interest some reader of the REVIEW:—

If we are so dependent upon God in such great things, why can we not trust him more in the little things of life? Though I had some idea of the magnitude and importance of the sun, it never came home to me with such force as while reading that article. When I read that the sun appears to be "a great sea of flame, in tumultuous confusion, throwing out great tongues of fire," and that around this all other planets (our earth with the others) revolve, held in position only by its gravitation, and when I realize that it is God's hand that holds this "sea of flame," and that if he should, for one instant, release his hold, we should be entirely destroyed, still we do not think of worrying about it,—I say, why can we not, while trusting God entirely in this great matter, leave all our other matters with him? Why need we worry and fret over trivial things? O, if we could only rest as peacefully over our own individual trials and needs as over the greater things, how happy we might be. God has made us so many precious promises, let us stop doubting, and take him at his word, and make his promises our own.

I ask God's forgiveness for my distrust, for I feel it is a sin, and by his help I will rest sweetly in his arms. He has said, "I am with you always," and "can a woman forget her sucking child? . . . they may forget, yet will I not forget thee." Precious thought! and we know that "all things work together for good to them that love God." Let us love and trust God more.

GLORY TO THE RIGHTEOUS. ISA. 24:16.

BY N. W. VINCENT.
(Stover, Kans.)

GLAD songs of glory sing
To Christ the righteous One;
He is our Saviour and our King,
God's dear anointed Son!

In love from heaven he came
To die for all our race;
Eternal glory to his name
For such rich, boundless grace!

For us he toiled and wept,
In agony he died;
Awhile in death's dark realms he slept,
Then rose the Glorified!

He calls in love to-day:
"Come, weary one, to me;"
His blood can wash your sins away,
To him all glory be.

THE LAW OF GOD IN THE GOSPEL AGE.

BY ELDER W. H. LITTLEJOHN.
(Battle Creek, Mich.)

(Continued.)

"For until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5:13.

Sin, says the apostle, is not imputed when there is no law. The principle laid down here is a general one. It belongs to the Christian age as well as to every other age. If there is no law in this age, then sin will not be imputed. Does the reader imagine that it would be safe to say to the grossly wicked of to-day, that God will not impute to them their sin? He knows very well the result of such teaching; but that is just what this no-law doctrine means. Tell the transgressor that he is violating the law of God whenever he commits a wicked deed, and that he will be punished therefor in the world to come, and such a doctrine will exert over him a restraining power. Tell him God has no law in this age, and wickedness will run riot.

The necessity for a divine law, therefore, is found in the very constitution of society. The existence of such a necessity in and of itself is a potent argument to prove that God has not left the world without a written law expressive of his will. As the law which he gave upon Mount Sinai is precisely adapted to the needs of our time, it is safe to decide that it is still obligatory.

"Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Rom. 5:20.

It will not be urged that this passage materially affects the question relating to the perpetuity of the law. It does so, however, in a general way. We are told that the law entered that sin might abound. The passage is somewhat difficult of explanation, but the sense would seem to be that the law entered that the offense (sin) might abound; *i. e.*, seem to abound or become more abundant.

The law being a standard of right and wrong, when published, would define sin with greater distinctness than had been done before. As a consequence, some things would be regarded under the head of sins, which had not hitherto been understood to be such, and sin itself would be made to appear to be more sinful than formerly. That such a condition of things was desirable, is certain, else God would not have brought it about. Human nature is the same now that it was then. If it was important in the beginning that sin should be outlined in a law which both defined and condemned it, it is to be presumed that such a law would work well in this age. The text therefore furnishes a strong presumption that the moral law is still in existence.

"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:14, 15.

Perhaps there is no text in the New Testament which is appealed to with greater confidence by Sunday-keepers when they are urged to observe the seventh-day Sabbath, than the one given

above. It is commonly argued that Christians as stated in this text are not under the law. The inference is immediately drawn that believers are not required to keep the fourth commandment. The syllogism runs like this: Christians are not under the law; hence they are not required to keep the law; the fourth commandment is a part of the law, therefore believers are not obliged to hallow the Sabbath which it ordains. This logic to the average thinker seems to be conclusive. But let it be examined for a moment.

If it proves anything, it proves that Christians are released from the duty of keeping any of the ten commandments; for the law which it is claimed Christians are not under, and therefore are not bound to keep, is the decalogue, as all admit. Now follow this reasoning to its legitimate conclusion, and believers can have other gods than Jehovah, can worship idols, can blaspheme, can break the Sabbath, can dishonor father and mother, can kill, commit adultery, steal, bear false witness, and covet, with impunity. All this, we say, follows from the premises of our friends. For if the fact that Christians are not under the law warrants them in breaking the fourth commandment, it warrants them in breaking all the commandments.

Reader, are you ready to indorse this position? If not, it would be well to examine the text more fully. It cannot be disputed that the apostle states that Christians are not under the law, but under grace. But is it a necessary conclusion that because Christians are not under the moral law, as a consequence, they are at liberty to break that law? It is submitted that such is not the case. The very text in question proves that it is not. The apostle seems to have anticipated that some would be in danger of inferring from his language, as our friends have done, that because Christians were not under the law, therefore they were not obliged to keep that law. To guard against this fearful blunder, he hastens in verse 15 to inquire, "What then? Shall we sin, because we are not under the law, but under grace?" Having asked this question, he answers it in the negative, with a solemn, "God forbid." Sin is the transgression of the law, as stated again and again in Rom. 4:15; 5:13.

Placing the inspired definition of "sin" in the place of the word "sin," as used in the apostle's disclaimer, it would read as follows: "What then? Shall we *transgress the law*, because we are not under the law, but under grace? God forbid." Thus the apostle and the modern no-law Christian are placed at antipodes to each other. One says that under the gospel Christians may transgress the law; the other says, God forbid that such should be the case.

Reader, whom will you follow? Decide now, and remember that if you decide against Paul, you reject the gospel. Let not your desire to evade the keeping of the seventh-day Sabbath drive you into blank infidelity. Be assured that there is a way out of this seeming difficulty which is consonant with both Scripture and reason. The contrast which the apostle draws is between those who are under the law and those who are under grace. Those alone who are under grace are not under the law in this dispensation. Christians alone are under grace, and they constitute a small minority of the inhabitants of the world. The majority of the latter, consequently, must be under the law. This could not be if the law had been abolished; hence the law is still in existence, and unbelievers are under it in the fullest sense of the term. What is it, in the ordinary acceptance of that expression, to be under the law? Beyond dispute he who is under a law is subject both to its provision and its penalty. Christians are not under the law in this sense; that is, they are not subject to the penalty of the law, although they do regard its provisions as taught by the apostle; for he says that they must not sin; *i. e.*, transgress the law, because they are under grace. If they were under the law in the fullest sense of that term, they would be subject to its penalty,

which is eternal death. When they were brought under the economy of grace, they were released by Christ from the death penalty of the law, but they were still required to observe the provisions of the law, for the reason that those provisions are holy, just, and good. Rom. 7:12. Were it otherwise, that is, were they allowed while under grace to trample underfoot the precepts of God's holy law, they would by such a course of conduct hold in open contempt the Author of that law, and their lives would be no better than those of the vilest sinner. This, we say, would be the natural fruit of the no-law doctrine when carried out to its legitimate consequences. Take the view of Rom. 6:14, 15 presented here, and these terrible results are all avoided. Christians under grace are not under the law in the strictest sense of that term, but at the same time they conscientiously observe the law, thus exemplifying its righteousness in their lives. They keep the law out of love for Him who gave it, and love for him who redeemed them out from under its penalty and made eternal life possible to them through his own righteousness, that righteousness being imputed to them.

The apostle expresses the situation exactly, when he says that he was "not under the law to God, but under the law to Christ." Should he take advantage of the situation of his shelter under grace, and trample the law of God underfoot, he would immediately fall from grace and be remanded to his old position under the law and its penalty. Should he stumble in his walk, and be guilty of unpremeditated sin, he has in Christ a righteous advocate who will plead his cause with the Father, provided the believer repents of his sin and asks forgiveness therefor.

Reader, are you a Christian, and under grace? If so, thank God with all your heart for the way to escape from the penalty of the law found in Christ? On the other hand, if you are out of the covenant of grace, avail yourself of its merciful provisions at once, and God through Christ will release you also from the penalty of the broken law, and give you strength through Christ to observe that law perfectly. Romans 7.

The seventh chapter of Romans contains so many allusions to the law, that it will be necessary to examine it verse by verse. Our limits are so narrow that the comments will be the briefest possible, consistent with a proper understanding of each text in its bearing upon the subject. The chapter as a whole presents grave perplexities when considered from any standpoint possible. It deals with some of the most subtle principles of theology. In order to get a thorough understanding of it, it seems to be almost necessary to divide between soul and spirit, and to be acquainted with all the intricacies of mental philosophy. It aptly illustrates the saying of Peter that brother Paul uttered things hard to be understood. 2 Peter 3:15, 16. Unhappily, also, the other portion of the same utterance of Peter to the effect that the sayings of Paul have been wrested by some to their own destruction, finds an exemplification in the manner in which some have interpreted its declarations. Difficult as the chapter may be, it is confidently believed that a candid examination of its teachings will make it clear that Antinomianism finds no justification in its lessons.

(To be continued.)

READ AND THINK.

BY ELDER J. F. BALLENGER.
(Sheridan, Ill.)

SINCE reading the article from the pen of H. J. Whitney, published in the *Signs of the Times*, of Jan. 16, 1893, entitled, "Thoughts Worth Thinking About," I have more carefully weighed the words of Christ in Matt. 12:31, 32 in connection with other scriptures bearing upon this subject.

It is evident to every careful student of the Bible that Satan through the agency of the

Jewish leaders (who represented a fallen and corrupt church), sought to bury beneath Jewish tradition the real object and design of the Sabbath, and that it was also one of the chief objects of Christ's mission to vindicate the righteousness and holiness of every precept of his Father's law. He had the law in his heart. Ps. 40:8, 9. He magnified the law, and made it honorable. Isa. 42:21. First in his teachings (Matt. 5:17-48), then in his practice (Matt. 5:17; John 15:10), and, lastly, by bearing the curse of death for every transgressor, who would accept the sacrifice that he made to vindicate the righteousness of the law. Gal. 3:13.

But there was no precept of the divine law that so aroused the hatred and fierce opposition of the Pharisees against the Saviour's teachings as when he reaffirmed the real object and design of the Sabbath. When Christ had vindicated his course in feeding the hungry and relieving the afflicted by showing that these were acts of mercy and in perfect harmony with the Sabbath law, Matthew says, "Then the Pharisees went out, and held a council against him, how they might destroy him." Chapter 12:14. Mark says, "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him," Chapter 3:6. And Luke says, "And they were filled with madness; and communed one with another what they might do to Jesus." Chapter 6:11.

It seems from these scriptures that their hatred knew no bounds. Nothing but the blood of Christ would satisfy their revenge. And to obtain this the Pharisees were willing to join hands with the Herodians (a sect which they had hitherto despised), to compass their design.

But why was their hatred wrought up to such a pitch when Christ attacked their traditions concerning the Sabbath? Was it because of their great reverence for God's law?—No; for they rejected the commandments of God, that they might keep their traditions, and thus showed themselves to be nothing but a set of hypocrites. (See Matt. 15:5-9; Mark 7:6-13.) Was it on account of the love and care they had for the people, that they might help to relieve them of the burdens of life?—No; for in imposing their traditions upon the people, they increased their burdens many times, while they themselves would not so much as touch them with one of their little fingers. Matt. 23:4. Neither did they care anything for the salvation of the people; for they would not go into the kingdom of God themselves, nor suffer those who were entering to go in. Verse 13.

Again: we ask why was the dragon's wrath so kindled against the Saviour because he unmasked his (Satan's) real design in covering up the Sabbath? The answer is plain. The Sabbath was made by the Son of God, and given to man as a sign of his divine power in the creation of the heavens and the earth, and also a sign of his power to sanctify and preserve his people. Please read the following texts: John 1:1-3; Mark 2:27, 28; Gen. 2:2, 3; Ex. 20:8-11; 31:17; Ezek. 20:20, 12; Col. 1:16, 17. It was by the Holy Ghost, which is the same as the Spirit and word of God (see John 6:63) that the Lord created the heavens and the earth. (See Gen. 1:2; Ps. 33:6-9; Isa. 40:12, 13.)

Christ in meeting the accusations of the Pharisees declared that he was Lord also of the Sabbath (Mark 2:28), and demonstrated it by restoring the man's withered hand to perfect soundness, and also by casting out the demon and healing the blind and dumb man. Matt. 12:13, 22. The Pharisees accused him of being in league with the Devil. But it was not the healing of the withered hand or the restoring of the blind and deaf or casting out the demon that so much enraged them; it was because of what the Saviour taught concerning the Sabbath. (See Luke 6:7-11.)

And thus in their opposition to the Sabbath reform they rejected light, ignored the true God,

and in the face of the most positive testimony, they identified themselves with the great enemy of God and man.

Further than this, they virtually said that the Father and Son did not create the heavens and earth by the power of the Holy Ghost, but that Beelzebub, the prince of devils, was the author of this mighty power. What could be more blasphemous than to ascribe the mighty power of God in the creation of the heavens and earth and all things that are therein (of which the Sabbath is a memorial) to the power of Satan, God's greatest enemy?—Nothing; and when they did this, they took a step they never could retrace, and placed themselves beyond the reach of mercy, and why so? Because they ascribed to Satan the only agent by which a person must be born again, and by which the dead are raised, and man is made immortal. (See John 3:5; 6:53, 54, 63.) How terrible it is to think that men will suffer themselves to be driven on by Satan's deceptions until they land in the gulf of despair.

But let us pursue our inquiry a little farther by way of comparison, and see what the leaders in their opposition to the great Sabbath reform of to-day are doing. Are they any the less guilty of ascribing the power of God in the creation of all things, to that of anti-Christ? Has not the true Sabbath of the Lord, the sign of his creative power, been covered up for ages by the traditions of the Catholic Church? Is it not also true that the Sunday institution is a sign of pagan and papal worship and authority ever since man turned from the worship of the true God to the worship of idols? Page after page of both sacred and profane history might be given in proof of the above facts.

It is also true that the present Sabbath reform is based upon the clearest proof from the Bible, so much so that the opposers of the Sabbath commandment admit it. Many quotations from their writings and speeches might be given in proof of this, if space would permit. And no movement in fulfillment of prophecy ever gave clearer evidence of being backed up by the word and Spirit of God than the present Sabbath reform. Notwithstanding it gives such evidence of being in demonstration of the Spirit and power of God, is it not true that the Protestant Church leaders are joining hands with the Catholics just as the Pharisees joined with the Herodians to secure the civil power to crush the Sabbath and its Author?

When men acting in civil and ecclesiastical authority will deliberately trample underfoot, scoff at, and ridicule the Sabbath, which is the sign of God's power and authority, and in its place set up the sign of pagan and papal worship, is not their sin as grievous in the sight of God as was the sin of the Pharisees?—Most assuredly it is. And when we consider that the warning against the worship of the papal beast in the receiving of the sign, or mark, of his power and authority, which is the keeping of the pagan Sunday in opposition to the observance of the Sabbath of the Lord, the sign of his power and authority constitutes the last message of mercy to this world (see Rev. 14:9), and that which is to decide the fate of all men, we are more than ever impressed with the solemn truth of the words at the head of the article above referred to, that these are "thoughts worth thinking about."

WE BEG TO DIFFER.

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

As an illustration of the reckless disregard of Scriptural truth which Sunday-law advocates show in their endeavor to sustain their position of compulsory Sunday observance, we note the following from the Michigan *Sabbath Watchman*, which, by the way, deserves the "uppermost seat" in the synogogue of similar publications

in its vituperative denunciations of those who happen to differ with its inquisitorial ideas of honoring God:—

"Rob the world of the Christian Sabbath, and you will destroy the only memorial of the resurrection of our Lord we have."

