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AND SABBATH HERALD.



"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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LIFT ME UP.

Out of myself, dear Lord,
Oh, lift me up!

No more I trust myself in life's dim maze,
Sufficient to myself, in all its devious ways;
I trust no more, but humbly at thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
Oh, lift me up!

I faint, the road winds upward all the way;
Each night but ends another weary day.
Give me thy strength, and may I be so blest,
As on "the heights" I find the longed-for rest.

Out of my selfish self,
Oh, lift me up!

To live for others, and in living so,
To bear a blessing whereso'er I go;
To give the sunshine, and the clouds conceal,
Or let them but the silver slides reveal.

Out of my lonely self,
Oh, lift me up!

Though other hearts with love are running o'er,
Though dear ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self,
Oh, lift me up!

Help me to feel that thou art always near,
E'en though 'tis night, and all around seems drear;
Help me to know that, though I cannot see,
It is my Father's hand that leadeth me.

— Sel.

The Sermon.

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

EVIDENCES OF GENUINE FAITH.*

BY MRS. E. G. WHITE.

INDEXED

TEXT: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 11-14.

There is a great work for us to do if we would inherit eternal life. We are to deny ungodliness and worldly lusts, and live a life of righteousness. Many teach that all that is necessary to salvation is to believe in Jesus; but what saith the word of truth?—"Faith without works is dead." We are to "fight the good fight of faith, lay hold on eternal life," take up the cross, deny self, war against the flesh, and follow daily in the footsteps of the Redeemer. There is no salvation for us except in Jesus; for it is through faith in him that

we receive power to become the sons of God; but it is not merely a passing faith; it is faith that works the works of Christ. Jesus has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We have a part to act as well as to believe; for we are to be judged according to our works.

Living faith makes itself manifest by exhibiting a spirit of sacrifice and devotion toward the cause of God. Those who possess it stand under the banner of Prince Emmanuel, and wage a successful warfare against the powers of darkness. They stand ready to do whatsoever their Captain commands. Each one is exhorted to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" for we are to "live soberly, righteously, and godly" in this present evil world, representing the character of Christ, and manifesting his Spirit. We are to follow in his footsteps, as dear children. By beholding him, we are to be changed into the same image, reflecting the light of heaven into the moral darkness of the world.

Genuine faith in Jesus leads to denial of self; but however high the profession may be, if self is exalted and indulged, the faith of Jesus is not in the heart. The true Christian manifests by a life of daily consecration that he is bought with a price, and is not his own. He realizes that an infinite sacrifice has been made for him, and that his life is of inestimable value, through the merits of Jesus' blood, intercession, and righteousness. But while he comprehends the exalted privileges of the sons of God, his soul is filled with humility. There is no boasting of holiness from the lips of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and their comeliness is turned to corruption. Those who live nearest to Jesus, feel most deeply their own unworthiness, and their only hope is in the merits of a crucified and risen Saviour. Like Moses, they have had a view of the awful majesty of holiness, and they see their own insufficiency in contrast with the purity and exalted loveliness of Jesus.

Is there not occasion for humility? Is there not need of feeling our utter dependence upon Christ every day and hour? Have we not walked in the ways of our own choosing, and have we not found in this path only failure? We have "sinned, and come short of the glory of God," and in order to save man, Jesus made an infinite sacrifice. Nothing less than the life of God's beloved Son would suffice to pay the heavy debt that we had incurred by breaking the law of God. He took on him our nature, and became sin for us, that we might have "remission of sins that are past," and through his divine strength and grace, might fulfill the righteous requirements of the law. Whoever takes the position that it makes no difference whether or not we keep the commandments of God, is not acquainted with Christ. Jesus says, "I have kept my Father's commandments, and abide in his love;" and those who follow Jesus will do as he has done. The beloved disciple writes, "He that saith he abideth in him ought himself also so to walk, even as he walked." We cannot abide in the love of our Saviour, if we trample under foot any part of that law which he came to "magnify" and make "honorable," even to the cost of suffering the humiliation and death of the cross.

It is a fatal mistake to think that there is nothing for you to do in obtaining salvation. You are

to co-operate with the agencies of heaven. We are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." You want to take hold of the work intelligently; and when you discern spiritual things, you will see that there is a warfare before you. There is a cross to be lifted in the pathway, a wall to be scaled before you enter the eternal city, a ladder to be climbed before the gate of pearl is reached; and as you realize your inability and weakness, and cry for help, a divine voice will come to you from the battlements of heaven, saying, "Take hold of my strength." "Lo, I am with you alway, even unto the end of the world."

Satan will seek to entice you to enter into the paths of sin, promising that some wonderful good will result from the transgression of God's law; but he is a deceiver. He would only work your ruin, and the dishonor of the name and cause of God; for every step away from the commandments of Jehovah lessens your power to resist evil, and makes you more and more inefficient to fulfill your obligations to God and man. Christ came to break the rule of the evil one, to let the oppressed go free, to undo the heavy burden, and to bring liberty to the captive. Man was so weakened through transgression that he did not possess sufficient moral power to turn from the service of Satan to the service of the only true God; but Jesus, the Prince of life, to whom is committed "all power in heaven and earth," will impart to every soul who desires salvation the strength necessary to overcome the enemy of all righteousness.

The controversy that was waged between Christ and Satan is renewed over every soul that leaves the black banner of the prince of darkness, to march under the blood-stained banner of Prince Emmanuel. The evil one will present the most subtle allurements to draw those away from their allegiance who would be true to Heaven; but we must yield all the powers of our being into the service of God, and then we shall be kept from falling into the snares of the enemy.

Says Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Any course of action that weakens your physical or mental power, unfits you for the service of your Creator. We are to love God with all our hearts, and, if we have an eye single to his glory, we shall eat, drink, and clothe ourselves with reference to his divine will. Every one who has a realizing sense of what it means to be a Christian, will purify himself from everything that weakens and defiles. All the habits of his life will be brought into harmony with the requirements of the word of truth, and he will not only believe, but will work out his own salvation with fear and trembling, while submitting to the molding of the Holy Spirit.

Those who are connected with Jesus are in union with the Maker and Upholder of all things. They have a power that the world cannot give nor take away. But while great and exalted privileges are given to them, they are not simply to rejoice in their blessings. As stewards of the manifold grace of God, they are to become a blessing to others. They are intrusted with great truth, and "unto whomsoever much is given, of him shall be much required." There are weighty responsibilities resting upon all who have received the message for this time. They are to exert an influence that will draw others to the light of God's word. "Even

* Sermon preached at Copenhagen, Denmark, July 29, 1880.

Christ pleased not himself." He lived for the good of men, and we are to work the works of Christ. We are to love our neighbors as ourselves. We are our brother's keeper. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And that faith which accomplishes this zeal in us is the only genuine faith. If the branch is abiding in the True Vine, its union is made manifest by the fruit that appears, for "by their fruits ye shall know them."

If we are true believers in Jesus, we shall be gathering rays from glory, and we shall shed light on the darkened pathway of those around us. We shall reveal the gracious character of our Redeemer, and many will be drawn by our influence to "behold the Lamb of God that taketh away the sin of the world." And they will yield themselves to his service; for Jesus will be in them "a well of water springing up into everlasting life." And those who have honored his name, who have been co-laborers with him in seeking the salvation of souls, shall enter into his joy, and sit down on his throne, to share in his eternal glory.

Our Contributors.

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

SECTARIAN UNITY.

BY ELD. R. F. COTTRELL.