Aside from the fact of whether it would help matters out any to preserve by force of arms a memorial of Him who said his kingdom was not of this world, we inquire, Is the statement true? A memorial to have any significance, must be appropriate. Christ died on Friday. Then is when he shed his blood, and as in this is the real efficacy to the Christian, it would seem that if a day is to be commemorated in remembrance of this part of the plan of salvation, surely Friday, not Sunday, should have the preference. But there is nothing in the observance of either day that is in any way appropriate as a memorial of this event. Now, turning to the sixth chapter of Romans, we do have an ordinance brought to view, that is in every way appropriate. Christ died and was buried, and on the third day rose again. The fourth verse says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The next verse says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

A candidate for baptism goes into the water, is buried beneath the wave, and is raised again, to walk in newness of life, as Christ was raised and ascended on high, and is now seated at the right hand of God. How appropriate this memorial! But as the *Watchman's* views of baptism are about as confused as its ideas of the authority for Sunday observance, the force of the above Scripture quotation will doubtless not be appreciated.

THE LORD KNOWETH HOW.

BY M. E. DURKEE.
(Battle Creek, Mich.)

THERE are times without number when pressed with burden and care, we look over the situation, and say, How is it going to be done? Our feeble minds cannot grasp the possibilities, our faith is too weak; we forget what we have learned; we view things as they seem to our natural vision, and not as God sees them. Our individual wants, our desires for others, the needs of the cause of God in all parts of the world, loom up before us in all their magnitude, and we inwardly say, How is it to be done? But God knoweth how. He does not forget his people when their desires are toward him. "He knoweth how to deliver."

I can never forget with what force these few words came to me one morning, while with tear-wet eyes I began to praise God for the consolation they brought.

Yes, he knoweth how, though we do not. He knoweth just how much suffering is necessary to beget in us a perfect trust in him, and while we are wondering whether help is soon to come, it may be just at the door waiting for the touch of the Father's hand to spring into light.

"The Lord knoweth how." Write it on a slip of paper, pin it up before you in such a place that it will be sure to meet your eye, dear tempted, tried soul, if you are tempted to forget from whence your help cometh. Do what you can heartily in the fear of God, and then leave the matter with Him who reads the motives of every heart. If you are pressed to work upon the Sabbath, or bound by restrictions detrimental to health; if you are fettered by cords of Satan's own weaving, does not God know, and is not your health precious in his sight? He giveth wisdom and good judgment to those who seek for it, and in his own good time he will deliver.

—The man who knows God, knows how to watch and wait.

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.

THE MINUTES.

We are but minutes—little things,
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes, yet each one bears
A little burden of joys and cares.
Patiently take the minutes of pain;
The worst of minutes cannot remain.

We are but minutes; when we bring
A few of the drops from pleasure's spring,
Taste of their sweetness while we stay;
It takes but a minute to fly away.

We are but minutes, use us well,
For how we are used we must one day tell;
Who uses minutes has hours to use,
Who loses minutes whole years must lose.

—Anon.

DUTY OF PARENTS TO THEIR CHILDREN.

[Published Sept. 19, 1854, and reprinted by request.]

ONE of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. 3: 2. And do parents realize their responsibility? Many seem to lose sight of the watch care they should have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger.

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Parents, have you forgotten that which was written in the holy word: "He that spareth the rod hateth his son"? Children are left to *come up* instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength.

The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness, and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure, and shut his presence from our assemblies. His wrath is kindled for these things, and he will not, while these things exist, go out with Israel to battle against their enemies. The enemies of our faith will be suffered to triumph on account of God's displeasure.

Parents stand in the place of God to their children, and they will have to render an account, whether they have been faithful to the little few committed to their care. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you?—children

who might have been saved had you filled your place, and done your duty as faithful parents should.

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know and understand where they are, that they are not at home, but where God meets with his people. And they should be kept quiet and free from all play, and God will turn his face toward you, to meet you and bless you.

If order is observed in the assemblies of the saints, the truth will have better effect upon all who hear it. A solemnity which is so much needed will be encouraged, and there will be power in the truth to stir up the depths of the soul, and a death-like stupor will not hang upon those who hear. Believers and unbelievers will be affected. It has seemed evident that in some places the ark of God has removed from the church; for the holy commandments have been violated, and the strength of Israel has been weakened.

Parents, correct your children. Begin while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength.

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God, and ask him to help you. Tell him that you have done your part, and then in faith ask God to do his part, that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his word he has enjoined it upon you to correct your children, to "spare not for their crying," and his word is to be heeded in these things.

It certainly must bring displeasure upon parents when they leave him to do what he has left, and commanded them to do. God corrects us when we disobey, and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil temper. Check the very first manifestation of passion. Break the will (but do it with feelings of tenderness, and with discretion), and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he who is so particular as to observe the falling of the sparrow; he who noticed and commended Abraham's faithfulness, will not pass by your efforts. He who never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts.

Parents, above everything, take care of your children upon the Sabbath. Do not allow them to violate God's holy day by allowing them to play in the house or out-of-doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about, and suffer them to play upon the Sabbath, God looks upon you as Sabbath-breakers. Your children, who are under your control, should be made to mind you. Your word should be their law. Will not parents wake up to their duty before it is too late, and take hold of the work in earnest, redeem the time, and make unsparing efforts to save the children?

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting

and subduing their children, and then bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back.

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, the command to Israel was, to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through this process, there was no difference made between them and the Egyptians.

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women, and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Teach your children to obey you, then can they more easily obey the commands of God, and yield to his requirements. Don't let us neglect to pray with and for our children. He who said, "Suffer little children, and forbid them not, to come unto me," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.

Mrs. E. G. WHITE.

TIM'S KIT.

WARM hearts are sometimes found under ragged jackets, as shown by the following incident. A kit is a box of tools or whatever outfit is needed in a particular branch of business:—

It surprised the shiners and newsboys around the post-office, the other day, to see "Limp Tim" coming among them in a quiet way, and hear him say: "Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the outfit goes for two shillin's."

"Goin' away, Tim?" queried one.

"Not 'zackly, boys, but I want a quarter the awfulest kind just now."

"Goin' on 'skursion?" asked another.

"Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change, and took the kit, and Tim walked straight to the counting room of a daily paper, put down his money and said: "I guess I kin write if you give me a pencil."

With slow moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it. He wrote:—

"Died—Litul Ted—of scarlet fever: aged three yere. Funeral to-morrow, gone up to Hevin, left won brother."

"Was it your brother?" asked the cashier.

Tim tried to brace up, but he could n't. The big tears came up, his chin quivered, and he pointed to the counter and gasped: "I—I had to sell my kit to do it; b—but he had his arms around my neck when he d—died!"

He hurried away home, but the news went to the boys, and they gathered in a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the doorstep, and in the box was a bouquet of flowers which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted boys. Did God ever make a heart which would not respond if the right chord was touched?—*Selected.*

The Mission Field.

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

THE GERMAN AND RUSSIAN FIELDS. 4

[An address before the General Conference, by Elder L. R. Conradi.]

I FEEL indeed grateful this evening for the privilege of being with you at this General Conference. Four years ago when I was here, we had no German or Russian mission. All we had at that time was the Central European field. Perhaps few have a correct idea of the size of this field and its population. To express my mind concerning this field, I do not know of anything better than the text we have relating to it, and that is found in Acts 16:9, 10, where the call came to Paul. He saw in vision a man in Macedonia praying, "Come over." And Paul went there, knowing that he would find fruits in that country. Now, as far as the field is concerned, Macedonia belongs to the Central European field, and we have a special right to apply that call, "Come over into Macedonia." We are so grateful to say to-night that the truth has gone into that country, and is going there at the present time, and the truth is also being printed in the different languages of those countries. But, while Paul saw *one* man praying in Macedonia, the fact is, as stated by sister White, there are many all over this field who are praying at the present time; and if that was a reason for Paul to go at that time, I believe there are reasons at the present time for 100 Pauls to go; because I believe there are so many hundreds of them praying.

Now, I wish to give you an idea of the field. I have heard some of the brethren talk about the United States and Europe, as though Europe was but a small country; but a comparison on the map would show that if we take out Great Britain and the Scandinavian countries, the remainder, or what we called the old Central European field, would not have room in the United States. All the difference is, that while you have 65,000,000 people here, there we have 330,000,000, or five times the population in the same territory. How many ministers have you here, and how many are there there? Brother Johnson, who has just spoken of Scandinavia, said they had about ten ministers in those countries. But in all our fields we cannot get together ten ministers. We have the German mission field, with hundreds of millions of population, and only one minister, Elder Böttcher; and in the Russian field we have two ministers. We have in Central Europe, besides Elder Holser, who is at work there at present, two ministers, making three ministers in all. There are five ministers at the present time in Central European fields, with 330,000,000 people, and the territory just as large as the United States. If you wish to travel through the territory, you would have to go just as far as from New York to San Francisco.

I see many delegates here who represent about 30,000 people of the United States. But, brethren, do you think it is a possibility that the day will come when there will be just as many Sabbath-keepers in Europe to be represented? I see no reason why there should not be; the population is there. It seems like quite a statement to say that there will be 30,000 over there; but I well remember, a few years ago, when I first went to Central Europe, in 1886, we had down here about three hundred Sabbath-keepers, and I suppose that Elder Loughborough remembers when they had a still smaller number in all of Europe.

[Elder Loughborough: "I remember when they had n't any."]

At the present time they have 3,000 there, and they have been gathered mostly during the last seven or eight years. The beginning, you know, is the hardest. When you get a start, it is easy enough to go on, and the work is growing fast there now.

Now, to give you some idea of the history of the field, I wish to speak of the two missions that have been started lately,—the German mission and the Russian mission. I said that Paul was called to Macedonia, and the truth spread through that country. Many thousands of Sabbath-keepers were to be found in Europe in early centuries. As we go there with the truth, we don't tell the people that we bring new light and truth that comes from America. No, we tell them that we bring them the gospel, the old gospel that the apostles preached; and we try to restore the Sabbath that had been planted all over Europe at the time of the apostles. The real fact is that the gospel came into Germany and into all this country here from the British Isles. There were those in the British Isles who kept the Sabbath, and as these men came down from England, they brought the Sabbath with them. Well, some one says, "How do you know?" I have found evidence of it in one of the Catholic works. After the Catholics came into Germany, they tried to get Germany and all that field under the papacy. When I was a little boy (a Catholic), they used to tell me Bonifacius was a friend of Christianity; but when I began to read history, I found instead, that he was an apostle of the papal church; and the true believers in Germany were exterminated by Bonifacius. In 752 A. D. Bonifacius held a council in Belgium, and passed resolutions referring to the Council of Laodicea, the decree against the Sabbath. Why?—Because there were Sabbatharians all over that country.

But, more than this: I will not talk to you to-night about the Sabbatharians in the Waldensian valleys, but will tell you that in the time of the Reformation, when Luther came, and the light of justification by faith came, and went over all Europe in less than six weeks, there were also Sabbatharians in the German empire, and these Sabbatharians were persecuted by the Roman Catholic Church. They were not tolerated by the Protestants. Luther wrote about the Sabbatharians, and in his book he said that these Sabbatharians circumcised. While looking over the library in Hamburg, I found a book,—and as far as I know it is the oldest book extant written against the Sabbatharians,—and how old do you think it is?—It is just as old as the Reformation; it dates from 1532. We do not have any mention of the Sabbatharians in Moravia any more after the Reformation, because they were persecuted, and in about one hundred years they were all exterminated—persecuted in a most terrible manner, and all their books were burned; but they had sent their manuscript to a prince in Austria, their protector, and he sent the manuscript in to one of the reformers, in order that he might answer it; and that reformer, in answering it, quoted statement after statement from the manuscript. And we have in that very book, page after page of the very wording of the Sabbatharian argument during the time of the Reformation. What did they say about circumcision?—They said, "Our opponents say, 'If you keep the Sabbath, you ought to circumcise.'" But what did they say?—"Well, if it is right, we will, then, if it costs our life. But we read in our Bibles that if we circumcise, Christ profiteth us nothing." What gave these people courage to stand during all their persecution?—They thought they were fulfilling the prophecy found in Isaiah 58.

Afterward Count Zinzendorf began to keep the Sabbath. I thank God that Count Zinzendorf, who started the foreign missionary movement, was a Sabbath-keeper. Well, some one may ask, "How do you know?"—Before he sailed to America, one of his statements in his testament was that he kept the seventh-day Sabbath; and when he came to Bethlehem, Pa., he preached the Sabbath, and he describes the glorious meetings they had on the Sabbath; and another thing he describes is how that under the Blue laws he was fined for writing some poetry on Sunday.

Here we talk about the first angel's message, and I must say, when I first went to Europe, the question with me was, "What shall I tell the people here about the first angel's message in America? Did the message of William Miller spread all over Europe?" The message must have been spread there in some way, because God said it should go to all the world. In looking around, a brother wrote to me from Australia that there was a certain book published in Germany giving information in regard to that message; so I hunted two years in every book-store where I could, asking for that book, but I could not find it. Finally I got the title of it, and I inquired in the royal library in Stuttgart, and there I found the very book. I found that that message had been published, I think, in 1825; the next edition in 1843 or '44. After that, a number of editions were printed about that time; and in that book there was this statement: "The glorious time is coming—the year of 1843–44;" and "the twenty-three hundred days are at an end." Edition after edition of that work appeared. The author of that book did not know anything about William Miller, and still the doctrines are plain. I can explain it only in one way—the Spirit of God moved upon him, and he published the book, which at the present time is still in the library.

After this message had gone, what happened next? After I had been there, they told me about some people in Würtemberg, and I tried to find the people, but at first was not successful. Finally I got news of a person keeping the Sabbath; so I went up there, and as I stepped into the house in Würtemberg,—a large farmhouse,—a lady and gentleman came to the door, and I told them my errand. They told me to come in, and I went in and talked with them, and I asked her about that experience. "Yes," she said, "I was in that experience, and oh, how the people were stirred. The police wanted to stop it. The disappointment came. But the light of the Sabbath came to us, and we began to keep the Sabbath in the year 1844, and I have been keeping it until this present day." Brethren, do you think the message has been there?—Certainly it has. Brother Böttcher writes me that he has been there to visit them also, and every time one goes, they have twenty-five or thirty dollars for the work. There were other persons who have kept the Sabbath since the year 1844; and it looks to me as if the finger of God indicated that there the last message is to go also.

As the king of Würtemberg had forbidden the spread of the first message in that country, they went to Russia, as at that time the Russian government invited people to come in. Thousands of Germans went into Russia, and they carried the message with them, and a new life sprang up among the dead Lutheran churches. The pastors tried to keep it out. They would flog the people, as they do in Russia, but all through the empire the movement was felt at that time. Thousands partook of the spirit, and this is one reason why many in Russia at the present time are beginning to keep the Sabbath. Certainly they have some reason, because that movement swept right into Russia. When they came together in meetings, the Spirit of God operating on them, a Russian farmer came into the meeting. He got the spirit of it, and saw that the Spirit of God was operating there, and he began to study the German language. He became converted, and went out among the Russians, and what has been the effect of it?—The great Stundist movement in Russia of the present time. That is nothing but the outcome of the 1844 movement, if we could trace it back.

In the year 1886 in all this field in the German and Russian mission, there were thirty-five Sabbath-keepers. And how did they begin?—In the year 1860 a man in Rhenish Prussia saw the light of the truth from the Bible, and began to keep the Sabbath, and after awhile some forty were keeping the Sabbath in Germany.

knowing nothing of our people. Some of our brethren went up there, and found these people keeping the Sabbath, not knowing anything of us. In the year 1876 Elder Erzenberger baptized eight of these. For years all this great empire was left alone. Nothing at all was done. Yet the Lord had gone before us, and wanted to have something done there. It is surely time to arise.

(To be continued.)

Special Mention.

THE GROWING DISREGARD FOR THE WORD OF GOD.