THIS unity as now preached consists in making Paulites, Apollosites, Cephasites, and the numerous other ites, as such, all one in Christ. So it appears that the fears of the apostle that these sectarians were yet carnal, and walked as men, as expressed in 1 Cor. 3, were groundless. In these days it is esteemed as the very height of sectarian virtue to put truth and falsehood upon an equal basis, giving the right hand of fellowship to a babel of conflicting and contradictory creeds. In this way it is proposed to form a "Christian Alliance." We read, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8:12, 13.

It is true that some sects hold portions of Bible truth which they are reluctant to place upon the same footing with the opposing errors. On this account they are regarded as exclusive and uncharitable. And it is apparent that those denominations that have the least truth and the most error, are the most ready to overlook all differences, let each sect hold its peculiarities, and conglomerate into one.

Secretary Foster, in the *Christian Statesman* of Jan. 26, has given a kind of object lesson of what is esteemed a perfect Christian union. He says:—

Last Sabbath morning, I preached in the Green Avenue M. E. church, Brooklyn, Rev. Mr. McNickle pastor. The house was well filled. The closest attention was given. Rev. Mr. Mason, of the Baptist Church, was in the pulpit. In introducing me, Bro. McNickle said: "I have here on my right hand a Baptist brother, one of the straightest sect; on my left is a Reformed Presbyterian, a Covenanter, as we called them in the Old Country; and I am a Methodist, dyed in the wool. I am not ashamed of my Methodism. I am proud of it. These brethren are not ashamed of their faith. They glory in it. But we are all one. The Protestant churches are more nearly united than the Church of Rome to-day, in spite of its hierarchy. The tendency to exalt vital and fundamental truth, and to minimize the circumstantialities of our faith, will soon make us all one body in Christ."

Who is to judge as to what is "vital and fundamental truth," and what is "circumstantial," in the faith of the churches? Is there any standard by which to decide? The Bible is not proposed as a standard; for its teachings are what they dispute upon. It is evident that their only standard of appeal consists of those things upon which those who style themselves orthodox and evangelical can agree. All else must be counted as circumstantial or non-essential. Of course they will all claim "one Lord," but have faiths without number, and baptisms three at least. Cannot men of mind see the folly of such a pretended union? Do they not

know that it is only for political effect, and that they are becoming friends for the same purpose that united Pilate and Herod—to crush out the truth?

IN LOWLY WAYS.

BY VIOLA E. SMITH.

THE little brook that sings between
Well-watered banks of living green
Its hymns of praise;
The violet, bending to the ground
Its lovely, modest head, are found
In lowly ways.

How beautiful the lone retreat,
Where, hidden from the sun's fierce heat,
Rare flowers bloom;
And all the gales that wander by
This place beloved of earth and sky
Are perfume-strewn.

So there are hidden lives of power
Which, like the rare, unnoticed flower,
Yield odors sweet;
For Christ with condescending grace
Walks with the humblest of the race
With willing feet;

And they who note the troubled sigh,
And wipe the tear-drop from the eye
With sorrow dim,
Who care not if their place be low,
So they may lighten human woe,
Are most like him.

For many to the world unknown,
Who labor weary and alone
In lowly ways,
Shall walk the heights by angels trod,
And in the kingdom of our God
Shall sing his praise.

REVERENCE IN THE HOUSE OF GOD.

BY ELD. J. O. CORLISS.

REVERENCE is becoming in the house of God, yet there are those who do not seem to appreciate this. In some places it is customary for the worshipers to enter the house of prayer noisily, and to move about, talking and laughing immoderately. There are some extreme cases in which the men do not even remove their hats, but stand in knots discussing the weather, and its effect upon the crops, while some of the women engage in visiting, and lively conversation about commonplace things. At times the discussion of various topics becomes so animated that the participants forget the hour, and when the time for opening the services arrives, the minister, if one be present, steps into the desk, and calls the meeting to order. Sometimes, after waiting a season, he is obliged to call again, raising his voice above the din in order to command attention. Perhaps even then a portion of the opening hymn is read while some of the congregation are seeking their seats with more or less confusion.

The writer wonders if the reader of this ever witnessed anything like the above. If so, how has it seemed to him. If he did not know that he was in the house of God, and that those there assembled had come together for the purpose of worshipping Him whose house they were in, would he not likely have thought it a town-meeting gathering, or one of a similar character? And how does he think an unbeliever would be impressed with such a sight, were one present?

Yet it is not for a moment to be presumed that these good people mean any disrespect for God, or the house which was solemnly given to him on the day of its dedication. Probably not one of them would think of acting rudely in a neighbor's house which they had the privilege of visiting once a week. Not one of those men would think it comely to enter another man's house without removing his hat, to say nothing of the impropriety of standing about, and talking and laughing carelessly in the presence of the host.

A house of worship is supposed to be a dwelling-place for God, by the symbol of his presence, the Holy Spirit. Where only two or three are met in his name, he has promised to be in their midst. Were people to step into the actual presence of Jehovah, it is probable that none would there engage in levity. On the other hand, they would most likely feel at once to bow in awe and reverence to adore their Creator. But if God is really present in the person of his representative, in the convocations of his people, why should they treat his Holy Spirit with any less consideration? Is it to be wondered

at if sometimes when these noisy gatherings occur, the Spirit of God seems to be absent?

In the directions God has left for regulating our deportment when coming before him, great stress is laid upon the point of humility and reverence. When giving instructions to ancient Israel, concerning their worship, he said: "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." Lev. 19:30. Why this injunction to reverence the sanctuary, which was made of only earthly materials?—Because it was the house in which God chose to place his name, and in which he would be manifested by the symbol of his presence. It was, therefore, a holy place, and as such should receive the reverence of his people.

God is the same in every age, and though inhabiting eternity, still dwells with those who are of a contrite and humble spirit. When this class comes together for worship, the Lord comes with them. He has deigned to accept the earthly houses dedicated to him, as the repositories of his name, and they should therefore be revered because he has thus honored them. Thus the apostle says: "Serve God acceptably with reverence and godly fear." Heb. 12:28.

It is a solemn thing to go into the presence of God. When the high priest on the tenth day of the seventh month went in before God to offer his yearly sacrifice for himself and the people, all Israel watched his return with anxiety and prayer. Of course, we as worshipers do not carry the responsibility of ancient Israel's high priest, but we are required to appear before God, to worship at stated seasons. May we have grace to do so with reverence. "Our God is a consuming fire."

DON'T BE DOWNCAST.

BY MRS. ADA D. WELLMAN.

THERE is an allegory which, though but fictitious in detail, is true in principle, proceeding thus: The arch-demon, wishing to defeat a Christian whose continuous vigilance seemed to baffle the enemy's cunning, called a council of his colleagues, at which many an artifice was suggested by the evil genii for the ruin of the man; but the chief adversary rejected all their schemes, declaring that these had already been thwarted by their antagonist. But when they seemed to have utterly exhausted their fiendish ingenuity in contriving stratagems, one of the horde propounded this device, which aroused the jubilation of their leader, so confident was he of its success, "Discourage his soul!"

Whether frequent recourse has been had to this plot, and whether the results attending its execution have been as dire as designed, the swerving course of many an aspirant after usefulness, and the interrupted history of multiple benevolent projects haplessly testify. Since our wily opponent has forsooth added this deadly piece of artillery to his arsenal, let us, like a prudent soldiery, fortify against it by increasing our bulwark of faith and perseverance.

There is known to the military a cannon called a howitzer, the distinctive characteristic of which is that it ejects heavy projectiles with but small charges. We can readily conceive of the emergencies in which advantage would be gained in the use of this gun, by the sagacious general in whose ordnance it might be found. Likewise Satan often most effectively militates against Christians whose armor seems least penetrable, by the use of what might be called the howitzer of the armory of hell—discouragement. How little, indeed, is the ammunition requisite, often, to discharge the dread missile of dismay! And, unhappily, how frequently is even a professed Christian inveigled into furnishing the charge—perhaps but a word—which shall hurl this potent missile on its errand of devastation!—only a disparaging sentence, a terse sarcasm, or mayhap the magnifying of difficulties or the minifying of results, in lieu of the cheer which might have been infused. But can the cynicism, indifference, or sheer thoughtlessness which sends such barbed weapons to the hearts of Immanuel's hosts, be accounted blameless, though harmless it may have been deemed by the perpetrator?

The decade of doubting Hebrews who discouraged their brethren, were held criminally guilty before God, though their report was not essentially untrue, if we allow them the same license for

hyperbolic language which is commonly claimed to-day. However, they erred in this, that they re-iterated their reports of the cities "walled up to heaven," oblivious to the promises of that God at whose word those walls were razed to the ground; they declared the Hebrews to be but grasshoppers in comparison with the giants in the land, but ignored the prophetic ken which depicted those same giants fleeing before the objects of their former contempt. Thus the wanderers, like many a person since, were robbed of all buoyancy of spirit and confidence of success, and exclaimed, "Whither shall we go up? our brethren have discouraged our hearts." But the twain who accompanied them on that notable exploring expedition—how different their report! Endeavoring to allay the discouragement of the people, they declared, it "is an exceeding good land," "let us go up at once, and possess it, for we are well able." And their noble general, too, endeavoring to animate them with that courage which inspired him for the endurance of so many trials, recapitulating their former victories, exhorts them, "Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you."

The potency of encouraging words is illustrated in an incident concerning a foreign missionary, who had become utterly disheartened, and purposed abandoning his station, when a little native boy, a scholar in the mission school, came to him, stating that he had composed a song, which he would sing if the gentleman desired. The dusky little ex-devotee of heathenism was greatly attracted to the new religion, and very appreciative of his teacher's kindness; but his English vocabulary was limited. Hence, when invited to proceed with the song, he complied in this wise, employing the music of Greenville:—

"Go on, go on, go on, go on,
Go on, go on, go on, go on,"

and thus throughout the score. And this simple outburst of appreciation and cheer was not unavailing; for it impelled the missionary as the most profound considerations had not, and determined him that he would "go on."

But even when there are none by us to deign a cheery word or bid a kindly Godspeed, is there not yet ground for courage, ever, either innate or divine? May we not, as—

"Children of the living God, take courage,"

and while we set our faces as flints Zionward, be unlike flint in this, that we be ever animated and of good spirits as participants in the "blessed hope"?

There is excellent advice in the following stanza and chorus, taken from an old Sunday-school hymn:—

"Brother of mine, art thou weary,
Treading the bleak, withered heath?
Do sunless skies blind o'er thee dreary,
The earth ringing hollow beneath?
Then hope in the God of creation;
His excellent word will comfort afford,
Cheer up! Quaff the cup of salvation!"

WHOSE FAULT WILL IT BE?

BY J. M. HOPKINS.

If any of us who have the light of heavenly truth shining upon our pathway, should fail to secure eternal life, whose fault will it be? God has said: "What could have been done more to my vineyard, that I have not done in it?" Isa. 5:4. The history of God's dealings with his people from the beginning is recorded in the Bible. God has told us what he requires at our hands; and more, he graciously promises us all needed help and light. No matter what may be our position or condition in life, God's holy word contains a lesson for each and all. The most honored and exalted in life are taught not to glory in fame nor trust in riches. The most humble are encouraged to look up, and place their confidence and trust in the God of heaven. Warnings, reproofs, admonitions, invitations, and all that a loving Father and sympathizing Saviour can bestow for the enlightenment and encouragement of man, have been given. And with all the blessed lessons our kind Heavenly Father has sent, he will also give us the Holy Spirit to guide into all truth.

Every Christian knows that nothing is more sure than the promises of God. He has said: "Ask, and it shall be given you; seek, and ye shall find." I know, and so do you, my brother or sis-

ter, that if you are truly a child of grace, the Lord will hear and answer the prayer of faith. The Christian world will testify with one voice that God will always do as he has promised when the conditions are complied with. Whose fault, then, will it be, if we fail of his free grace, and a home in heaven? Will it not be entirely our own fault? God has said, "I will never leave thee, nor forsake thee." He represents himself as being more willing to bestow good gifts upon those who love him, than are earthly parents to give gifts to their children. The Saviour said: "Be of good cheer; I have overcome the world." "The Lord is good unto them that wait upon him, to the soul that seeketh him." "No good thing will he withhold from them that walk uprightly." He is ever ready to help all so to walk. We will be "without excuse" if we fail in the Judgment.

Chatfield, Minn.

Choice Selections.

THE CORRUPTION OF CHRISTIANITY BY PAGANISM.*

HISTORY is an organic unity, a continuous development. Epochs and events are the phenomena of deep-flowing principles. When any given principle is involved, corresponding results will be evolved. This law is as absolute in history as anywhere in the universe.

The primary power in history is God seeking to redeem man from sin, and lift him to righteousness and heaven. The second power is the human will, exercising its choice between right and wrong. The third factor in history is Satan, tempting man to disobedience. If the human choice always acted with God, history would be straightforward toward ultimate good and eternal righteousness. But since it often wavers and chooses the evil, and must be taught, strengthened, and developed by experience, history is more like a tortuous stream, or a changing line of battle. The conflict began in Eden, over the question of man's obedience to the law of God. "Thou shalt not eat" stands for all divine law. The falsehood of the serpent stands for all temptation. The fall of man stands for all disobedience.

When Christ appeared, bringing in the more glorious dispensation, Satan renewed the conflict with the earnestness of desperation. The forty days' temptation in the wilderness was the first prominent struggle. Christ triumphed. His defense was the written Word. To every proposition of the tempter, he answered: "It is written, Thou shalt not." The word was indeed the sword of the Spirit in that conflict. When the last load was crushing the Saviour's heart in Gethsemane, Satan renewed the attack along the line of the divine sorrow, but without avail. Here, too, Christ gained the victory by yielding to the will of God. The Redeemer was saved in that hour, and was enabled to redeem us, through obedience. After the triumph of Christ in the garden, Satan withdrew, and does not appear prominently for many years. He was planning new methods of operation. Holding the bulk of mankind in slavery through paganism, he determined to use this agency, and seek through gradual corruption what he had failed to gain through direct assault. He remembered the easy victory of Eden, when he deceived humanity by perverting the meaning of God's command. He remembered with deep chagrin, how Christ baffled every proposition in the wilderness with God's written Word. He saw clearly, what men saw but dimly, that the gospel had neither power nor meaning, except it stood over against the dark background of God's broken law. He saw that Christianity was a Biblical religion, the New Testament growing out of the Old, its complement, as Christ was the central figure in the fulfillment of its prophecies. The first step toward satanic success was to weaken the power of the word of God.