ONE of the signs of the last days as portrayed by the apostle Paul was that the professed people of God would have a "form of godliness," while "denying the power thereof." There is a growing disregard for the Bible everywhere, and nowhere is this more apparent than in the house of its friends. Many so-called Christian denominations repudiate a large part of it as a myth, and regard little of it as really inspired. Recently the writer attended a Sunday morning service in one of the churches, conducted by a Unitarian minister, and in his sermon he took occasion to quote from Holland, Whittier, Lowell, and other of the leading writers of the day, and compared their sayings with those of "Mr. Jesus," "Mr. Paul," and other Bible writers, and the inference was clearly drawn that in his mind he considered that there was about as much inspiration in the writings of one as the other.

Some weeks ago the Unitarian Club gave a reception to the public in the parlors of one of the leading hotels of the city, at which by invitation the pastors of the various church organizations were present and participated in a discussion on "The New Theology," led by the Unitarian minister. In it the position was taken that the Bible was simply a compilation from various other books; that it was an old foggy notion that it was all inspired; that the idea of the atonement as usually held was not in accord with reason; that the mission of Christ was not what it was held to be; that the previously conceived ideas of these matters were the outgrowth of narrowmindedness and lack of education; but thanks to the advances now being made, there was a marked departure from this line of belief, and many of the cardinal principles of the theology of a few years ago were fast being renounced as without foundation.

Of course those that followed "explained," and "thought" this and that, some mildly objected, others "could not agree with the speaker;" but when it came to the Catholic priest's turn to speak, he came forward with such a vigorous protest against such ideas, that it really sounded like old-time Protestantism, and put to shame the soft speeching professed Protestants present, so much so that it created no small comment among all classes.

But this is only a sample of the spirit that is fast taking hold of Protestants to-day. It will be recalled that at the assembly of the Presbyterian Church at Portland, Oregon, last May, the celebrated "inerrancy resolution" was passed, declaring that "our church holds that the inspired word, as it comes from God, is without error." To this quite a number of protests have come from within the fold, among them one from Dr. T. S. Hamlin, President Harrison's pastor in Washington, and the one who conducted services over the remains of Mr. Blaine, in which he declares that "the adoption of this resolution is an act of the grossest usurpation, to resist which is the duty of every Presbyterian."

A recent work by Thomas Elwood Longshore, member of the Society of Friends, and published in New York, entitled, "The Higher Criticism on Theology and Religion," speaks of the story of creation in this manner:—

"The story of creation we know is but a fable of Sanskrit origin. . . . The Pentateuch, or five books of Moses, is but a compilation of legends and traditions, loosely and awkwardly put together, with enough of pretended history to connect the different stories, tales, legends, and laws, to pass among the uncritical, the ignorant, and credulous."

All this is, but another link in the great chain of evidence that bring us face to face with the words, "It is time for thee, Lord, to work; for they have made void thy law," and who can help believing that that time is right upon us?

W. E. CORNELL.

DRIFTING.

By the subtle influence of spiritualistic literature, facts and phenomena of spirit-power projected, the Christian ministry is drifting nearer and nearer still to the heart of Spiritualism. The latest divine known by me to venture on the border of the enchanted ground is Rev. Dr. Wm. Downey, Ph. D., pastor of the Green street Methodist church, this city [Philadelphia]. His subject for Sunday evening's discourse: "Are Our Departed Friends Still Interested in Us?" announced in the city papers his text, "Seeing we are compassed about by so great a cloud of witnesses, let us run with patience the race set before us," etc. Well worn, of course.

The thought in the present case mainly was that we in this Christian race, like those in the great Roman amphitheater, are surrounded by "a great cloud of witnesses," this forming not only assistance, but also inducement to run this great race of the better life. Enumerating the older patriarchs, prophets, poets, and seers, the speaker paused and exclaimed: "But these are all dead, you say. They are living to-day," he emphasized, "and are looking on at the great struggle of those seeking after God. Two worlds are looking on—the world of men and the world of spirits. Are the departed interested in those on earth? Do they forget they were ever here? Christ himself gives the answer by the rich man's interest in his brethren.

"We go away to other scenes, but our affections linger round the old home, and a homesick feeling comes over us to visit it again. Shall we upon going out of this life, with all our faculties, not remember the place from whence we go, and be interested in it? not only love to think of it, but love to return thither? Shall we not be interested in the place where such a dear portion is? We say they, our friends, are gone to heaven. Heaven is a state; it may be very near, and if interested in earth, is it not possible they are especially interested in some one? There is that within the soul which will seek its own. You can put distance between bodies, but you cannot place distance between souls.

"Can the mother forget her child? Can the husband forget the loving wife? Can we suppose those who have gone should not be much interested where the loved of their heart is, specially in the salvation of the unsaved? I believe the old preachers, passed on, are as much interested in souls being converted as when in the mortal. I do not read anywhere that spirits are debarred from beholding all that is taking place. Wherefore, compassed about by so great cloud of witnesses, we are in excellent company. I love to think that mother is beholding me. I love to think that father, though passed on, is beholding me."

A few Sundays ago the International lesson for class study was, "Peter's Deliverance from Prison by the Angel."

Questions logically leading directly into the what is it of Spiritualism become frequent, and some of them quite pointed, all contributing to make the argument of the direct sympathy and interest of the spirit realm with earth's denizens conclusive. A lady queried as to who it was that opened the gate. Another thought there may have been "more angels" there. Another little Methodist sister ventured the question: "Might it not be true that these 'angels' are the spirits of our departed friends? for who are so interested in us as our loved relatives and friends gone on? for, as it is inquired, 'Are they not all ministering spirits?'"

"Well, I will not undertake to say for others, but I have been placed in circumstances when one more step would have been ruin. Some invisible power has arrested my further progress in that direction, and I have been saved. I believe the influence was of the spirit-side of life," said a middle-aged brother.

There has been quite an effort to inaugurate a religious revival at this church. I think the tendency is in the direction of a spiritual revival. So mote it be.—W. D. Richner, in *Banner of Light*.

LOVERS OF PLEASURE.

THE following item we clip from the *Northwestern Republican*, published at Wauseon, Ohio, March 3, 1893:—

"The social of the brothers-in-law, at the Congregational church, Wednesday afternoon and evening, was a mammoth event in that line, with enjoyment in proportion to its size. The menu and its entire preparation was the work of the gentlemen, C. W. Schwartz achieving lasting fame as a coffee distiller. Arrayed in white aprons, gentlemen workers to the number of thirty served the elegant collection with neatness and dispatch. But when it came the waiters' turn to dine, a scene that formed an excuse for all the wayward pranks of youth at Sunday-school was enacted, the older heads scoring several points over the youth in devising ways and means of promoting hilarity."

Christ said: "It is written, My house shall be called the house of prayer;" but have not his professed people, at this day, under the full blaze of gospel light, made it what it was in the days of our Lord himself when with a scourge he drove the money-changers from the temple?

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven." "How much she hath glorified herself, and lived deliciously, . . . therefore shall her plagues come in one day, death, and mourning, and famine." R. W.

STATE CHAPLAINS.

THE sectarian teaching of the Lutheran chaplain of the Illinois penitentiary at Joliet, which has caused such a hubbub in that State, is used as a text by General M. M. Trumbull, in the *Open Court*, to show the folly of State paid chaplains, in his usual interesting and characteristic manner, thus:—

"The attempt to make the Joliet penitentiary sectarian is meeting with much indignant opposition, and the governor of the State is called upon to interfere in behalf of all denominations. The complaint is that religion in the penitentiary is under the control of a trust composed exclusively of Lutherans and Roman Catholics; that the convicts must get spiritual food from those denominations or go hungry altogether, and that as the State at large must pay for the food, the discrimination is unfair. A settlement of the trouble is not easy, because we have no moral standard by which to measure a practice alien to the constitution of the State, the appointment of chaplains for public institutions. Where a State religion is unlawful, a State chaplain ought to be unlawful, too; but if we must have the luxury of a chaplain for the penitentiary, or the legislature, or the insane asylum, the constitution being broken in his appointment, what matters it in which religious direction the lines of the fracture go? What matters it whether the chaplain of the penitentiary be Catholic, Lutheran, Methodist, or Jew, except as the convicts themselves may have an interest in the question; and in that case, they ought to be allowed to decide what faith should or should not be preached in the penitentiary. It may be that the religious views of the convicts have been consulted in the selection of chaplains, and if so, that ought to be satisfactory all around. If the convicts are mostly Lutherans and Catholics, what right have the Methodists or the Baptists or the Presbyterians to complain that a Catholic or a Lutheran is chaplain? If those complaining sects can prove that they are more largely represented in the penitentiary than the Catholics or the Lutherans, that is another matter. The church that contributes the largest number of convicts ought to have the chaplain."

THE CRIME OF CRIMES.

THE National Temperance *Advocate* in referring to Whisky Trust investigations says: "It is, as might reasonably be expected, bringing to light shameful frauds, and much desperate recklessness on the part of the Trust managers. One striking feature of the proceedings was an illustration by an expert, of the process of adulteration. Experiments were made in the presence of the committee, which, by the use of essential oil essences, and coloring matter, produced in a few minutes, whiskies, rums, and gins similar to those that were placed on the market and sold as pure goods. The basis was an odorless and colorless liquid known to the trade as spirits, worth about one dollar and thirty cents per gallon. By the use of compounds worth about one and one-half cents, the skillful manipulator produced a gallon of liquor, the selling value of which was four dollars. The whisky business is indeed a great fraud, and the 'gigantic crime of crimes.'"—*Selected*.

AN AMERICAN THEOCRACY.

[UNDER this heading we find in the *Restitution*, of March 15, 1893, an article, by J. W. Niles, from which we take the following, in reference to the idea that Christ is the political ruler of nations in this present evil world. The folly of such a view is well exposed.—ED.]

When did Christ become the actual ruler of the nations composing the Roman empire? Certainly not when the pagan emperors were in power. Nor could it have been when Constantine and Licinius issued the edict of religious toleration, 313 A. D. It could not have been until Constantine became sole master of the Roman world, and established Christianity as the religion of the empire. If that act made Christ the actual ruler of the Roman nations, he became so through the ambition of Constantine, who was a semi-pagan, and the worldly policy of the bishops, who were but little, if any, better than he.

But suppose Christ became ruler through Constantine united with the bishops, how long did he continue to rule the Roman government?—Until the papacy was established, and then, unless the pope became his vicegerent, he ceased to rule the nations of the Roman empire. But if the pope was not Christ's vicegerent, and if Christ was reigning before the pope, then the pope must have dethroned Christ. If the pope was Christ's vicegerent, then Christ ceased to reign when the pope lost his political power.

But how is this with regard to the United States? Is Christ the actual ruler of this nation? If so, why do these men seek to reform the government? If Christ is ruling the government, it is an insult to him to seek to reform it; for if he is ruling it, it is executing his will. But they do not think that he is ruling this government; for they want to have all "Christian laws," Christ's laws, acknowledged by the Constitution, and placed on an "undeniable legal basis."

This would not be necessary if Christ were ruling this nation; for if necessary, it would have been done at the formation of the government. Strange that Christ did not see to this important matter at that time, and have himself acknowledged in the Constitution as the "actual and rightful ruler," and have his laws made the basis of all laws in the land; and then he might have been ruling the nation all the time, and there would have been no need of the formation of a "National Reform Association," having for its object the placing of Christ at the head of the government, with his laws on an "undeniable legal basis in the fundamental law of the land,"—no need of a great Conference of the Christian citizens to meet at Philadelphia to adopt measures to crown Jesus king of the United States, in 1892, 1893.

It seems that the State constitutions, with a few exceptions, do not need to be amended; for the "association" seeks such religious acknowledgment in the national Constitution as shall bring this great instrument into harmony with most of our State constitutions, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of our land.

A change in the national Constitution such as will bring it into harmony with most of the State constitutions will accomplish the grand object, and make Christ the actual ruler of the nation. Wherein the State constitutions are out of harmony with the national Constitution, we are not informed. But the State constitutions appear, with a few exceptions, to meet the approval of these great reformers. The reformers do not tell us in their "call," what the "Christian laws" are. But whatever they may be in the estimation of these gentlemen, the placing of them in the national Constitution would be putting into the hands of Congress the power to enforce those laws by legislation; and the first amendment of the Constitution "would be set aside;" and religious liberty would have no safeguard in the "fundamental laws of the land." Can these "National Reformers" be trusted with our liberties? When they shall have influenced Congress and the States to place the "Christian laws" in the Constitution of the United States, will they not influence Congress to enforce those "Christian laws" by penal stat-

utes? Unless they do that, what will be gained? How can Christ, on National Reform "principles," rule the government, unless the government enforces his laws?

Though we do not know all of the Christian laws which these gentlemen want the civil power to enforce, we do know one of them, which they consider very important, and it is the Sabbath law. Most of the State governments have "Sabbath laws." They want a national Sabbath law. They teach the people that Christ changed the Sabbath from the seventh day of the week to the first day of the week. Though they have no evidence in the Bible to prove their doctrine, they affirm that it is true. The Bible says plainly, "The seventh day is the Sabbath of the Lord thy God." They declare that the first day is the Sabbath of the Lord thy God. They claim that they want God's Sabbath law enforced.

The truth is, they want their interpretation of God's law enforced. They want the Sabbath controversy settled by the authority of Congress, compelling submission to the will of those who dogmatically assert that Sunday is the Sabbath of the Lord God of Israel. The very fact that they seek to enforce their interpretation of Scripture by such means, proves that they are at heart a set of tyrants. They know that the carrying out of their measures would oppress their fellow-citizens who keep the seventh day. No matter. Year after year they go on industriously and ingeniously working to carry out their purpose, to place their "principles" in the fundamental law of the land, so that they through the legislative power of the nation, may rule the American people as they please; and all under the guise of making Jesus the "actual ruler" of the nation. We might just as well be subject to one tyrant as to a multitude.

AGAIN THE WORLD'S FAIR.

A Gentleman Makes a Few Telling Remarks on an Important Subject.

To the Editor of the Telegram:—

Of the many articles you have written, pleading for an open Fair, none has been so point-blank, opportune, and magnanimous, as the one in last Sunday's publication. You have touched the very key-note of the nation's calamity, by at once and unceremoniously laying the blame and despicable shame just where it rightfully belongs, "inspired by cranks, and consummated by cowardice of Congress." Your very severe condemnation of this treasonable, infamous, and unconstitutional, and we might say, revolutionary piece of ecclesiastical legislation, will certainly receive the unanimous recommendation of all generous, broad-minded, good, deserving people, devoid of tinctured barbarism, arrogance, stupidity, and bigotry. It is hoped that your most praise-worthy renouncement of this atrocious congressional act may be read and deliberated upon by 1,000,000 intelligent readers; that they may discern that to-day our rights and liberties as American citizens are being dangerously threatened. The Congress of the United States has transcended its authority, delegated to it by the American people, and through cowardice and religious bigotry legislated upon a purely religious matter, trampling underfoot the first amendment of our Constitution, which you saliently have shown. On the part of the cranks who have petitioned Congress with their multitudinous petitions to close the Fair on Sundays, all sorts of contemptible down-right meanness have been resorted to; duplicity of the very worst kind has been practiced; thousands upon thousands of dead people's names added to petitions, and anything and everything, good, bad, and indifferent, has been made use of to swell the list. These facts are too very well known, even to attempt to deny. What care any and all bigots and fanatics for the Constitution, laws, personal rights and liberties, religious freedom, or anything else, provided their little pet crank theories can be attained? It is alleged that 12,000,000 people have signed the petitions, but how, if true, have they been obtained?—Simply by assemblies and rising votes, and various other unfair methods. Could these names have been appended individually, there would not have been 5,000,000. This cruel legis-

lative act has practically united Church and State in the administration of our laws, and is by far the most startling and dangerous assertion of ecclesiastical political power that has ever disgraced and darkened the history of American politics. It is a stupid crime, an accursed usurpation.

The church has forced its institutions and doctrines by physical power upon the American people. The church has drawn the sword with the same bitter and destructive spirit that made the horrors of the Dark Ages. The church has declared its innate savagery. It has not and will not appeal to reason, to conscience, to argument, but to brutal force. For, only by the brutal force of a corrupted State could the gates of the World's Fair be closed on Sunday. Yes, this act has thoroughly aroused universal indignation, and it is being emphasized throughout the nation. The church has declared itself to be the enemy of civilization. It has forced the issue. It has unfurled the black flag of barbarism. A crime has been committed against the working people of this country. Millions will be shut out from the greatest exhibition of art and industry that this nineteenth century will produce. The products of civilization, the inspirations of genius, a world of beauty and delight, a miracle of loveliness and grandeur will be at our very doors. Millions of toilers are living in dark and miserable tenement houses. They want to get out in the open air; they want to see something; they want to have an observation of higher and nobler things beyond their poverty and struggles, which will give hope, joy, mirth, and promise to their laborious days. In the resplendent city of Chicago will be a magnificent paradise, beyond all that poets have ever dreamed; here the world's humanity is pouring out its great, precious treasures, its wonderful possessions; here nature reveals its myriad wonders of land and sea; here is the song and enchanting music of triumph, the trophies of labor itself; here is the immortal glory of human effort, the exultant victory of man over brute force,—the grandest, the most inspiring, animating spectacle that has ever adorned and glorified the pathway of human progress,—and yet the church, with fierce, ambitious hand, with the scowl of a tyrant, bolts the bars and gates of this beautiful paradise, and says to the hungry and thirsty millions: "Go to the slums; go to the dens of vice; stay in your hovels and crowded homes; drink in disease with every breath; live in torture and woe; live in misery; be imprisoned on our holy Sabbath day." Such is the appalling attitude of the church to-day. For this atrocious malfeasance of human justice she has arrayed against herself the hatred, the condemnation of the common people of this country—the heart, the brain, the very intelligence of the best classes of society.—L. De W. Griswold, in *Elmira Telegram*, Feb. 5.

THE JEW A PROOF OF THE BIBLE.

THROUGH the International lessons of the first half of 1893, at least twelve millions of Bible scholars in all parts of the world are studying the Jewish people as they were 2,400 years ago. Of the inspired records thus brought under review, we find a marvelous confirmation in the same people as they are to-day. The men who restored Jerusalem under Zerubbabel, Ezra, and Nehemiah, are represented among us, even to this very hour, by lineal descendants, whose presence is both a confirmation and illustration of the Scriptures. The Jew of to-day is a proof of the Bible. Christian believers can be more confident believers, and hence better Christians, if they appreciate the proof thus afforded, since vigorous faith requires both a clear evidence and a clear understanding of it. Christianity, being not a mere sentiment or experience, but a historic system of fact and doctrine, can be sustained only by the most thorough authentication. The practical precepts of the Bible do indeed commend themselves to the moral judgment of mankind; but those precepts are made effectual in character by the life and doctrine of Christ, including atonement, justification by faith, the resurrection of the dead, and the gospel view of the future, all of which must require that the Biblical narrative be thoroughly substantiated.

Happily, many of the evidences are so distinct as

to be beyond reasonable question. Records, monuments, institutions, the course of history, the visible church, the series of Christian observances, the impress of universal literature, the calendar,—all point to the Nazarene as a historic reality, and to events described in the sacred Scriptures as the antecedents of existing facts.

In Central Park, New York City, one can see any day an obelisk of Thothmes III., an Egyptian monument antedating by 1,500 years the time of Pompey and Julius Caesar. This shaft of red granite spans the chasm of 3,000 years. Our wonder and surprise that America should receive thus a visit from ancient Egypt thirty centuries back, are surpassed by still greater surprise and wonder at the presence among us of a monument even more ancient, not planted in a single spot, but visible throughout the country, not in inanimate granite, but in living flesh and blood. Such a monument is the Jewish people. The Jew dates back nearly four thousand years. The Hebrew who invades your house to trade napery for old clothes is a lineal representative of antiquity, a product of our times of the stock of Abraham more than thirty-eight hundred years ago. When a morning paper announces, as did a recent daily, "Tifereth Israel congregation, who worship in Huron Street Temple, have chosen a rabbi to succeed Dr. Aaron Hahn," the paragraph sounds like a section of Old and New Testament times interjected into the daily affairs of the nineteenth century.

Concerning Biblical inspiration there have been many doubts. But, so far as we know, the antiquity of the Jew is unchallenged. Opponents of the Scriptures may descend upon legend and myth, "mistakes of Moses," post-exilic authorship of earlier books, the "conflict of science and religion," or other skeptical fancies, but, so far as we know, they do not even attempt any historical account of the Hebrew people substantially different from that found in the Bible. There is no chance for a lapse of observation or mistake in identity. The Jews have been constantly watched by rulers, financiers, ecclesiastics, skeptics, scholars, writers, philanthropists, persecutors,—in short, by the world at large in all ranks and conditions. Scattered, persecuted, expatriated for thousands of years, they have been neither annihilated nor absorbed, and have never for a moment disappeared from view. Through all mutations they remain the same, practicing the ancient rite, gathering at the paschal feast, reading the law of Moses, chanting the psalms of David, abjuring the flesh of the swine, and rejecting the New Testament. Climate, conditions, surroundings, may affect their thought and bearing, yet everywhere they wear that identical face, speaking in its very lineaments of the stock of Abraham. There is no gap in the records, no possibility of an error in historic identity. Well might an eminent European, when challenged to give in a word the proof of the Bible, respond, "Jew;" for he, the Jew, comes to us as certainly from ancient times as the orange or banana from tropical lands. Whoever denies the historic truth of the Scriptures has on hand the task of accounting for the existence, the persistence, the dissemination, the unity, the character, and the creed of this marvelous people.

The historic continuity of the Jewish people is amazing. Dr. Thompson declared Egypt to be a bold headland, standing out distinctly in the haze and distance of remote antiquity. But when the Pharaohs were ruling Egypt under the shadows of the newly built pyramids, Abraham, Jacob, and Joseph were there. When Greece was in the mythical age of Homer and King Codrus, and 300 years before Romulus and Remus founded the city on the seven hills, which afterward became the capital of the world, David was singing his psalms, and Solomon building his temple in Jerusalem. When the legions of the Cæsars had swept away all opposition in the circle of the Mediterranean, and Zion had been devastated, the temple burned, and the daily sacrifice taken away, the Jew still held fast to his law, his synagogue, his sacred volume, his holy day, and the worship of his covenant Jehovah. During the ascendancy of Chaldean, Medo-Persian, Macedonian, Roman, Frank, Teutonic, and Briton, age after age, as great peoples rose and disappeared, successive empires flourished

and perished, the Hebrews still continued with a stamina which nothing could subdue. Defeat disciplined, but could not destroy them; expatriation sifted and cleansed, but could not obliterate. However far driven from home, however widely scattered, they retained their peculiar type as a marked and distinguishable race, so that, as uttered or quoted by William E. Blackstone, "we behold the anomaly of a land without a people, and a people without a land." The pathetic dream of "a man without a country" has been paralleled age after age by this people without a home.

Though now for nearly two thousand years deprived of a land, king, capital, army, altar, and sacrifice, to this day the Jew is a commanding figure in the world's affairs. Even as these sentences are written, an Israelite, Montefiore Levi, of Belgium, a brother-in-law of Baron De Hirsch, is president of an international monetary conference to consider, and another Israelite proposes a policy for the adjustment of gold and silver as currency throughout the world. In short, the Jew exhibits an unbroken record of 3,800 years, from the dawn of history to the present hour, during all of which long period he has been prominent and closely watched by the historic nations. And to-day he stands before us as the product of antiquity, so marked and distinct, so continuously observed and widely scattered, that the nations of the Gentiles to the end of the earth may see and believe.—*Rev. C. N. Pond.*

Youth's Column.

"Remember now thy Creator in the days of thy youth."

TRUE LIFE.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give,
Else is that being but a dream—
'Tis but to be, and not to live.

Be wise, and use thy wisdom well;
Who wisdom *speaks* must *live* it, too.
He is the wisest who can tell
How first he *lived*, then *spoke*, the true.

Be what thou seemest; live thy creed,
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.
—*Horatius Bonar.*

"LET NO MAN DESPISE THY YOUTH."

THESE were the words of a man of experience to a young man who was just entering a life of usefulness. Behind him were his boyhood days. Before him were the unseen realities of manhood. He may have watched others who had traveled the road before him, and thought he would choose the vocation of the one who, to his mind, had made a success of life. But he knew not the perplexities that were before him.

Like most young people, it would be natural for Timothy to look forward to what he would be in the future. But as the days were passing, it would be so easy for him to let the moments pass in careless conversation, or unprofitable exercise. How easy it would be for this youth who had "known the Scriptures from a child," to be so careless, that those who might assist him to a life of usefulness would become disgusted with him and turn their minds in another direction, and leave this young mind to go its own way.

"Let no man despise thy youth." What course of life will bring the results of this good admonition? Were we left to our own reasoning, we would think of the intellectual and physical train-

ing that would make the young man or woman a power in the literary world. Knowledge is power. Physical development is beauty. But a young person may be possessed of both, and yet his life be a failure. Both need something beneath that will be a foundation for them to rest upon. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." What is needed to-day is young men and women who are examples. There are so many who are looking for examples to follow, but too few who are living to be examples. Many make profession to be believers, but it would never be known that they were believers by their lives. There is a lack of moral principle among the youth. They desire to live right, but they are not an example themselves, and they follow those who lead them in the wrong direction.

The young are exhorted to be an example in word. The young man or woman who is careless in the words spoken, may excite the merriment of those with whom they associate, but the sensible and thinking ones measure such a one by those foolish things that were spoken. Not only are they measured by their associates, but God makes a record of them. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. "The thought of foolishness is sin." Prov. 24:9. Then how careful we should be that our words do not cause men to despise us.

True manhood and womanhood is living to benefit the world while we are in it. Our words are not spoken to the air, but are heard by others, and are having an influence. Are they examples that will encourage others to do good? If so, our youthful days will not be despised.

J. H. DURLAND.

CHRIST OUR LIFE.

"CHRIST is our life," says Paul. Again he says, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." John also says, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

Spiritual life in this world is in Christ. He lives in us. He is the life of our faith, the life of our hope, the life of our love, the life of our prayers, the life of our zeal, the life of our holiness, the life of our good works. Without him we should be as the tree without sap, or as the landscape without the sun. He is the resurrection and the life, and in whomsoever he dwells, he raises up everything that is good, and infuses into it a living power. Sin dies, and holiness lives. The entire life is a life such as Christ's. Hence it is a life, in its nature, God-like, pure, peaceful, happy, victorious, heavenly. Christ being the life of the soul, it follows, as the apostle says, that its life in the flesh is not according to the flesh, is not for the flesh, its ease, its pleasure, its glory; but a "life of faith upon the Son of God, who loved me, and gave himself for me." *The outward life is devoted to him who is the inner life of the soul.—Bate.*

TRUE COURAGE.

THE bravest boys are not always those who are ready to fight. Here is the story of one who showed the right spirit when provoked by his comrades:—

A poor boy was attending school one day with a large patch on one of the knees of his trousers. One of his school-mates made fun of him for this, and called him "Old Patch."

"Why don't you fight him?" cried one of the boys. "I'd give it to him, if he called me so."

"O," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of my patch for her sake."

This was noble. That boy had the courage that would make him successful in the struggles of life. We must have courage in our struggle, if we hope to come out right.—*Selected.*

The Review and Herald.

BATTLE CREEK, MICH., MARCH 28, 1893.

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THE LORD'S PRAYER.

The Invocation.

"Our Father which art in heaven." These words are not only the preface of the prayer, but the groundwork and foundation of all its petitions. They bring at once before the mind the one whom we address, the character he bears, and the place where he dwells, and every word is full of instruction and vital with meaning.

The very first word, "our," banishes at once all thought or idea of selfishness. It is not *me* or *mine*, but *our*. It is an acknowledgment of the universal brotherhood of mankind, and the universal fatherhood of God; for no one has a right to claim God as his Father, if God is not the father of the whole race, of which that individual is a member. No one can claim an exception made in favor of himself, and whoever tries to make such an exception in his own behalf, or in behalf of those who are his own favorites, makes his own ideas and interpretation of Scripture the measure of God's love, of Christ's redemptive work, and of the operations of the Holy Spirit.

But this broad view of the word "our," does not cut off any individual and personal consolation; for if God is the God of all, then any one may say, He is my God, as I am one of the "all." If he loved "us," then all can say, individually, "He loved me." If he is our Father, then he is my Father, as I am one of that company included in the "our." And while we are connected with the great family of the Lord's people, and, in using this prayer remember them, we have the consolation of knowing that all others are also remembering and praying for us. Ambrose says, "If you pray only for yourself, you will be the only person which will pray for you; but because each individual prays for all, all pray for each individual." That is, if every one prays only for himself, alone, then all the prayers any one individual would have, would be only his own prayers.

In the word "Father," a world of thought is also opened to the mind. The very word implies that the God to whom we come is a personal and literal being. It is not a principle, nor an idea, nor a nature, nor "the unknown," nor "the unthinkable," that we invoke and worship, but it is "Our Father." That word is the one the child is first taught to lip in infancy, and this title of endearment we have full liberty to use with reference to God; for he has himself taught us so to use it. Princes delight in titles, which they imagine indicate their greatness and power; but the Lord does not tell us to come to him as our prince, our ruler, or our judge; instead, he has chosen a name which expresses his love for us, and has told us to call him "Our Father."

He is our Father by creation. Thus Mal. 2:10 says, "Have we not all one father? Hath not one God created us?" But he appears still more strikingly as our Father in our preservation. Our creation may be looked upon more in the light of a single act, but our preservation is a repeated and continuous act of mercy, which should call forth our highest gratitude and warmest love. But still more impressively is he our Father in the work of redemption, in making provision for our return to him, and calling us out of darkness, into his marvelous light, and translating us into the kingdom of his dear Son, "that we might," says the apostle, "receive the adoption of sons. And," he continues, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:5, 6. No man, therefore, can truly believe God, and his Son, Jesus Christ, till he comes to believe that he is himself a child of God.

This relationship once recognized, conveys with it a plain lesson of duty; for it is seen at once that

if we are the children of God, there is to be expected a clear correspondence of character between the Father and the child. So Christ, in giving his disciples a lesson on this point, says, "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 children of your Father which is in heaven."

The closing words of the invocation, "Which art in heaven," are also full of instruction. They tend to correct any lowering of our ideas of God which might arise from our comparing him with our earthly parents. On this point the wise man forcibly says, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Eccl. 5:2. Yet there is in it that which is a source of comfort and satisfaction, for as he is our father and loves us, so he is in the heavens, high and lifted up, and is able to do for us all that that love would incline him to do. The good intentions of our earthly friends toward us are often crippled by lack of power to perform what they would; but not so with God. And so every promise of his to us, even to a place in his kingdom, and a crown of immortality, will surely be fulfilled.

The original word here in Matt. 6:9 for "heaven," is in the plural, "the heavens," while in the next verse, which speaks about his will being done in earth as it is in heaven, the word "heaven" is in the singular number. This may be designed to give us an idea of the immensity of the fullness of God's presence. For Solomon in his prayer at the dedication of the temple, declared, "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." 1 Kings 8:27. Thus we are led to contemplate our Father as one who is "in the heavens," whose presence fills all space, while the heaven, where his will is done, as we are to wish it to be done on earth, is that "heaven of heavens" where his throne is placed.

This expression, "Which art in heaven," draws our minds directly heavenward. When in trouble or difficulty, we naturally turn to a father's help, if it is available; for where our father is, there is our home, and there we long to be, and there we hope for welcome.