A favorable combination of influences was at hand. The traditions of decaying Judaism, and the dreams of pagan philosophies, both could be utilized. The tendencies of the times were all favorable. Religious syncretism was looked upon

with favor by pagan Rome. Liberal ideas, in opposition to the narrowness of Judaism, was a popular rallying cry. As compared with Judaism, or with the terrible legalism of the first seven chapters of Paul's letter to the Romans, paganism was essentially antinomian. No-lawism was an ancient growth of pagan soil. It became the first and the fundamental corruption of Christianity after the New Testament period. It was brought to the front, mainly through the allegorical system of interpreting the Scriptures, which was developed by the Alexandrian school. The age was in no sense exegetical, and although this system was the foe to all real exegesis, it deluded men with the idea that it was broad-viewed, and the embodiment of wisdom. It manufactured theories out of material gathered from all quarters, Jewish, Christian, pagan, the Bible, Hesiod, Oriental and Egyptian dream, earth, air, sea, and sky. These were then put into the Bible, drawn out as allegory, and taught as the true meaning of the word. The depth of this corruption will not be apprehended unless we remember that Christianity was the only system which found forgiveness and salvation from sin, without removing the law which condemned to death.

All other systems sought the same end, either by buying off the offended authority with gifts and penance, or else strove to break the force of sin, by the destruction of the law which brought condemnation. Satan saw that there was no hope of gaining the ground already lost, while men stood in the presence of Sinai and Calvary, the sermon on the mount, and the first seven chapters of Romans. Gnosticism, incipient at a very early age, was the embodiment of this false liberalism. It poisoned the word of God, and the law of God, while claiming to explain their meaning. The "Gnostic Exposition of the Decalogue," by Clement of Alexandria (Stromata, b. 6, chap. 16), is a noteworthy example of this destructive method. It is not wholly devoid of truth, but it involves endless pagan absurdities and fancies, which pervert and bewilder. There is a residuum of the old phallic worship obscenity in the discussion of the fourth commandment, the mysteries of the number seven, which even the excellent translation of T. & T. Clark's edition cannot make fit for repetition. And it is well known that the editors of this edition have left the entire *third book* of this same *Miscellanies* untranslated, as being unfit for the public eye. Similar things are found in Barnabas, and others who shaped the theories and practices of the second and third centuries. Thus, not by open denial, but by admixture of pagan philosophy, the first great and fundamental corruption, no-lawism, was thrust into the heart of Christianity.

Another important step was necessary to remove God's authority from the lives of men, and leave the way clear for substituting human authority in its place; viz., the destruction of the Sabbath. This was God's especial representative in time, as the Bible was among books. Beyond all the blessings of rest, the deepest value of the Sabbath has been, and is, that it keeps us in the presence of God. Eternity is an attribute of God, and time is eternity measured off to man. The fundamental idea of God's moral government demands that he appear regularly and authoritatively to man in time. Hence the Sabbath stood prominent in the law of God, as the embodied authority of Jehovah. Satan's plan for corrupting Christianity could not succeed while such a representative of the Maker of heaven and earth kept him in remembrance. No-Sabbathism was most congenial to the pagan mind. It was also promoted by the tendency which grew rapidly in the second century, to oppose everything that had been connected with Judaism. Anti-Jewish prejudice and pagan lawlessness met in glad union, for the corrupting of this second stronghold of divine authority. As early as the middle of the second century, Justin Martyr, in his "Dialogue with Trypho," enunciated this heresy. The seed and the soil were congenial, and the growth was rank and rapid. Thus the fundamental stream of corruption, the destruction of the authority of God in the every-day life of the church, was set flowing. Paganism was full of holidayism, of feasts and orgies, which rushed in to take the place of the Sabbath, and so perpetuate the evil.

The removal of the authority of God's word, and his Sabbath, took away the "exceeding sin-

*A paper read before the Congregational Clerical Union, at 50 Billo House, New York, March 15, 1886, by Eld. A. H. Lewis, Editor of the Outlook.

fulness of sin," and struck a deadly blow at true faith in Christ. There is no illustration of the truth of the words of Paul, "Where no law is, there is no transgression," more marked than the decline in the purity of faith, after the introduction of no-lawism. But Satan knew that men would believe something; for religious faith is a normal action and demand of the human soul. To still the moanings of bereaved faith, which said, "They have taken away my Lord, and I know not where they have laid him," Satan began a systematic corrupting of the *representative ordinances* of the gospel, baptism and the Lord's supper. In the matter of baptism, the corrupting stream had a full head back in the mountains of paganism. The water-worship cult was universal in ancient Gentilism. The Asiatic, and the Druidic systems were all filled with it. In the worship of the deified Nile, human sacrifice was demanded every year by the drowning of a young virgin, at the feast of the "opening of the canals." The Druids set stone basins in order on the hills, to gather pure water from the rain and snow, for purposes of lustration. In India, to-day, there are more than a score of sacred rivers, whose waters are used to purge from sin, and fit men for the hereafter. In all this cult, water was a talismanic agent of purification from sin, and a charm against the assaults of temptation, and against danger. The whole system worked directly into the hands of Satan, and he made the most of it. In the New Testament, baptism was the symbol of a repentant and renewed life, the sign of a spiritual change, which had already taken place. Heathenism changed it into the physical agent by which purity and eternal salvation were supposed to be attained. Thus the third form of corruption was brought in; viz., *talismanic salvation*, instead of salvation through faith. The details connected with this third form of corruption were numerous, and were taken wholly from the pagan cult. The baptismal waters were blessed and exorcised before use. "Holy water," which was a direct importation from heathenism in every particular, soon followed. From the prevailing sun-worship cult came the early practice of facing the west, and renouncing the kingdom of darkness, and then turning to the east and vowing allegiance to the kingdom of light, immediately before baptism.

This corruption gave Satan two important victories. It transferred faith from Christ to a material talisman, and opened the door of the church to an endless crowd of baptized, but unconverted, pagans. "Baptismal regeneration" filled the church with paganism in theory and in fact. This, too, was taught by Justin Martyr, so that the three essential streams of corruption were flowing full and free by the middle of the second century.

The perversion of the Lord's supper was more gradual, and the formal announcement of the dogma of "transubstantiation" came later. But the tendency toward the doctrine of a talismanic perpetuation of Christian life, through the material emblems, began at an early period, and aided in swelling the downward drift. Thus the theories and practices of the church were corrupted at the most vital points. The leadership passed into the hands of modified paganism, and God was pushed a long way out of human thought and life. All this prepared the way for the fourth step.

THE UNION OF CHURCH AND STATE.

The idea of law as the embodiment of absolute power pervaded the Roman mind. Men were important only as citizens. Separate from the state, man was nothing. "To be a Roman was greater than to be a king." Every personal right, every interest was subservient to the state. This conception of power was the source of Roman greatness, prowess, and success. It conscripted the legions, conquered the world, and made all roads lead to Rome. Previous to Christianity all religion was ethnic. To the Roman, religion was a part of the civil code. It was a system of contracts between men and the gods, through the civil law. The head of the state was, *ex officio*, the head of the department of religion. There was no place in heathen theories for the gospel idea of a church.