It is sometimes urged against the Lord's prayer that it is not adapted for the use of Christians because the address is to the Father, and there is no appeal to the Saviour's name! This is certainly a strange objection; for no one has a right to call God his Father in the sense of this prayer, except through the merits and mediation of Jesus Christ, who hath made us heirs of God and joint heirs with himself. John testifies that "He came to his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God." Thus from Christ alone we receive the right to come to God, and to say, "Our Father."

The great truths thus brought to view in this invocation are these: (1.) The exaltation, and fatherhood of God; (2.) His love and kindness to us in calling himself our Father, and permitting us to place ourselves before him as his children; (3.) The universal brotherhood of mankind; (4.) Our duty to let our prayers and sympathies go out to our fellow-men, loving our neighbor as ourselves, while loving God with all the heart.

PERILOUS TIMES.

The last days are days of peril. The Scripture tells us that in the last days men will be lovers of pleasures more than lovers of God, and iniquity will abound, causing the love of many to wax cold. Also in the last days false Christs and false prophets shall arise and show signs and wonders to deceive many; and a babel of voices will be heard, crying "Lo, here!" and "Lo, there!" "This is the light," "This is the truth," in the midst of which the Christian must hear the voice of the true Shepherd, and be prepared to recognize and follow it.

The last days are not only perilous in a general sense, by reason of the general decline of spirituality, but they contain a special time of peril to the professed Christian church,—a time of test of

the genuineness of their profession, and of sifting out all that is chaff, that only the true wheat may remain,—a time when everything will be shaken that is not established upon an eternal foundation. In this time everything that is not Scriptural will be swept away in the host of delusion which come upon the world from the realms of spiritual darkness.

A recent Testimony to the church tells us, "The time of peril is now upon us; it can no longer be spoken of as in the future." (See General Conference *Bulletin*, No. 19.) And events which are taking place indicate the actual presence of the period. In the words of another recent Testimony, "The time of test is just upon us." The test will be whether we have made the truth of God our shield and buckler (Ps. 91:4), whether we are standing upon the word of God or upon a mixture of truth and error which will afford us no solid foundation; for it should be understood that where truth and error are combined, the mixture is error and not truth. "A half truth is generally a whole lie." The two will never pull a person in the direction of the kingdom of heaven.

Let no one flatter himself that the testing time will pass him by. The trial will come to all. Whether or in what way it will come, or in what it will consist, is not for us to predict; but its effects can be foretold with certainty. It will reveal who are established in the truth, and who are trusting to error. The latter will be swept out of the company of God's people, and the former will remain. Let it be remembered that "the truth" means not mere system of theology or the doctrines of a church; but it is "the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. How many have a knowledge of the truth "as the truth is in Jesus?" Eph. 4:21. None, certainly, who have not a knowledge of him; none who have not the mind of Christ. It will not do, then, merely to have the mind of your minister,—to depend on him to carry you along in the pathway of truth, as many are now doing. We shall find ourselves in places where our ministers and friends cannot go with us; but there is one who has said, "I am with you alway." If we have learned to commune with him, we shall never be without his voice to guide us.

Already the babel of voices have begun to sound, and the cries of "Lo, here!" and "Lo, there!" are heard everywhere within the fold of the church. Individuals are arising who claim to have great light (but which is in reality great darkness), just as the Spirit of truth has foretold; they would, and some are giving heed to them notwithstanding all the warnings that have been given. Some are leaving the company that has been called out by the three messages of Revelation 14, to follow a voice that will lead them to know not whither. They little realize what separation from this company means at such a time as this. But this is only the beginning. The "Lo, here's!" will sound thicker and faster, and many who now think themselves sound in the truth will listen and be led away and be lost in the quagmire whither they have followed their *ignis fatuus*. It will lead his company of commandment-keepers through to the end, but those who are shaken will be left by the way. (See "Early Writings," pp. 10, 11, 132.)

Therefore "acquaint now thyself with Him, and learn to know and to heed his counsel." The great Shepherd says that he calls his sheep by name, and they know his voice, and a stranger will they not follow, but will flee from him. John 10:3-5. How do they know his voice? They know it because they have heard it, and listened to it until they have become familiar with its sound. When have they heard his voice?—In his word. When have they become acquainted with that word, and studied it until they know almost instinctively what is in accordance with its teachings. To the promise is, "I give unto them eternal life; they shall never perish, neither shall any man pluck them out of my hand." Verse 28.

The time of peril is here, and all will be brought in contact with its delusions; but none need come victims thereto. The good Shepherd speaks to his sheep, and they know his voice, and he leads them. (They do not stand still, but follow their leader.) The pathway of the just is still as

shining light, that shineth brighter and brighter, until the perfect day. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:20, 21.

L. A. S.

UP IN ARMS.

The churches in Chicago are up in arms against demons and houses of ill fame. They have just made the discovery that there is great danger that the innocent and unwary will be entrapped in these pitfalls of Satan, during the time of the great exposition. They have hunted up a Scripture text that says something about the work of the church being mighty to pull down strongholds, and they are going at it. We hope they will read the text very carefully before they begin their work, so as to get to work in the apostolic way. Thus it reads:—

"But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against you, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:2-5.

Several very important and interesting thoughts are here presented. Christianity is an organized warfare against sin. It is aggressive, and makes no compromises. Sin is deeply rooted in the flesh, and the work of Christianity, of the gospel, is to eradicate the evil of sin from the flesh. But while this is the work of the gospel, it does not carry on its work according to the flesh. It does not do its work, which is to eradicate evil, as the natural man, the man according to the flesh, would naturally undertake to do it.

Its work is not carnal, nothing worldly or natural about it; but it is "mighty through God to the pulling down of strongholds." It does not present worldly motives; it does not go to work to pull down strongholds of darkness and sin in the way the world undertakes to do that work. The gospel is not mighty through the flesh; it is not mighty through the civil laws; it is mighty through God and through the power of love, which is the only power used by God for the moral regeneration of the sinner. This power casts down more than man's bad actions and practices; it affects more than the outside actions of men; it casts down imaginations, and brings "into captivity every thought, to the obedience of Christ." This is the Christian mode of warfare. In this way the apostles went forth to overturn the powers of darkness which enshrouded the world. And so great was their success, "so mightily grew the word of the Lord and prevailed," that no one can deny that if all the professed followers of Christ had kept to that work in that spirit, the world would have been evangelized hundreds of years ago, and the end would have come, and the saints would have been enjoying the happiness and delights of the kingdom of God, long before this time.

But the professed church of Christ departed from the gospel plan of labor. They united the Church with the State, although Christ their great Head had commanded them to keep them apart. Since that time they have lost the power to pull down the strongholds of darkness by the power of love and the Spirit of God, and so their work of reform does not go so deep but that it must be continually done over again. Strongholds of darkness are put down by the civil law to reappear again in other places and in other forms. We do not in this say anything against the civil law being invoked to punish actions of uncivility. What we have reference to is the way the church ought to go to work to bring about the same end. The State can only punish the results of vice,—the outward manifestations of a sinful heart; the Church aims to eradicate the vice itself by cleansing the heart. The work of the gospel and of the church of Christ is then of great advantage to the State; for it eradicates the evils which the State can only hope to hold in check. The gospel digs down to the very foundations of the stronghold of sin, the

carnal mind, and brings the very "thoughts into captivity to the obedience of Christ."

On the other hand, the gospel of Christ does not ask for the help of the State. Her grandest and best work has been done when the State was in violent opposition to the Church. This is not saying that persecution is good for the church; it is only good in that under such circumstances the church will more fully rely upon her divine Head for strength and support. If the same faith and reliance should be manifested in time of peace that has been seen in times of persecution, the results in saving souls would be the same.

Let the churches of Chicago go at the work in the gospel way. Then their work will be a lasting benefit. One of the greatest and most successful of Christian workers, described in the following words the manner of labor pursued by him and of those associated with him:—

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." 2 Cor. 6:4-7.

This is the blessed gospel way of pulling down the strongholds of sin. This is the way the church should work.

But if they simply get hold of man's law,—get hold of an arm of flesh to work against sin in the flesh,—they will find that they can only suppress the evil in one place to make it break out with as great or greater violence in other places. No one will be reformed or made better, but the sins will be more skillfully concealed; the sore will be covered, but it will not be healed. The rapid increase of crime during the past few years ought to convince the gospel ministers of every city that it is time for them to come down from their velvet-decked pulpits, where they deliver glittering religious generalities over the heads of the *lite*, to go, with their hearts full of the love and tenderness that was in Jesus Christ, to the homes of the poor, the ignorant, and the depraved, even to the dens of infamy, not in the name of the law, but in the name of the sin-pardoning Redeemer, to beseech men and women to be reconciled to God. Let them come into personal contact with the people, and by ministrations to their physical needs, convince them that they seek their good, and in thousands of instances heart would respond to heart, and many strongholds of Satan would tremble and fall. It is time the church should confine her work to the gospel method of reforming men by love and not by compulsion. When they go to work in this way, depending upon God and the power of his might, they will be able to do one hundred times the work for God that they are now doing.

M. E. K.

ENFORCING GOD'S LAW.

A FEW weeks since we called attention to a petition that is being circulated in Pennsylvania, addressed to the State legislature, for the purpose of preventing any "weakening" of the "Sabbath laws" of that State. It contained this resolution: "Resolved, That we call upon our governor, our senators, and our representatives to resist and defeat all efforts to weaken our Sabbath law, believing the exception now made by it for works of necessity and mercy the only exception that can be made in obedience to the law of God and in fairness to our fellow-men." This is a remarkable utterance to come from men professing to have common sense and to know what the law of God says. But it states about as clearly as anything that we have seen, the real idea which actuates those who are standing in defense of Sunday laws,—the "Rev." W. F. Crafts, the late Col. Elliott F. Shepard, the "American Sabbath Union," etc., etc.

That idea, as seen from the above resolution, is simply that they must compel everybody in the State to observe "the first day of the week, commonly called Sunday," in "obedience to the law of God;" for they profess to be acting in obedience to that law in what they propose to do. So then the "civil Sabbath" idea is "not in it;" for the law of God has no reference to a "civil Sabbath." That idea does well enough in its place,—that is, where people do not profess much regard for religion; but it is not needed in a State which has long been

noted for its Puritan principles on the point of the observance of Sunday. There they can throw aside pretenses, and march under their true colors,—as the correctors of heretics.

Let us examine this preposterous claim. Supposing these men to be acting, as they say, "in obedience to the law of God," upon whom would it be their duty to enforce the observance of the Sabbath? What says the law of God on this point? The commandment reads:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." [Italics ours.]

Therefore it is evident that any and every man (or woman) has authority from God to enforce Sabbath observance, so far as cessation from work goes, upon himself, his son or daughter, man-servant or maid-servant, his cattle, or the stranger that is *within his gates*; and he is *not authorized by God's law to enforce it upon any one else*. How does this fit the case of Mr. Crafts and those who are trying to force Sabbath observance upon everybody in the State? Do they imagine that the whole mass of citizens of the State are their sons or daughters, or strangers within their gates? We imagine the people would not consider themselves very much flattered by such a suggestion.

So then the Sabbath commandment itself expressly defines the limits to which any man can go in enforcing its observance, and these limits extend to his own household and his own premises, and no further. The head of the household is the one, and the only one in God's plan, commissioned to see that cessation from work is enforced upon others besides himself, and his authority, as before stated, extends no further than his own premises. This leaves the State and its authority out of the matter entirely.

But this is only one change that would be necessitated in their course by "obedience to the law of God." That law says, "The seventh day is the Sabbath," and therefore it can never have anything to do with enforcing the observance of Sunday, the first day. Thus on two vital points the very law to which they appeal shows them to be in error, in language as plain as any that could be uttered.

But the wording of their resolution shows that it is not only "obedience to the law of God" that they profess to have in mind, but also "fairness to our fellow-men;" and they are as far out of the way in the latter as in the former. The fact does not appear quite so plainly on the surface, but a little reflection only is needed to discover it.

With respect to Sabbath observance, real or professed, there are in the State three classes of people,—those who observe the seventh day of the week, those who observe the first day, and those who observe no day at all. Let us see how fair is the Sunday law of Pennsylvania toward each of them. To the first class it says, You must refrain from work on Sunday, no matter what your convictions may be as to what day God wishes you to observe by refraining from work. No matter whether your conscience agrees to it or not, Sunday is the Sabbath commanded by man, if not by God, and you must observe it. Exercise your conscience all you please on six days of the week, but on Sunday you must surrender it in obedience to the dictates of certain ecclesiastics with whom you have the misfortune to differ, who do this in order that they may be fair toward their fellow-men. The seventh-day observer would be compelled to answer that that was a kind of fairness which he did not want. "Our fellow-men," as named by the upholders of that law, are a class in which he does not come in.

But is it not fair toward those who already observe the first day of the week?—By no means. They may not themselves be conscious of the fact, but in reality it is as unfair toward them as toward those who observe the seventh day. It says to them, Henceforth you have no free choice in the matter of Sabbath observance, but must observe the first day, whether you wish to or not. You cannot change your mind and begin to observe another day; if you do, you will be fined and pun-

ished. This is decreed by your fellow-men in order that they may be fair with you. But the intelligent Sunday observer has no use for a kind of fairness which would take away his right to change his mind.

One other class is left, and it is a large one,—those who observe no day at all. To them the Sunday law says, You must observe a day, whether you think it necessary or not. Have you worked on Sunday? You must now be idle. You are not religious, so your Sunday observance will be simply loafing; but no matter; your observance we must have. If you do not wish to loaf, you can play the hypocrite and go to church. Pay your money (your time), and then take your choice. This is done in fairness to you.

Such is the kind of obedience to God's law, and of fairness to their fellow-men which dwells in the hearts of the originators and defenders of this petition to the legislature of Pennsylvania. Such is the kind of love to God and man which is behind all attempts everywhere to compel Sabbath observance by civil law.

L. A. S.

A LESSON FROM THE "BULLETIN"

We do not refer to the good lessons contained in the *Bulletin*. They have been, and are still, studied, and nothing that we can say will make them any better. The lesson we wish to draw from the *Bulletin* is based on the fact that there are hundreds, and perhaps thousands, of persons who ought to have had the *Bulletin*, who now know they ought to have had it, who are calling, some of them most piteously for it, but who can never have it. And this deprivation of this means of grace (for it truly was a means of grace) was the result of their own failure to comprehend its importance and the consequent neglect to secure it for themselves.

Long before the ministers' institute and the General Conference, through the *Review* the attention of our people was called to the proposed daily *Bulletin*, which was not only to give a faithful history of the work of the Conference, but was also to contain important Bible studies which show the time in which we live. There was to be an important gathering of men "who have understanding of the times to know what Israel ought to do." And the *Bulletin* was to be the means of the communication of the light that God would let fall upon them to the greater portion of that people who represent the cause of the third angel's message. Its importance was set before the readers of the *Review* again and again; all were urged to subscribe early; the price was small for the amount and quality of the matter to be given; but in spite of all these efforts, hundreds who should have had the paper, neglected to send in their order until after the first numbers had been printed and exhausted, and the type distributed, and then, like the foolish virgins, they beg for what they might have had but for their own carelessness and neglect. It may be urged that some did not have the *Review*, and so did not see the notices about the *Bulletin*. But why don't they have the *Review*? Every Seventh-day Adventist family ought to have it, and we venture the prediction that the failure of many persons to take the *Review* was the direct cause why they did not subscribe for the *Bulletin*. Those who have the *Review* are kept awake, and they want every good thing there is in the message, even if it does cost a little sacrifice to obtain it.

But after all, this is only preliminary; we have not got to the real lesson yet. The real lesson to be drawn from this experience is that very many of our people do not sense the importance of the time in which we are living; they are busily occupied with the cares of this world; perhaps the deceitfulness of riches also affects their minds, and so they do not see the necessity of securing all the helps and means of grace possible, that they may keep up with the work of the Lord. And the time has now come when we should not rest contented to keep up somewhere near the advancing column of truth; we should press to the front where the valiant are. It is a time when we should fulfill the divine injunction, "Finally, brethren, be strong in the Lord and in the power of his might." To do this we want to know what the Lord is doing through his servants,

the victories that are being won, and where the best place is for us to show our faith by lending a helping hand to carry forward the work the Lord has committed to us to do.