Of a separation of religion and politics, of the spiritual power from the temporal, heathen antiquity knew nothing, because it regarded religion itself only from a natural point of view, and subjected it to the purposes of the all-ruling state, the highest known form of society. The Egyptian kings, as Plutarch tells us, were at the same time priests,

or were received into the priesthood at their election. In Greece the civil magistrate had supervision of the priests and sanctuaries. In Rome, after the time of Numa, this supervision was intrusted to a senator, and afterward united with the imperial office. All the pagan emperors, from Augustus to Julian the Apostate, were at the same time supreme pontiffs (Pontifices Maximi), the heads of the state religion, emperor-popes. As such they could not only perform all priestly functions, even to offering sacrifices, when superstition or policy prompted them to do so, but they also stood at the head of the highest sacerdotal college (of fifteen or more pontiffs), which, in turn, regulated and superintended the three lower classes of priests (the *Epulones*, *Quindecimviri*, and *Augures*), the temples and altars, the sacrifices, divinations, feasts, and ceremonies, the exposition of the Sibylline books, the calendar, in short, all public worship, and in part even the affairs of marriage and inheritance. —Schaff's *Church History*, vol. 3, pp. 131, 132, New York, 1884.

And again:—

What was most peculiar in the religion of Rome was its intimate connection with the civil polity. The heads of religion were not a priestly caste, but were citizens, in all respects like their fellows, except that they were invested with peculiar sacred offices. The king was at the head of the religious body; and beneath him were augurs and other functionaries of the ceremonies of religion. The whole body of the *populus* had a place in the religious system of the state. The mere fact of birth in one of the *familie* forming part of a *gens* gave admittance to a sacred circle which was closed to all besides. Those in this circle were surrounded by religious ceremonies from their cradle to their grave. Every important act of their life was sanctioned by solemn rites. Every division and subdivision of the state to which they belonged had its own peculiar ceremonies. The individual, the family, the *gens*, were all under the guardianship of their respective tutelary deities. Every locality with which they were familiar was sacred to some patron god. The calendar was marked out by the services of religion. The pleasure of the gods arranged the times of business and leisure; and a constantly superintending Providence watched over the councils of the state, and showed, by signs which the wise could understand, approval or displeasure of all that was undertaken. —*Institutes of Justinian*, by Thomas Collett Sanders, Oxford, Eng., "Introduction," p. 4, Chicago, 1870.

In strong contrast with this state church system, Christ taught the infinite worth of man as an individual. The divine priesthood of every believer, and his absolute spiritual kingship over himself, under God, was a fundamental doctrine of the gospel. On such a platform, Christ proclaimed the absolute separation of church and state. "My kingdom is not of this world," was the key-note in his proclamation. His kingdom knew neither Jew nor Greek, Roman nor Egyptian, bondman nor free-man. Ethnic distinctions, and lines of caste were unknown to the world's Redeemer. Wherever a heart bowed in simple faith and loyal obedience, there Christ's kingdom was set up. Placed alongside the state church theory of Rome, the doctrine of Christ's kingdom was noonday by the side of midnight. It was a diamond among pebbles. It was the proclamation of a brotherhood, all-embracing and eternal. This kingdom rendered unto Caesar the little that was due him, and demanded the fullest and highest allegiance to the invisible but not unknown God. It sought only simple protection from the civil power, and patiently suffered wrong, even unto death, when this was denied. Such a kingdom found its first adherents among those who were least entangled in the meshes of the state religions, and whose hearts opened most loyally toward the one God, and his Son, the Christ. These were naturally the common people, who heard gladly, and entered joyfully into the heavenly citizenship.

The theory of courtesy in religious matters had risen, in the Roman mind, to religious syncretism, which offered recognition to all respectable religions. The religions of the Orient, and of Egypt, already had a place and protection at Rome. These, like the citizens of the lands from whence they came, were taken in charge by the laws of the Mistress of the World. By the opening of the fourth century, Christianity had gained such influence and standing, that, although it had no claims as an ethnic religion, except from its connection with Judaism, it was too promising a waif to be longer unnoticed. The great empire was conscious of present decline and coming decay. New blood was an imperative necessity; perhaps this new religion, which had given such power of endurance to its votaries, would furnish the needful help.

In this recognition, Rome adopted no new policy, neither gave evidence of any genuine faith in apostolic Christianity. As late as 321 A. D., not more than one twentieth part of the people were Christians, and Constantine, erroneously called "the first Christian emperor," did not make an open profession of Christianity until he lay on his death-bed, in 337 A. D. The new religion was taken under the

protection of the empire, to be cared for and controlled according to the genius of Roman history and Roman law. The "Christian emperors," so called, from Constantine to Gratian (312-383), retained the title of "Pontifex Maximus." The vitiating of heathen temples for religious purposes, and the performance of heathen rites in private, were not prohibited by imperial law until 391-3, by Theodosius. Nor were these laws then enforced where the pagan element was in the ascendancy. Theodosius himself was not deemed an enemy of the old religion; he stood in such favor that the senate enrolled him among the gods after his death, in 395 A. D.

This effort on the part of the state to take charge of Christianity could not wholly succeed, because the inherent power of truth could not be thus hemmed in and controlled. On the contrary, Christianity was destined to become a powerful factor in the overthrow of the very empire which undertook to subject it to civil control. Nevertheless, the unjustifiable and unchristian interference of the civil power greatly increased the corruption which false interpretation and false philosophy had begun. Instead of developing normally, after the simple, New Testament model, the Roman Church was modeled largely after the Roman Empire. The union once begun, political intrigue and religious degeneracy followed in rapid succession. Civil legislation, in matters of religion, always pushed aside divine authority and substitutes the human. This creates conscience, if at all, toward the state alone, and so returns to heathen ground.

The significance of this subordination of Christianity to the pagan state church idea, can scarcely be overestimated. It was destructive alike to apostolic doctrine and to apostolic polity. The earliest church grew from the synagogue, and was a simple community of believers, in which leadership centered in those through whom the Holy Spirit was most fully manifested. The authority was the authority of age and wisdom, rather than of an exclusive order, or of scheming selfishness. Christ was the head of the church, and the Holy Spirit was Prime Minister. Under the state church idea everything changed. The emperor, as Pontifex Maximus, became the head. The subordinate steps in organizing were developed after the general model of the Roman Empire. Imperial patronage and political complications brought an endless swarm of evils, before unknown and hitherto impossible. The inner life of the church was already poisoned by false philosophies; the descent to the darkness and the morass of the Middle Ages was inevitable.

The practical issues which cluster around this theme are easily seen:—

1. The wide-spread no-lawism which yet exists in the church is from the old pagan seed. It is as deadly a foe to Christianity as ever.

2. No-Sabbathism is one of the largest streams from this fountain. It is unapostolic, unscriptural, deathful; it is a most threatening danger of the hour.

3. Baptismal regeneration is the residuum of the talismanic salvation which heathenism nursed long before Christ was born.

4. All state church theories, modified or unmodified, are pagan.

5. The work of Protestant reformation is only fairly begun. Whoever accepts things that are because they have been, is deluded. That road leads straight back to pagan Rome. There is but one safe ground for the Protestant Christian. He must follow the counsel of Isaiah, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

—If a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time.—*Prof. Phelps*.

—How true it is that "many good purposes lie in the church-yard." Many a kind word that should have been uttered, was just on the point of being uttered, but died there. Many a noble act about to be performed, which might have saved some soul, or at least have alleviated suffering, was never done. "By their fruits ye shall know them." Let us keep this in mind, and if a good, generous impulse arise in our hearts, carry it out to the betterment of the world about us; and not have it said, should we take our places "in the silent halls of death," that our good purposes are buried with us.—*Sel.*

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.

BE KIND.

Be kind to thy father, for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thine innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with gray;
His footsteps are feeble, once fearless and bold;
Thy father is passing away.

Be kind to thy mother, for, lo! on her brow
May traces of sorrow be seen;
Oh, well may'st thou cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother, for thee will she pray
As long as God giveth her breath;
With accents of kindness then cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother, his heart will have dearth,
If the smile of thy love be withdrawn;
The flowers of feeling will fade at their birth,
If the dew of affection be gone.
Be kind to thy brother, wherever you are,
The love of a brother shall be
An ornament purer and richer by far,
Than pearls from the depths of the sea.

Be kind to thy sister, not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown;
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

—Sel.

A NEW YEAR'S MOTTO.

"MABEL, I want a motto; can you give me one?"

"What for?"

"I'm painting a set of china for Harry,—cup, saucer, and plate,—and I want something suggestive to put on it—a sort of key to the new year, you know; something that will remind him of his home and its associations in the midst of his loneliness and the temptations of the great city."

"Is Harry a Christian?"

"Yes, he's a church member; but his religion does n't seem to have taken much hold of him, and I fear when he is removed from home influence and exposed to the seductions of the city, it will vanish altogether."

"How would, 'Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God,' do?"

"That is rather long to paint upon china."

"Then divide it. Put one clause on each."

"So I can. Thanks, Mabel, for your suggestion!"

New Year's morning Harry's landlady set before him the three dainty pieces of china which his sister's loving and skilled hand had covered with artistic devices. Across each ran a pretty arrangement of scroll-work bearing the different clauses of the motto. By placing the set in line, he could read the text as a whole, which whole, as he ate his breakfast, afforded ample food for thought.

Harry had now been three months amid his new surroundings. How had he spent his time? "Eating," and "drinking," and "doing;" but was it all "to the glory of God"? Such questions generally answer themselves in the negative, and the negative is usually so painful that relief is sought in the formation of resolutions to do better; so Harry went out to his first work of the new year, treading soberly but securely along that pavement which tradition says leads to a very miserable place, but which, in dependence upon divine strength, may lead to a much better one. As he turned the corner from mere force of habit, he drew from his pocket the Havana which always found its place there, and the equally omnipresent box of matches, and began to smoke, with a sense of manliness known to young smokers. The white puffs looked to him very pretty, as they curled up in the frosty morning air, but all at once they formed themselves into letters, and there, written in white upon the blue sky, he saw: "To the glory of God." Was that his purpose in smoking? Was that the end accomplished by the smoke?

Could he ever say that the indulgence was a harmless one, upon which the smile of Him who hath given us all things richly to enjoy, rested?—No; for, first, he knew very well that this constant narcotizing with the deadly nicotine was laying the foundations of future injury to his nervous system; and, second, the ten cents which that cigar cost, multiplied by the ten times ten which had already gone the same way, with the compound multiplication that would go on in the future if he continued the habit, would go a great way toward supporting the kingdom of Christ at home and sending its glad tidings abroad "to the glory of God." The smoking of this cigar, small as it was, was part of the "whatsoever"; and by the grace of God, sought, obtained, and persevered in, that was the last cigar which ever entered the young man's lips.

Harry's boarding-house meals were not, as a rule, very tempting; and, used to the good cookery and general petting of home, he had been wont to make up for the deficiency by luxurious little lunches at a fashionable restaurant. Of course, he paid for all he bought, and the money was his own which he worked for; but one day, as he sat taking his dainty little meal from the restaurant's decorated china, he seemed to see upon it in shadowy letters: "Whether, therefore, ye eat . . . do all to the glory of God." Harry's conscience had not yet been blunted by disobedience, and it told him very plainly that dollar and-a-half lunches, composed of indigestible dainties, were not the best in which a young Christian with a small salary could "glorify God in the body," as well as the "spirit, which are God's." He was acquainted with many a man and woman who, martyrs to dyspepsia and its attendant evils, were rendered useless to society and wretched in themselves. Henceforth the young man satisfied his young country appetite with healthful cereals, milk, sweet brown bread, and butter, which never cost him more than twenty-five cents, in the plain but cleanly "Dairy" where they were served; and the savings which thus found their way into his own bank account and the Lord's treasury, to say nothing of his improved health and spirits, were greatly "to the glory of God."

But a still more severe trial awaited Harry in the application of his motto to the social life into which he was received with open arms. Pledge-signing had not been the fashion in his country home. Cider and home-made wines had always found their place upon his father's table and in his mother's cookery, especially at seasons of festivity. Hence there was no shock to his sensibility in the substitution of rich wines and champagne at the parties to which he was constantly invited. But he found that he always woke the mornings after these parties with a headache, and quite unfitted for the duties of the day. He found, moreover, that a taste for these things was growing upon him, and that more than once he was glad to accept the offer of a friend to "treat" at the bar of a saloon into which a Christian man should not be seen to enter. It was while experiencing one of these headaches, which his morning cup of coffee failed to drive away, that his dull eyes caught the words upon the cup he lifted to his lips: "Whether, therefore, ye . . . drink;" and a total abstinence pledge was taken then and there, the keeping of which was greatly "to the glory of God;" the more so that the Christian Association which the young man had joined, afforded him many opportunities of helping others who were fast becoming slaves of fatal habits of intoxication. When he had once realized the needs of this large class, and the wonderful power over them of personal example, he felt that no social conventionalities, no seductive invitations from fair and jeweled belles, no good fellowship of companions, could make it "to the glory of God" for a young man to drink, even in moderation.

We have no space to tell how Harry's New Year's motto gradually came to be the ruling principle of his life; how his clothes ceased to be of the finest and most expensive broadcloth, his neckties became less stunning and varied, and his whole attire more modest and unassuming; how his amusements became recreational rather than sensational and exhausting; and how more and more time was taken from personal gratification to be spent in good deeds and the service of the Lord. Harry learned to guard his conversation from flippant levity as well as impurity; to observe the strictest integrity in all his business dealings; to combine

the largest liberality with the most winning courtesy; in short, to become all that a Christian young man should become in consequence under God, as he told his sister in later years, of his daily study and persistent application of her New Year's motto. —M. E. Winslow, in *Zion's Herald*.

LYING TO CHILDREN.

If we were called upon to mention some universal fault among American parents, we should say it was lying to children. By a lie, we mean saying an untrue thing for the purpose of deceiving or for the purpose of making a child do or stop doing something. Parents say that which they know is false for the purpose of influencing children's actions. In their own minds they justify themselves by saying there is no harm in it; it is only a white lie, etc.

It is a queer thing that most children are born into this world with the idea that their parents will tell the truth. They take what is told them as so much gospel, yet it commonly happens that the first time they are deceived, it is by the father or mother. The shock to the moral nature is commonly attributed to "inherited tendencies to evil." The method of inheritance is not that usually classed under that head, however.

Lying to children is of most widely diversified character; it varies from the simple statement, "I'll whip you, if you don't stop that," to an elaborate and intentional story in regard to the result of some action. We do not refer to those cases where a parent changes his mind for the good of the child. The threat, "If you don't be good I'll call a policeman," gets all its force from the fact that the child partly believes the lie. Speak to a parent about the wrong of such a thing, and you will be informed, "The child knows I am only in fun." That may be true, but it is also true that the child is beginning to understand that his mother lied to him about something, and her word is not to be depended upon. Promises to buy candy, to do wonderful things, to take little ones out for a ride, and the whole list of vague yet attractive delusions with which children are persuaded, can only be called by one name. Their effect on the child is seen in later years, and the lessons in lying given by mothers and fathers are daily used in business.