And if the failure of many persons to get the *Bulletin*, and their sorrow and regret afterward for this failure, shall be used by us all as an illustration of the danger of our becoming indifferent to our eternal interests until the day of probation is passed, and we lose eternal life, and we thus become fully awakened to a sense of the dangers around us, then all this experience may yet work together for our good. Will we learn the lesson? Will we get fully awake and keep awake? "Let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:6. So may it be?

M. E. K.

SKETCHES OF TRAVEL.

UPON reaching Italy, I received the first forcible reminder that the land of northern winters was at hand. Here for the first time since leaving San Francisco I saw frozen ground and natural ice, and except upon mountains, I had seen no snow. The rigorous cold of the winter we are now emerging from has been universally felt. Soon after leaving Rome, I climbed the Apennines, and entered a snow-covered region which I have scarcely left yet, except in crossing the Atlantic.

After Rome, the next stopping place was Florence, where for one day I greatly enjoyed viewing the wonderful stores of art contained in that great center of painting and sculpture. The church of St. Croce is the resting place of some notable Italian masters. Among them are Dante, Galileo, and Michael Angelo. Dante's tomb is here, though his remains are not. They lie in Ravenna, where he was banished.

The very celebrated Uffizi (Uffizi) gallery contains perhaps the most famous collection of art productions in the world, many of them far beyond all price. A covered viaduct about three hundred yards long across the river Arno connects the Uffizi with another notable gallery. Many visits to these places are required to enable a full appreciation of their wonderful contents. There are two mosaic tables, for one of which the Medicis paid in the fifteenth century 900,000 francs, and for the other the present government paid 500,000 francs. They are not larger than an ordinary dining table.

One day was given to the Milan Cathedral, which well repays a visit. It is of a very peculiar style of Gothic architecture. The exterior is adorned by 98 turrets and 2,000 sculptured human figures. The tower rises 360 feet high. The building is 480 x 183 ft., and the nave 150 feet in height.

My route to Switzerland was by the famous St. Gothard tunnel, and the trip was planned to be taken in the day. It often happens, especially in the winter, that clouds and fogs obstruct the view so as to prevent nearly or quite all the pleasure. But it was very gratifying to me to see the clouds pass away, and a beautiful sunlight shed over all. Lakes Como, Maggiore, and Lugano were passed before we began the ascent of the mountains. They are most beautifully situated between the lofty Alpine peaks.

The railway follows the valley of the brawling, rushing Ticino. But the river descends more rapidly than the railway can climb, so in order to gain ground, the line will strike out into the heart of the mountains and perform a loop, emerging, after a couple of miles in darkness, directly over the place of entrance, perhaps seventy feet above it. There are four of these loops in the ascent from Italy. Besides them, there are very numerous tunnels. Indeed, in all European countries through which I passed, long tunnels are very frequent, and do not seem to be avoided in the construction of the roads. This is so much so that it constitutes quite an annoyance to one who desires to read, and is even more so to him who is very anxious to see. All the way the scenery is grand and impressive beyond expression.

The tunnel under the St. Gothard pass is 3,786 feet above the sea, and is nine and a quarter miles in length. On the north side of the Alps we found more snow and cold. The train rapidly made its way down the valley of the Reuss to Lake Lucerne, and about dark we reached the city.

Now I began to feel at home once more; for I knew that there were friends near at hand. It was just three months to a day since I had said good-bye to brother Daniells in Adelaide harbor, and since then I had seen no face that I had ever seen before. Thirteen Sabbaths without seeing Sabbath-keeper is a thing that it is to be hoped will soon be impossible to a traveler. Fifteen thousand miles, and scarcely an individual who had ever heard of the message of present truth. Well, my heart was hungry for kindred associations, though not forgetful of kind friends found in India. At a way station a gentleman came into my compartment, and addressed me in German, but I did not reply to his observation about the weather; for I recognized the voice of brother Holser, with whom I enjoyed pleasant labor in Minnesota, and who, when I went west to Australia, went east to Switzerland. Here we met again, and it was a joyful meeting. At Basel station, which we reached at eight o'clock, sister Holser and other friends awaited us.

It was bitter cold winter weather, but the warmth of heart manifested by these dear friends left no place for chilliness. With pleasure I looked over their commodious office, in which a good work is being done in getting out reading for the multitudes of Europe. On the Sabbath, through the interpreters, I spoke of some observations of my travels. In the afternoon brother Holser and I stood for a few moments on what seemed holy ground. It was at the feet of four graves. Here side by side lie four devoted and loved workers with hands folded in perfect rest,—brother Andrews, Edith Andrews, sister Oyer, and last brother Waggoner. Through an inscrutable providence, these hearts that glowed with an undivided love for the message of truth, are pulsing; they have no more a portion forever in anything that is done under the sun, and yet it is true that being dead, they speak to us, and I felt in my heart there to renew my covenant of devotion to God. How long will these loved ones sleep?—Not long; the night is far spent; the day is at hand. In almost morning, thank God!

G. C.

HAS SUNDAY A MORAL QUALITY?

A VERY popular Chicago preacher, in a late sermon preached in that city, made the following remark:—

"If Sunday possesses a moral quality, and contains something good for each soul upon earth, let us not sell out the day for so much gold. Let us turn Saturday into a holiday, and keep Sunday for rest and peace."

This learned clergyman very properly prefaced his proposition with the word "if." And as he raised the question as to the "moral quality" of Sunday, we know no better way to receive light upon it than to turn to the word of God to see what he has done to it that would impart to it any moral quality not possessed by the other days of the week. Consulting the word upon this point, we find nothing to show that Sunday has any moral quality whatever, more than the other days; but we do find another day,—the seventh day, the day now called Saturday,—which the minister proposes to turn into a holiday that Sunday may be more highly honored,—we find that upon this day God himself bestowed such marks of honor and distinction that fully entitle it to claim that it has a "moral quality" not possessed by the other days of the week; and there is no about it.

Let us see how this was done. God rested upon that day,—a spiritual rest,—taking delight in his finished work of creation. Then he pronounced blessing upon that day. Lastly, he sanctified it. If such acts of resting, blessing, and sanctification would not give to a day a "moral quality," no man can tell what could be done to accomplish such a purpose. This was done to the seventh day, not to the first day, and nothing was done to the first day to distinguish it from the other working days. The truth of this is so apparent to those who are willing to receive the Scriptures as they are, that little child, have no difficulty at all in the matter, and their faith in the "moral quality" of the Sabbath is not befogged by a single "if."

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.

"THE LORD MY SHEPHERD." PSALM 23.

BY LETTIE E. BORER.
(Minneapolis, Minn.)

THE Lord, he is my Shepherd dear,
I shall not want when he is near;
In pastures green he leadeth me,
My faithful friend he'll ever be;
Beside the waters, still and deep,
He leadeth his beloved sheep;
My soul he ever will restore,
And surely, could I ask for more?
For his name's sake he causeth me
In paths of righteousness to be;
Death's vale so dark I will not fear,
Or any ill, since thou art near;
Thy rod and staff they comfort me,
How happy I should ever be;
In face of foes thou dost prepare
A table spread with tender care;
My head with oil thou dost anoint,
And all my daily walks appoint;
With joy and gladness more and more
My cup is full, yea, runneth o'er,
Through all my days I'll surely see
Goodness and mercy follow me,
And in the Lord's blest house on high
I'll dwell through all eternity.

SOUTH AFRICA.

The following interesting report of the late general meeting held at Claremont, a suburb of Cape Town, South Africa, we take from our sister paper, *Present Truth*, published at London, Eng. It says that the work of the third angel's message is everywhere the same, and that there, as here, it is steadily moving forward:—]

The general meeting which has just closed at the Claremont has been one of special interest. All the workers from the different parts of the field were present, also members from the various churches. The work of the gospel is, ever has been, and will be a missionary work. All that human agencies can hope to do is to instruct, to educate the fellow-men in the great principles of the gospel. The Lord has promised to bless every such effort, and it is our privilege to leave the results of our labors with him, believing that his word will return unto him void.

The spirit of love and unity prevailed in all our business proceedings. The Sabbath-school work is considered as the most efficient means of reaching the youth and children, and of bringing them to a saving knowledge of Christ. Miss Hettie was appointed secretary of this branch of the work.

Professor Miller gave an illustrated temperance lecture, which was very interesting and instructive. Besides this, two evenings were devoted to the subject of health and temperance, a deep interest being manifested by all present. All seemed to feel that Christians should everywhere stand as witnesses in the cause of temperance reform; that it is incumbent upon them to do all they can to present the world upon this great question, by the circulation of literature, by public lectures, and by personal visitation; that it is the duty of every Christian to practice the true principles of temperance under all circumstances, without which he cannot be a consistent advocate of the same. The branch of work was left in the hands of the missionary society, believing that more would be accomplished in this way than by forming a separate organization, inasmuch as every member of the Seventh-day Adventist Church is also a member of the missionary society, and the temperance work is regarded by the Seventh-day Adventist as a missionary work, a part of the true work of the gospel.

Another question which is becoming a live question in South Africa, was discussed with much enthusiasm; viz., the subject of "religious legislation." The Executive Committee of the Conference authorized to provide literature on this subject suitable for distribution throughout this field. Many one seemed desirous to become intelligent on the "Relation of the Church to the State," and to enlighten others on the same important question.

The Claremont College, recently completed, has issued its first calendar, which presents in a concise manner full information regarding the school, the opening of which will be Feb. 1, 1893. The calendar may be had by applying to Professor Miller, Claremont.

The report of the Building Committee revealed to

the Conference a college debt of £2,000. When the matter was presented to the meeting, £1,600 of this amount was pledged in a few moments. This enables the school to start out, furnished and almost free from debt. With a competent faculty, and with a goodly number of applications for students, the opening prospects of the school are very encouraging.

The liberality of the brethren was further shown by their contributions to the missionary work. After a reading by Professor Miller, prepared by the president of the General Conference of Seventh-day Adventists, showing the pressing need of means to carry the gospel to the nations of the earth, envelopes were distributed to each individual in the audience (about fifty adults), and after a few moments, were returned with the neat little sum of £100.

The general desire for a more complete crucifixion of self, and a full and unreserved consecration to God was very marked during the entire series of meetings. The Spirit of God came into our meetings, and in the concluding service—praise service—many testimonies were borne, expressing gratitude to God for the light received from the word, a richer experience in the Christian life, stronger faith in God, and a more fixed determination to go forward as faithful laborers in the vineyard of the Lord.

All seemed to realize, from the study of the word, that we are nearing the harvest, "which is the end of the world," and that what we do must be done quickly.

The workers have gone to their fields of labor with new courage, and we confidently expect to see the work of God move forward in this great field during this present year. The bond of union between workers has been greatly strengthened during this series of meetings, and now, if we can individually be united with Christ, we may be assured of success.

I. J. HANKINS.

WYOMING.

CHEYENNE.—We are glad to report that the work is very encouraging here. Some are obeying the truth, and many more have almost decided to obey. The Lord is certainly working upon hearts. I can see many indications of the workings of God as never before.

Feb. 27 I had the privilege of baptizing three persons, who are rejoicing in the third angel's message. We expect to see the Lord do great things for his cause from this time on. The church here has been greatly strengthened by reading the General Conference *Bulletin*. We are all of good courage, and praise God for his precious truth.

March 20.

G. W. ANGLEBARGER.

WISCONSIN.

LA CROSSE.—The Lord is still blessing the work and workers in this place, and many tokens of his providence and care are seen. I shall be very reluctant to leave the work here; but when God calls, how can I refuse to go? What a privilege it is to work in this precious cause! I am glad to see the power of God coming upon his workers, and praise him that I have experienced so much of it, more than ever before, in my labors this winter.

The REVIEW is a most welcome visitor to my home. Dear old paper, it is received and read more eagerly than a well-known and long-absent friend would be received and visited with. May our Lord continue to bless it and its editors and entire corps of laborers, is my prayer.

March 17.

E. W. WEBSTER.

SOUTH DAKOTA.

ELK POINT.—We left Battle Creek at the close of our good General Conference, and went by the way of Union College, where our hearts were made glad to see the good Spirit of the Lord working among the students. We found fifty-five from our own State, and nearly every one converted to God and having a rich experience in Christian life. English, Scandinavian, and German are represented among these in the school, and our eyes are turned toward these young men and women for help to bring the light and truth to these different nationalities in our State.

From College View we came to Elk Point, where an interest was awakened this winter, dating from a little before the week of prayer. We had our first meeting in two small rooms of a private house, which were filled to their utmost capacity. Then a man who was interested took down the partition of his house, of which he made seats in order to make room for the meetings. The first evening we had a congregation of something over eighty. The people were crowded in so closely, and the weight on the floor was so great, that it gave way in one end,

and sunk four or five inches. We then had it repaired and blocked up in good shape, when the other evening, the other end went down. That being fixed, we are now on a solid foundation, and had over one hundred present last night, listening with the deepest interest to the word spoken.

The roads are almost impassable, but the people come, walking through the woods; one family carried a baby for three miles, in order to attend meetings. The interest is extending up and down the river, and invitations are coming from all around to come and hold meetings. We can truly see the fulfillment of God's promise that he is sending out his Spirit, and is operating on the hearts of his people to hear the word of God. Our prayer is that we may be humble in the sight of God, so that by his Spirit he can speak the word through us as it is in Christ, and many souls may be converted to God. Pray for us and the work here at Elk Point. The seeds sown long years ago in this community by Elder E. W. Farnsworth are beginning to germinate, and besides those who have been long in the way, twelve new believers have lately taken their stand for the truth. To the Lord be all the praise!

N. P. NELSON,

March 20.

C. P. FREDERICKSON.

MAINE.

I MET with the church in Portland, March 11. Our meeting was good. On Sunday, the 12th, I held meetings at North Deering, and although it rained, and the roads were bad, quite a number attended. The Lord helped in speaking, and a good impression was made on the minds of the people. I feel confident that if the effort could have been protracted, some would obey the truth. I was glad to meet the State agent here, to help in the meetings.

March 15, by special request, I spoke to the Friends in their house of worship in Lewiston. The word spoken was well received, and an earnest request extended that I should come and speak to them again. May God bless the people, and give them hearts to walk in all the light that he has for the people in these last days.

J. B. GOODRICH.

INDIANA.

ONE of the first things when we unfold our good church paper, is to notice the report of labor from our own field, and then what our brethren are doing. Perhaps I have not done my duty in this respect, knowing myself how our brethren like to hear from those in the work. Like some of our good brethren in the social meetings, however, "I would rather listen to the others," but is there not a blessing in reporting the Master's work?

After our yearly meeting held at Indianapolis, brother Kenny and the writer went to Elmore, Daviess Co. Here some friends of the cause rendered substantial help in cash, lumber, and eatables. Our congregations were not large, but the interest was good. We organized a Sabbath-school of about twenty members. About four miles south of us there was an interest started, and it fell to my lot to go and investigate, and I was made welcome by all. When the interest was at its height, and many were inquiring the way, I went to the school-house, and found the congregation locked out. That same day I had taken the tent down and put it in a car, but I took it from the car, and pitched it near the school-house, and kept it up for about two weeks. Several acknowledged the truth, and some began the observance of the Sabbath. These I hope will connect with the little company at Elmore. I was about nine weeks at these two places, and the Lord helped; for the work was his.

After arranging for the winter at home, my next place of labor was Brookston, White Co. This is the home of Elder Stuart. I found the church here had been doing house-to-house work, which had been the means of bringing in some who were cold, and it seemed to them that they had just come out from under a cloud of darkness. We held some good meetings with them, and left them rejoicing.