Christian parents, more than others, should feel the importance of letting their conversation with their children be "yea, yea, and nay, nay." In plain English, tell the truth or say nothing. Never tell the child anything which you know at the time to be false. Do not deceive yourself. "Perhaps sometime we may go and visit auntie." You think, "yes, next year or the year after." But all the same you are lying to your child; for you are making him think that perhaps it may be to-day or to-morrow. If he could read your thoughts and know that the visit was imaginary, perhaps ages away, as time flies for children, he would laugh at you. This knowledge on your part makes the thing a pure and simple lie. This type of lie is the one to which Christian parents are most given. They make a half truth to satisfy their own conscience and at the same time wholly deceive their own offspring. Verily they have a reward which is of the bitterest kind, and the iron enters their own souls years later.

When a child asks questions that you cannot answer, or do not wish to answer, instead of telling falsehoods it is best to give real reasons. Not infrequently we have seen the most inquisitive children perfectly satisfied when we had to say to them, "You are not wise enough yet to understand the answer to such a question; when you are, you shall be told the whole truth about it."

When the questioning comes from the mere spirit of curiosity and a desire to have some one talk, there is a very easy escape. Ask the child a question which will make him think; ask why he wants to know, and he will soon be more than satisfied.

In most cases the remedy for lying is to tell the truth. What a revolution in family government this would make! Many a parent would feel completely shorn of power if compelled to tell nothing but truth or else keep silence. Let mothers with young children examine their words for one day, and see how many of them would be classed as lies if an impartial judge had them before him.

Deceiving children brings too frequently the habit of telling "white lies" to husbands and wives,—foolish lies, which tend to produce a mutual distrust. The habit of lying spreads easily when once established, and it is not eradicated without great moral effort.

The value of truthfulness in the family is worth all the effort it costs to obtain it, even though there were no moral reasons for it. To be able to look a child in the face when it tells a strange story in self-defense, and say in your heart, "I believe every word," is alone a reward which is beyond measure.

When two children, equally earnest, make out decidedly different versions of an accident or quarrel, to be able to say confidently, "I believe my child because he always tells me the truth," is a joy which can only come to a mother about whom the child can say in return, "She never lied to me."—*Child Culture*.

UNCONSCIOUS OATHS.

"'Tis not the many oaths that make the truth."
—*All's Well that Ends Well*.

THE conversation of shallow and illiterate people abounds in ejaculations, and an infallible proof of refinement is the infrequent use of exclamations. A man of a vulgar nature is constantly attempting to strengthen his assertions by oaths. Surprise, joy, grief, and impatience in him find expression by profane swearing. In a low state of civilization all kinds of oaths are common. Such was the case in English society until the early part of the present century. Says Robert Mackenzie, in a recent work upon that period:—

A general coarseness of manners prevailed. Profane swearing was the constant practice of gentlemen. . . . They swore at inferiors because their commands would not otherwise receive prompt obedience. The chaplain cursed the sailors because it made them listen more attentively to his admonitions. Ladies swore, orally and in their letters. Lord Braxfield offered to a lady at whom he swore, because she played badly at whist, the sufficient apology that he had mistaken her for his wife. Erskine, the model of a forensic orator, swore at the bar. Lord Thurlow swore upon the bench. The king swore incessantly. When his majesty desired to express approval of the weather, of a handsome horse, of a dinner which he had enjoyed, this "first gentleman in Europe" supported his royal asseveration by a profane oath. Society clothed itself with cursing as with a garment.

At the present day in New England, many curious relics of former oaths are still found, some having lost entirely their original signification, and it is quite probable that many an honest Yankee housewife would be greatly shocked upon learning the true meaning of the expressions that so often fall from her lips. How many a careful mother who expresses impatience or a slight indisposition by "O dear," would be pained to hear her little son echo her feelings by "O God"; and yet such is the literal interpretation. This expression is a corruption of *O Dea*, the vulgar Latin for *O God*, the Latin word *Deus* being the original of our word Deity. "O dear me suz," is then, *O Dea, me sustine*, or *O God, sustain me*.

In France "*Mon Dieu*" is as frequent in the best society as "indeed" is among us, and should be so rendered in translation; but to the English-speaking people "My God" is a phrase too sacred to be slightly uttered. "Lordy massy" or "Laws a' massy" is nothing else than "Lord, ha' mercy," hardly the equivalent of "indeed," and yet so frequently used. "Law sakes" means, of course, for the Lord's sake, the *s* being transferred from Lord's to sake. "My gracious" is "My gracious Lord"; and "Mercy on me" is a prayer to the Deity to have mercy on me. "By gor" and "By gorry" are mild forms of a manifest oath. By the well known rule of the substitution of *l* for *r*, these words become "By goll" and "By golly" or "By jolly." "Gad," "Egad," and "Gosh" have the same signification. "O heavens" is an oath especially forbidden by the Saviour, and "Heavens and earth" falls under the same interdict.

The phrases "I vum," "I swow," and "I snum" are easily interpreted, as "I vow," and "I swan" is probably "I swear." "By Jiminy" is a corruption of "By Gemini," the Twins, the third sign of the zodiac. Since the heavenly bodies were supposed to have a potent influence upon human affairs, it was a frequent practice to swear by the stars and constellations, as is attested by the expression, "My stars." "My stars and garters," however, has a different origin, and is an oath for-

merly much used by the English nobility, stars referring to the decorations worn upon the breast, and garters to the jeweled sign of the order of the Garter, an institution founded in A. D. 1349, by Edward III. . . .

"By Jinks" and "by Jingo" are corruptions of "by St. Gingoulph." The names of the saints were often used in oaths by the early English; as, "St. Peter," "St. Paul," "St. George," and "St. Andrew." . . . "Gramercy" is, without doubt, the French *grand merci*. "By the old Harry" is an oath referring to the evil one, and is derived probably from the Scandinavian *Hari* or *Herra*, names of Odin. . . . "The Deuce" is euphemistic for "the Devil," and "Old Nick" and "Old Scratch" are also vulgar names for the same personage, said to be of Scandinavian origin, the former from *Neck* or *Nikka* and the latter from *Scrat* or *Schret*, names of deities of the Norsemen. "The Dickens" is a shortened form of the diminutive *Devilkin*, or the little Devil.

Such are a few of the many expressions that have survived even in the best society; and should their real meaning be expressed, their use in most instances would not be tolerated. After all, the Frenchman's "*Mon Dieu*" is not much worse than our "O dear"—certainly the meaning is the same.

He who taught the law of the highest life, has bidden us, "Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."—*P. A. Hosmer*.

Special Attention.

A RACE OF SCOFFERS.

"THE indications of the times," says the *Chicago Daily News*, "are that we are becoming a nation of scoffers, an aggregation of people to whom little is sacred. Our society respects nothing so much as flutulent scandals; our pulpits are too often filled with men who hide the Creator behind tapestries of sensationalisms; and our press runs riot in excesses of sneers at what good men and women have been taught were the highest virtues of humanity. Religion, the Bible, the purest affections, the best of ambitions, domestic life in all its phases, the best things often past, the noblest possibilities of the future, sin and sorrow, death, the grave, the hereafter, are made to serve the witless purposes of men to whom notoriety, however won, is the climax of their ambition. From reasoning and reasonable people we descend to montebanks and jugglers, and worship clowns for their wisdom and monkeys for their evolutions. If such a people are to perpetuate a nation, the era of nonsense will prevail, and every man must, to be in fashion, have his jester at his back, or go into exile and isolation."