I was at Chapel Olivet during the week of prayer. The meetings were well attended. There seemed to be more of an interest than had ever been shown before in meetings of this nature. The meetings were all good, and the Lord came near to bless. If I remember rightly, they had never before raised over thirty dollars for Christmas offerings, and they expected to do about the same this time; but I tried to make the readings impressive by giving the spirit that was in them a chance to work.

Some of the brethren told me that if I had been there about two weeks before, they could have kept some of the money they had spent; but some borrowed, so they could give more. The offering was \$90.75; the tithe, \$40; and I understood there was more paid after I left.

At this place I received word to go to West Liberty, Howard Co. Here a few faithful ones are trying to hold up the light, and some of them have been long in the way. I held meetings about one week. Few came to hear, but the members are of good cheer.

On my way to the north part of the State, I stopped at Marion, Grant Co., for a few days. Here the work is onward, and as they read the good reports from the meetings in Battle Creek, they rejoiced. There is an interest to know the truth here, and some are taking hold who have been lights in the other churches. I was glad to hold a few meetings with them, and left them looking for Elder J. M. Rees.

I am now at Angola, Steuben Co. I have been here two weeks, and there is an increasing interest in our meetings. Neighbors who in the past would not speak a good word for us, now send their children to Sabbath-school, and some say they never saw the light on the Sabbath question before. We hope the Lord by his good Spirit will add to the church such as shall be saved. There is a call three miles from here, which I hope to answer soon. I am of good courage.

March 23.

LUZERNE THOMPSON.

NEWS FROM THE CONFERENCE.

THE Conference *Bulletin* brought us daily reports, and it seemed as if we were really at the meeting. No one theme was more prominently set forth than faith, pure, active, living faith, constant and abiding. The righteousness of Christ comes to us through faith, not by works; yet no works of ours are acceptable to God unless they are the outgrowth of this faith; hence, works do not pave the way for faith; on the contrary, faith alone is fruitful of acceptable works.

True faith has an unseen power, because it acts in harmony with God, the word of God, and the Holy Spirit of God, hence it must have power. He who lacks this faith, works alone, and is powerless.

These points are not new, but we have unconsciously lapsed into a spiritual lethargy; years of work on facts, dates, figures, history, prophecy, and doctrine, have taken up our time and attention so fully that we have not sought after God as for an intimate relationship with him; we have been content to have a name to live, and have not grasped the promises of God, and earnestly sought those attainments of faith within our reach.

But the present move of God's people, at the Conference just closed, opens up the path before us; a light, brilliant and pure, dawns upon us with mild and cheering rays; faith, active, living faith must fill each heart, banishing doubt, gloom, and discontent, thanking God alike for privation as well as prosperity, for trials as for joy, hope, and gladness.

How much we owe to God for the press, the reporter, and the post-office! We received nearly as much good from the daily *Bulletin* as if we were present at the meeting. May God bless the speakers who furnished the material, and the printers, the reporters, and the faithful postman; but above all, let God have the glory, who has made all these wise arrangements to fulfill Dan. 12:4: "Many shall run to and fro." JOSEPH CLARKE.

March 17.

HOW TO START A CHINESE MISSION SCHOOL.—Continued.

WHEN the time has come to teach the scholars Bible lessons, give them one or two verses every night in the week upon the subject that you wish to have them understand. Have the one who can speak the best English interpret, and Friday evening in your Sabbath-school go through the entire subject which you have passed over during the week. Form brief and simple questions; let the interpreter ask the question, you read the answer, and let him give it to the class. Use all the object teaching available to make the subject plain. We have three pupils who assist in interpreting in our school.

During the review it might be well to ask those who understand the lesson thoroughly to please raise their hands. By this means you will ascertain if there are any who need further instruction upon the point under consideration.

Of course I am not giving these suggestions for those educated workers who are sent out and paid either by Conference or educational funds. But as such funds are usually not very plentiful, you will find that God will bless your efforts in teaching the Chinamen gratis, and putting forth efforts as best you can.

Such gratitude as is manifested by the poor Chinese I never have heard of. It is not uncommon to see the tears in their eyes during the review of the Sabbath-school lesson. Some of our scholars have already been deeply impressed with regard

to keeping the Sabbath. They are eager to understand what the Bible teaches.

We have great reason to thank God that the worship of idols, or false gods, is becoming a vain thing to our scholars. We have ceased to use the Chinese Bibles and hymn books. We find in our experience it is far preferable to teach from the English. JOHN F. BAHLER.

El Paso, Tex.

GOOD WORDS FOR THE "REVIEW."

SISTER N. M. HASKELL, of Hallowell, Me., writes us, expressing her thankfulness for such a source of comfort as the *REVIEW*, in the trying times upon which we are entering. She thanks the Lord that many who but a little while ago were strangers to the doctrines it advocates, now eagerly peruse its pages, hungry for the truth it teaches.

Special Notices.

CANVASSERS' INSTITUTE FOR THE MARITIME PROVINCES.

As mentioned by Elder Webber in the *REVIEW* of last week, this institute will be held at Moncton immediately following the general meeting. The institute will begin May 15, and continue for two weeks. As complete a course of study will be taken up as the time and circumstances will permit, with a view of fitting those in attendance for successful work in the canvassing business. Competent instructors will be present to teach the several branches that will be taken up. There will be no charge for tuition, and those who take the course of instruction, and proceed to the canvassing work for the remainder of the year will be granted a special discount on their purchases of subscription books, to cover traveling expenses, etc.

While the cause of present truth is advancing with accelerated speed elsewhere, we earnestly hope that the brethren and sisters in the Maritime Provinces will put their shoulders to the wheel, and help swell the loud cry in that field. We trust that many will go to the general meeting prepared to stay all through the institute. The writer expects to reach Moncton as early as May 9 or 10.

G. W. MORSE.

The Sabbath-School.

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

LESSONS ON THE WORD AND SPIRIT.

LESSON II.—THE WORK OF REDEMPTION.

Continued.

(Sabbath, April 8.)

1. REVIEW questions:—
 - (a.) What three things were lost in the fall? Give proof texts.
 - (b.) Why does Christ call himself the "alpha" and "omega"?
 - (c.) What is the first work in man's redemption?
 - (d.) Give three texts showing man's condition when redeemed from sin.
2. To whom does the Lord give his Spirit as a pledge? Gal. 4:6.
3. To what time will the sons of God look with interest? 1 John 3:2.
4. What is said of their life? Col. 3:3.
5. In Christ what do they have? 1 John 5:11, 12.
6. How do we have Christ? Eph. 3:17, first clause.
7. How does faith come? Rom. 10:17.
8. Then how do we know that we have the pledge, or earnest, of the Spirit? (See note 1.)
9. What is said of the words of Christ? John 6:63.
10. What power has the Spirit that is given to the believers? Rom. 8:11.
11. What is it that brings the dead forth? John 5:28, 29.
12. To what time do those who have the earnest look? Rom. 8:23.
13. When will the body be redeemed? 1 Cor. 15:22, 23, 51-53.
14. At that time what change will the body undergo? Phil. 3:20, 21.
15. Then what Bible subject ought to be of great interest to every child of faith? *Ans.*—The coming of the Lord.
16. What will the scriptures on this subject be to the believer? (See note 2.)
17. Then what should we do? John 5:39. (See note 3.)

NOTES.

1. We have Christ in the heart by faith, and faith cometh by the word of God; therefore we can only know that we are Christ's by this word that abideth in us. John 15:7; Gal. 5:22, 23; Rom. 8:16.

2. The Saviour said unto his disciples, "The words that I speak unto you, they are spirit, and they are life." This is true of all the words he spake, and therefore true of those words he spake concerning his second coming. When he comes, he will give life to all the dead, and remove all corruption from those who have kept the pledge he left with them when he redeemed them from sin. When we study his words on this subject, they should indeed be life to us.

3. This text is often used by Bible students as a command. But by reading the Revised Version we perhaps get a better understanding of its meaning: "Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me."

News of the Week.

FOR WEEK ENDING MARCH 25.

DOMESTIC.

—The Colorado Senate has passed a bill abolishing capital punishment.

—Highbinders have lately committed several murders in Chinatown, San Francisco.

—The steamer "Sarnia," whose delay in reaching Halifax caused so much alarm, arrived safely.

—The Roman Catholics of New York pay one tenth of the taxes, and hold nine tenths of the city offices.

—Evidence has been found that the Coal Combine required all wholesale dealers to pay the company \$1,000 before going into business.

—La grippe has broken out again in New York City, with considerable violence. There is also a great deal of pleurisy, bronchitis, and pneumonia.

—St. Patrick's day was observed in all the principal cities of the United States, March 17. On that day the green flag of Ireland was more conspicuous than the stars and stripes.

—Tremont Temple, one of the historic buildings of Boston, Mass., was destroyed by fire, March 20. It was originally a theater, but since 1853 it has been used for a Baptist church.

—Governor Werts, of New Jersey, has signed the bill making horse-racing for purses or prizes unlawful in the months of December, January, and February, and imposing heavy penalties for violations.

—A cyclone devastated portions of Mississippi and Tennessee, March 23. The village of Kelly in Tennessee was destroyed, and four persons killed. Taking in its entire extent, twenty-three persons were killed, and property to the amount of \$2,000,000 was destroyed.

—Considerable opposition to the treaty now being negotiated between Russia and the United States is being expressed in this country, for fear that it will give Russia power to gain possession of Russian political exiles now in this country.

—Colonel Elliott F. Shepard, editor of the *Mail and Express*, and president of the American Sabbath Union, died suddenly at his home in New York City, March 23, from the administration of ether by his physicians, preparatory to a surgical operation.

—The condition of the Connecticut State's prison at Wethersfield is attracting much public attention, especially in that State. It is alleged that gross abuses have for a long time existed in connection with the prison. An investigation is now going on.

—A delegation of bishops of the Episcopal Church waited upon President Cleveland last week in reference to the Chinese Exclusion act, urging a modification of the present harsh regulations. The deputation, which included Bishops Paret, Potter, Whitaker, and Harbo, was informed that the President was practically powerless in the matter.

—At Litchfield, Ill., March 21, a large flouring mill took fire, and while the firemen were fighting the fire, a terrific explosion, caused by flour dust, occurred, and the immense structure was blown to fragments. One man was killed, and several severely wounded. The explosion wrecked nearly every business place in the village.

—The new United States military post, authorized by the last Congress, at Essex Junction, Vt., to strengthen the line of military defenses along the Canadian border, will be named "Fort Ethan Allen," and in its designation Secretary Elkins performed his last official act. It is contemplated to construct quarters for two battalions, or eight companies of cavalry. The government reservation comprises 600 acres of land in the town of Colchester, nearly midway between Burlington and Essex Junction, on the line of the Central Vermont railway. The ground comprises part of a tract once owned by General Ira Allen, a brother of the hero of Ticonderoga.

FOREIGN.

—M. Jules Ferry, president of the French Senate, died suddenly, March 17, of heart disease.

—The revolutionists of Brazil have defeated a force of 8,000 men sent against them by the government.

—By a fire in a densely tenanted house in St. Sebastian, Spain, March 19, twenty-one persons perished.

—The Bering Sea International Tribunal of Arbitration between the United States and Great Britain began its work in Paris, March 23.

—Chancellor von Caprivi's organ states on authority that dissolution will take place at the end of April, unless the Reichstag passes the Army bill.

—It is now stated that Signor Crispi, ex-premier of Italy, is involved in the Panama scandal, and that he received a payment of 50,000 francs.

—A destructive hurricane swept over the New Hebrides Islands and New Caledonia, March 6-9, destroying many villages, and causing great loss of life.

—The mayor of Moscow was fatally shot, March 21, in a public place in the city hall. From a paper found on the assassin's shoe, it is believed that he was a nihilist.

—Wealthy Englishmen are procuring American wild animals, —bisons, panthers, elk, deer, etc., and are shipping them to England for private parks and museums.

—The Chinese authorities in Kashgar are, it is said, preparing to seize the portion of the Pamir region occupied by Russia, to which China lays claim. Russia will resist the Chinese.

—Sir John Abbott, ex-premier of the Dominion, and one of the best known public men in Canada, now traveling in Europe for his health, has been given up by his physicians, and is returning home to die.

—The Catholics of Ireland scout the idea that the success of the Home Rule bill will result in the persecution of the Protestants. They are willing, however, to give clauses for the protection of Protestants inserted in the bill.

—Six dynamite bombs were exploded in different parts of Rome, March 21. One occurred near the residence of the United States minister. Another shattered the plate windows of the Marquis Sacchetti, grand marshal of the papal court. The explosions are believed to be the work of anarchists.

—In consequence of the Newfoundland Legislature's unfavorable decision regarding the French shore question, the French government has instructed M. Waddington to make urgent representations to Lord Roseberry, insisting that Great Britain fulfill her pledges, and arrange a permanent settlement of the question.

—Socialists in Paris, March 19, invaded a church, broke it on the crucifix, broke it in pieces, and scattered the fragments around. They then attacked the officiating priests, and drove them out of the church. They also drove out all the worshippers, and smashed the furniture. Numerous arrests of parties implicated have since been made by the police.

—The London Russo-Jewish Committee has issued an appeal to every Jewish banker and bank director, bank manager, stock broker, and agent, urging them to combine in boycotting Russian loans and securities generally. The Russian government is now trying to secure a loan, and this act of the Jews is in retaliation for the harsh treatment which Jews have received from Russia.

RELIGIOUS.

—The Methodists have decided to occupy the space allotted them at the Columbian Fair.

—Roman Catholics are to erect an \$80,000 seminary at Baltimore to train priests for work among the colored people.

—The ministerial alliance of Chicago proposes to erect three large pavilions for religious services during the continuance of the Fair.

—The proposal to unite the Presbyterians and Congregationalists in Ontario is regarded with much favor. The Toronto Presbytery has appointed a committee to confer with a Congregational committee on the matter.

—The new Russian law against the Stundists will go into effect May 1. Among other things, it provides that the orthodox priests may place the children of Stundists under the control and guardianship of relatives of the Greek Church.

—The Methodist churches of various name, all over Australia, are conferring with a view to union. In Sydney the representatives of the several bodies have resolved, by practically unanimous votes, that union is desirable. The name is to be the United Church of Australia.

—Pope Leo has informed the French bishops of his decision to crown his Episcopal jubilee by the beatification of the French heroine, Joan of Arc, who was burned by the English as a sorceress and heretic May 31, 1431, and was formally pronounced to have been

innocent in 1456. The pope has ordered the congregation of rites to expedite the preliminaries for the beatification.

—A special meeting of the Dublin Synod of the Protestant Church of Ireland was held last week, the primate in the chair. The Synod was largely attended, clergymen and laymen having traveled from the remotest parishes to be present. A resolution was unanimously passed, condemning the Irish Home Rule bill.

Appointments.

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

No providence preventing, I will attend the general institute at South Norridgewock, Me., beginning April 15. I also expect to attend the general meeting for the Maritime Provinces in Moncton, N. B., beginning May 10.

I. D. VAN HORN.

Obituary Notices.

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

GRAY.—At Glenwood, Ind., George Wiley Gray, nearly sixty-six years old. Sermon by the writer.

A. W. BARTLETT.

STILES.—At her home near Milton, Oregon, Jan. 4, 1893, Mrs. M. J. Stiles, aged 68 years, 7 months, and 29 days. Words of comfort were spoken by Elder Kime, from Rev. 14:13.

C. F. STILES.

BEEBE.—At Battle Creek, Mich., March 1, 1893, of cancer, sister Harriet Beebe, wife of W. H. Beebe, aged 56 years, 8 months, and 23 days. She was a member in good standing in the Battle Creek church. Funeral was attended by the writer, March 3.

I. D. VAN HORN.

DOBLE.—Died, Aug. 25, 1892, after an illness of only two weeks, our beloved brother, Thomas L. Doble, of typho-malarial fever, aged fifty-nine years. Brother D. accepted the truth many years ago by reading. He rejoiced in the truth with his family until death. He leaves a wife, one son, and two daughters. Funeral services were conducted by Elder J. M. Morrison.

W. H. LAINSON.

WILSON.—At Council Bluffs, Iowa, March 8, 1893, of heart failure, sister Betty Wilson, aged 49 years, 5 months, and 22 days. Sister W. was a native of Denmark. She embraced the third angel's message in Texas four years ago, and has lived a faithful Christian life since that time. She will be remembered as one who has seen many sad trials, yet has been true to her Maker. She was a devoted mother, a true friend, and a kind neighbor, and was respected by all who knew her. She leaves two children to mourn for a loving mother. The funeral services were conducted by brother Anderson, of College View, and many words of comfort were spoken from Isaiah 40 to a large number of friends.

W. H. LAINSON.

THOMAS.—Died of heart trouble, at Council Bluffs, Iowa, March 13, 1893, sister R. M. Thomas, aged 64 years, 6 months, and 17 days. Sister Thomas accepted the third angel's message four years ago, and her husband joined her about one year ago, in obedience to the truth. She leaves her husband and eight grown children to mourn. The Bible was her constant companion, and she rejoiced in the Lord's promises to those who are faithful unto death. Her many neighbors and friends testify to her devoted life in the faithful discharge of all duties devolving upon her. Brother Thomas keenly feels his sad loss, but leans upon the strong arm of God for sustaining grace in this hour of bereavement. The children lose a loving parent, but they look forward to the time when they will meet their mother. Sister Thomas and family came to this place in 1869, and are well known and highly esteemed by all. The funeral services were conducted by F. M. Corbaley, and comforting remarks were drawn from John 14.

W. H. LAINSON.

PAPERS WANTED.

I CAN use more copies of the *Bulletin*, *Signs*, *Sentinel*, etc. Lottie Mullin, Cottage Grove, San Jose, Cal.

I CAN use copies of *REVIEW*, *Sentinel*, and tracts in missionary work. Send only clean, late copies, post-paid. Address Permelia J. Campbell, Rocklin, Placer Co., Cal.

M. B. CLINGLER, of Guthrie, O. T., wishes to have clean copies of the *REVIEW*, *Signs*, *Sentinel*, and *Instructor*, sent to his address, where all will be used to the best of advantage.

I WOULD be pleased to have our brethren send me reading-matter for missionary work for two or three weeks. Send late copies of *REVIEW*, *Signs*, *Sentinel*, *Instructor*, *Little Friend*, and tracts. L. M. Witter, Roscommon, Mich.

I SHOULD be glad to receive clean copies of the *REVIEW*, *Signs*, *Sentinel*, *Instructor*, *Little Friend*, also tracts to use for missionary work. Send to my address, post-paid. Robert Duxbury, Pacific, Franklin Co., Mo.

MRS. E. J. ALLEN, Bowden St., Tallapoosa, Ga., and Mrs. I. E. Crane, 2,212 Wis. Ave., West Superior, Wis., would like reading-matter to distribute among the poor, and the working men.

CAUTION!

OUR brethren everywhere are warned to be on the lookout for a swindler who will probably represent himself as an evangelist. The name he was last

known by was Ernest H. Russell, but he is said to have been known in New Orleans as Fredric Stanly, and in Atlanta as Rev. Henry Howard. His real name is probably Fred Duffy. At one time he figured in Missouri and Indiana, and possibly some other States, as a holiness evangelist. He has had experience in city mission work in New Orleans and New York, and probably elsewhere. Duffy is about thirty-five years of age, is about 5 ft. 8 in. high, and weighs probably 170 pounds. He has a round, full face, hair light in color and very thin on the top of his head; has fair complexion, and if not shaved, has a full, heavy beard slightly curly. He is well informed on general topics, has evidently traveled a good deal, has a very pleasing address, is polished in his manners, is well versed in present truth, and knows a good deal about a number of our ministers, and about our work in general. He is a thief and swindler, and has just victimized several persons in the Atlantic Conference. He will probably turn up next in the South or West.

C. P. BOLLMAN.

PARABLE OF THE TEN VIRGINS.

BY URIAH SMITH,

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

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

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.	Day Express.	N. Shore Limited.	N. Y. Express.	N. Falls & Buffalo Special.	Night Express.	Detroit Accom'n.	Atlantic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City.....	10.58	2.05	4.56	6.39	11.25		am 1.2
Niles.....	pm 12.40	2.57	5.48	7.31	am 12.30		2.50
Kalamazoo.....	2.05	4.00	7.04	8.57	1.57	am 7.10	4.28
Battle Creek.....	2.45	4.30	7.37	9.28	2.35	7.52	5.20
Jackson.....	4.30	5.38	8.52	10.42	4.05	9.40	6.15
Ann Arbor.....	5.30	6.27	9.45	11.27	5.38	10.40	8.05
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.52	9.35
Buffalo.....	am 3.00	am 6.25	7.55		pm 7.40	pm 5.00	
Rochester.....	5.50	9.55	11.20			pm 6.20	
Syracuse.....	7.50	pm 12.15	pm 2.10			pm 8.20	
New York.....	pm 3.45	8.50			am 8.45	am 7.00	
Boston.....	6.05	11.05	am 6.15			10.50	
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Kal. Accom'n.	Pacific Express.	Chic. Special.
STATIONS.							
Boston.....		am 8.30	pm 2.00	pm 3.00		pm 6.45	
New York.....		10.30	4.30	6.00	pm 8.00	9.15	am 8.30
Syracuse.....		pm 7.30	11.35	am 2.10	am 3.50	am 7.20	pm 2.2
Rochester.....		9.35	am 1.25	4.20	5.55	9.55	5.10
Buffalo.....		11.00	2.20	5.30	9.00	11.50	7.45
Detroit.....	am 8.20	7.30	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.27	9.50	2.15	6.45	10.27	5.05
Jackson.....	11.55	9.35	10.58	3.17	7.15	am 12.00	4.10
Battle Creek.....	pm 1.18	10.45	12.02	4.30	8.47	1.20	5.20
Kalamazoo.....	2.05	11.30	12.39	5.05	9.45	2.18	5.59
Niles.....	4.00	pm 12.40	1.48	6.17		4.15	7.15
Michigan City.....	5.20	2.00	2.45	7.20		5.35	8.28
Chicago.....	7.35	3.55	4.30	9.00		7.55	10.15

*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 8.03 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.

GOING WEST.	STATIONS.	GOING EAST.
pm 7.15	Boston.....	am 7.00
am 9.45	New York.....	pm 8.00
am 12.10	Buffalo.....	pm 9.25
am 1.35	Niagara Falls.....	pm 10.40
am 3.30	Boston.....	pm 11.50
am 5.30	Montreal.....	pm 1.00
am 7.30	Toronto.....	pm 2.00
am 9.30	Detroit.....	pm 3.00
am 11.30	Port Huron.....	pm 4.00
am 1.30	Lapeer.....	pm 5.00
am 3.30	Flint.....	pm 6.00
am 5.30	Detroit.....	pm 7.00
am 7.30	Bay City.....	pm 8.00
am 9.30	Saginaw.....	pm 9.00
am 11.30	Durand.....	pm 10.00
am 1.30	Lansing.....	pm 11.00
am 3.30	Charlotte.....	pm 12.00
am 5.30	BATTLE CREEK.....	pm 1.00
am 7.30	Victorville.....	pm 2.00
am 9.30	Schoolcraft.....	pm 3.00
am 11.30	Cassopolis.....	pm 4.00
am 1.30	South Bend.....	pm 5.00
am 3.30	Valparaiso.....	pm 6.00
am 5.30	Chicago.....	pm 7.00

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 28, 1893.

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In the afternoon of the 26th, sixteen candidates went forward in baptism in the Tabernacle. Eleven of these unite with the Battle Creek church, being some of the fruits of the work of grace in progress here.

Ground is already broken for the needed addition to the Battle Creek College building, and the work of excavation is rapidly going forward. It is intended to have the addition ready for use by the beginning of the next school year.

In Elder Conradi's address, given in the Mission Field department this week, the reader will find mention of some very remarkable and interesting facts connected with the development of those truths which mark the present as the great prophetic generation. It shows how God, by the operation of his Holy Spirit, can raise up witnesses to any special truth, though unknown to each other, when the time comes for that truth to be brought out. Surely the Lord is not limited in regard to either men or means for the promulgation of his work in the earth.

Rev. (?) Sam. Jones, who has cut a big figure as a revivalist for several years, and whose eccentric and often ridiculous ways of preaching have brought his name prominently before the public, has lately had an altercation with a Mr. Dobbs, a Baptist preacher, at Cartersville, Ga., and they have both armed themselves with guns, and are looking for each other, each threatening to shoot on sight. We never heard of Mr. Dobbs before, but our opinion of Mr. Jones has not been changed any by his latest performances.

The reader will find in this week's issue a new department opened, called the "Youth's Column." There has been a call for a department of this kind in the REVIEW. It is designed for a class of matter and instruction to which none of the youth's papers we now publish are exactly adapted. There are a large number of young people coming up, intensely desirous of entering into the work of the Lord, in some of its branches, and earnestly laboring to fit themselves for some place of usefulness in the cause. It is thought that a department might be opened for such with profit. Those who are especially connected with the work among our young people will interest themselves in this por-

tion of the paper; and we invite contributions from any who may feel that they have a word of help or encouragement for the youth as they are preparing themselves for the work.

Elder G. C. Tenney occupied the Tabernacle pulpit Sabbath, March 25, speaking from John 14:12. He showed the exalted position to which, in the purpose of God, his people are to be raised, being called "the children of God," a name never applied to the angels. His special theme, however, was the great work which, through the operation of the Spirit of God,—God dwelling within us,—the disciples of the Lord are to be able to do. Manifestations of supernatural power exerted upon physical objects in an exterior manner, like healing the sick, or even raising the dead, are not the greatest works. The greatest miracle is to call a soul out of darkness into God's marvelous light, raise it from the dead to new life, and transform it from a servant of Satan into a child of God. So the apostle James exclaims, as setting forth the greatest and noblest work in which human instrumentality can be manifested, "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins."

A MURDEROUS ASSAULT.

LAST week the letters we published from Elder L. H. Crisler showed the opposition that was arising against him in his field in Florida. We have just learned that this opposition has assumed a more violent form. As brother C. was waiting for his mail at the post-office at Grand Island, March 20, he was approached by a man from behind, who had inquired him out, and was struck a blow on the head with a heavy hammer, which felled him to the floor, where his assailant commenced kicking him, till restrained by the bystanders. As brother C., bespattered with blood, regained his feet and staggered to the door to seek a place of safety, the man followed him, and again knocked him down, but was again restrained from further injury. But not one of the company present, though among them was a local preacher, offered to see the wounded man to a place of safety.

At brother Bayless's residence, some 300 yards away, he found shelter, and had his wound dressed, which though severe and painful, will not probably prove a permanent injury.

Brother C. goes to his home, Orlando, Fla., for awhile till he is able to enter the field again. The wife of the assailant has been a Seventh-day Adventist for about two years; and this attack is the outgrowth of the mob spirit against the truth cherished by professors of religion, as well as others. A prominent Methodist was heard a short time before to say that if Mr. (the man who made the attack) "did not thrash him [brother C.], he would have it to do."

Brother C. is bearing his trial with Christian patience, expressing himself as feeling very unworthy to suffer for Christ's sake, and praying for his persecutors that the Lord may forgive them; "for they know not what they do."

ELLIOTT F. SHEPARD.

ELLIOTT F. SHEPARD is dead. The American "Sabbath" Union has lost its president, and the cause of religious legislation one of its most earnest as well as wealthy supporters. Outside of the bereavement to relatives and friends, this is the principal damage sustained by the event.

Mr. Shepard had many qualities which belong to the most valuable class of American citizens, but he had the great misfortune to be possessed of a fanatical regard for an institution of the papal church. This made him oblivious to the interests and even to the rights of his fellow-citizens, and placed him in the foremost ranks of those who moved Congress to the disgraceful Sunday legislation respecting the World's Fair.

Mr. Shepard had made very elaborate arrangements for the entertainment of himself and friends at the Auditorium building, Chicago, during the progress of the Fair. But another hand than his was suddenly laid upon the fabric of his plans and prospects, and all is altered. He who took it upon himself to exclude his fellow-men from the Fair on one day, now is himself excluded from it on all days.

L. A. S.

AN IMPORTANT NEW PAMPHLET.

THE readers of the General Conference *Bulletin* will call to mind the action of the General Confer-

ence to have the Bible studies given during the Institute and Conference, published in pamphlet form. Perhaps nothing has ever come from our presses that has been read with more interest by our people, than the reports of the sermons given during the Institute and General Conference.

This matter is now being prepared as rapidly as possible, and we hope at a very early date to announce the publication of this pamphlet. We are satisfied that no better document could be found to circulate among your friends and neighbors. While the sermons were being delivered at the Institute and Conference, they attracted a great deal of attention here in the city, and quite a number of cases have been brought to our notice of persons who have accepted the truth as the result of these discourses. There are other remarkable cases of persons who have become very deeply interested in the truth through reading the *Bulletin*. And certainly we could not do anything better than to give a wide circulation to this pamphlet. Announcement will be made through the REVIEW and *Signs* as soon as the pamphlet is ready for delivery. We hope to be able to report in a week or two the price of the pamphlet, so that you can begin to send in your orders. We have already received reports from some of the local societies that they will want large quantities of this pamphlet.

A. O. TAIT.

BOOK NOTICE.

"THE CAPTIVITY OF THE REPUBLIC."

THIS pamphlet of 110 pages is the latest issue of the Religious Liberty Library. It was written by Elder A. T. Jones in his usual interesting and forcible style, and is what its name signifies—a history of the manner in which the Congress of the United States has at the instigation and under the pressure of the ecclesiastical bodies of the country, departed from the Constitution in the way of Sunday legislation concerning the World's Fair. The hearing before the congressional committee appointed to reconsider that action of Congress is graphically described, and the religious influences that were brought to bear to prevent the committee from bringing in a report favoring the non-interference on the part of Congress, with the opening or closing the Fair on Sundays, is told in a way that cannot fail to arrest and hold the attention of the reader. The final result of such legislation, considered both from the light of history and prophecy, is pointed out. The book is a strong protest against religious legislation, and Sunday laws in particular. Price 15 cents. Address International Religious Liberty Association, 267 W. Main St., Battle Creek, Mich.

ADDRESSES FOR THE YEAR BOOK.

THE Year Book for 1893 is now being prepared and all copy for it should be in hand by the 7th of April. At this season of the year, many of our workers are changing their places of labor, and at the time when the Conference directories were furnished, about March 1, the addresses of some were uncertain. Will all whose names should appear in the Year Book, who have changed their post-office address since March 1, please forward their address for 1893 to the undersigned, not later than the 7th of April.

W. A. SPICER.

LITERARY NOTICES.

"Vick's Floral Guide."

THE business of the seedsman and florist in this country has grown to be one of immense proportions. One of the pioneers in this work was James Vick, of Rochester, New York, whose Sons continue the business at the same place.

"Vick's Floral Guide" for 1893 has come to hand, and is even an improvement on its predecessors. It is called the "Poet's Number," from the unique feature of having prefixed to almost every floral illustration some choice gem of sentiment culled from the poets of the world, expressive of their love of flowers.

Besides the usual variety of flower and vegetable seeds, some rare novelties are presented this season, among which may be mentioned the "Alpine Aster," or "The Star of Switzerland," and the "White Branching Aster."

The book is made up of 110 large pages, with illuminated cover, and four colored plates. Price of Guide, 10 cents, which amount will be allowed on the first order for seeds.

The Vick Sons publish an interesting monthly magazine, and make the astonishingly liberal offer of the magazine free for one year to all who order seeds, plants, or bulbs of them to the amount of 50 cents or over. Address James Vick's Sons, Rochester, N. Y.