Peter predicted that in the last days there should be scoffers, walking after their own lusts, or desires, and here a secular paper avows that the American people are rapidly becoming a nation of scoffers. Surely we are living in the last days, not because an editor of a daily paper has said what he has, but because what he says is true. Scrolling at God's word, at its prophecies, particularly those which relate to our Lord's coming again, has become so prevalent as scarcely to cause comment except among the watchful saints of God. The church itself resounds with the echoes of those whose voice is turned to scoffing, and whose worldly spirit finds sweet companionship with men who love not the truth; neither is this prevailing sin confined to this country, but like an epidemic it has invaded the countries of Europe and Asia, until it threatens to drive from the statute-books, schools, and every public record, the very name of God. Truly it behooves the children of God not only to exemplify their faith in God's word by their conduct, but to speak in its defense, opposing the weak arguments of the scoffing multitude by a free and skillful use of the sword of the spirit.—*Our Rest*.

SUNDAY LEGISLATION ASKED.

THAT the call for legislation upon Sunday laws is being sounded far and wide, is every day evidenced by the universality of the sentiment expressed by the writers for the secular as well as the religious press. That the hue and cry is becoming national is seen by its sound being heard from every quarter. Though the articles that continue to appear in the columns of public print would in themselves, separately considered, especially to the casual observer, be of little moment; yet blind is the man who has given careful thought to the subject, that cannot see in the little clouds that now scud across the political sky, a future gathering that will contain the great thunderbolt that is soon to sow oppression broadcast, and woe to him who comes within its range.

As an instance among the many, we clip the following from the *Northern Tribune*:—

A short time ago I saw this little item in a Gouverneur paper: "A large quantity of freight passed over the railroad last Sunday." Last week in the *Northern Tribune*, this: "Sunday, twelve heavy freight trains passed Gouverneur going north, employing twenty engines as propelling power." Also this: "A railroad accident occurred in Gouverneur last Sunday, whereby the bumpers of nine cars were broken and the ends of two smashed in." . . .

Now, who can estimate the demoralizing influence of this immense traffic on the Sabbath day,—a day sanctified and set apart by the Creator as a holy day of rest unto the Lord? For employers and employees who are engaged in this business, where is their day of rest that their minds and their bodies so much need? And being law-breakers of the land, as well as of God, their lives must be demoralized by it. . . . To those advanced in life who all their lives have been accustomed to observe the "Sabbath day and keep it holy," such scenes would be annoying and distasteful. But to the young, those whose habits are not formed, and especially those who are not brought up to remember the Sabbath day, the effect might be different, and the presence of this evil, increasing instead of diminishing, may be an educator of irreverence for the Sabbath, and a disregard of law which in its effects is far-reaching and lamentable.

So we ask our legislators that such laws shall be enacted and put in force as shall put a stop to this railroad traffic on the Sabbath day.

Yes, that is just what will be done. Our legislators will be asked to do by statutory compulsion what they cannot do by argument, and because they are in the majority they can hope to obtain their request.

That this is the way they view it, we have reason to know. Though the above extract is in reference to railroads only, yet it constitutes a factor of the great Sunday movement that is now being agitated by the clergy, the land over; and though legislation regulating railroad traffic on Sunday would directly affect only those connected with such enterprises, yet indirectly the result would be felt by all, as such legal interference will then be used as an argument that *all* Sunday labor can and should be cared for in like manner. Then, as the writer puts it, "its effects will be far-reaching and lamentable."

J. G. HARDIE, Jr.

Castor, N. Y.

THE AUDACITY OF THE "TRUST."

SPEAKING of the recent examination by the New York Senate committee on "Trusts," of Mr. John Rockefeller, whose brother is president of the great Standard Oil "Trust," the *Inter Ocean* describes the process by which these organizations are enabled to pocket the enormous proceeds of their rapacious greed, without making the nature of their transactions apparent to the public. We give the following extract:—

The most interesting part of Mr. Rockefeller's testimony was that which went to the capital stock of the company and the relation of nominal to actual capital. The nominal capital is \$90,000,000. Of this, as Mr. Rockefeller admits, \$20,000,000 are pure water; not a cent of it was ever paid in; it was added to the original nominal \$70,000,000 of capital "as stock dividends, in addition to the regular cash dividends." The motive in making an unpaid addition to stock, can only have been to prevent the "regular cash dividends" from appearing too large to the inquisitive spirit of the public. And yet Mr. Rockefeller represents the profits of the company as "only moderate." He does not go into figures to illustrate his idea of moderate. But \$40,000,000 of the original nominal capital of \$70,000,000 would appear to be airy, if not watery; for Mr. Rockefeller gives the cost of "plants and pipes" at \$30,000,000. Now, the company pays "regular cash" as well as "stock" dividends on \$90,000,000; and as \$60,000,000 of this represents no cash, it follows that, with only six per cent dividends, a yearly revenue of \$3,600,000 is raised on a basis of nothing at all except the skill and audacity of the projectors and managers of the Trust. It is silly to assume that these \$3,600,000 are derived from aught else than an increased price of the goods in which the company deals.

Bible Readings:

"Search the Scriptures."—John 8:39.

INTERESTING FACTS ABOUT THE ANGELS OF GOD.

- Job 38 : 7.** The morning stars who sang together at creation, and the sons of God who shouted for joy, were none other than the holy angels. Thus they existed before the creation of man.
- Gen. 3 : 24.** When Adam fell from his state of innocence, an angel, or shining seraph, was sent with a flaming sword to guard the tree of life, lest man should eat and live forever, and so sin become immortalized.
- Ps. 8 : 4, 5.** Angels are declared to be an order of beings higher than men.
- Heb. 1 : 6.** When the Son of God became incarnate, the angels were commanded to worship him.
- 1 Pet. 1 : 10-12.** Angels are deeply interested in human salvation.
- Heb. 1 : 14.** They are sent forth as ministering spirits to those who are fighting the good fight of faith.
- Ps. 103 : 20.** The Scriptures inform us that the angels excel in strength.
- Heb. 12 : 22.** The number of the angels is altogether beyond human computation.
- Isa. 37 : 36.** As an illustration of their power, one angel slays an entire Assyrian army of 185,000 men.
- Eze. 1 : 14.** The rapidity of an angel's movements is quite equal to electricity.
- Dan. 9 : 21-23.** When the prophet Daniel prayed to God, an angel was sent to instruct him, and he told him that at the beginning of his supplication the commandment came forth that he should go to him. This entire prayer is recorded in Dan. 9:3-19, and can be read in a short time.
- Dan. 10 : 5, 6.** The majestic appearance of the angel Gabriel is described by the prophet Daniel.
- Rev. 19 : 10 ; 22 : 8.** Angels will not permit themselves to be worshiped.
- Col. 2 : 18.** The apostle Paul speaks of angel worship as contrary to reason and Scripture.
- Luke 15 : 10.** Holy angels rejoice when men are converted.
- Ps. 34 : 7.** The angel of the Lord encampeth around those who fear God.
- Dan. 3 : 28.** When the three Hebrew worthies were cast into the fiery furnace, the angel of God preserved them.
- Dan. 6 : 21, 22.** When the prophet Daniel was thrust into a den of Persian lions, the angel delivered him.
- Acts 12 : 5-11.** When Peter was put into the Roman prison by Herod, the Lord's angel brought the apostle forth.
- Acts 12 : 21-23.** When the vain-glorious Herod received the adulation of the idolatrous crowd, the angel of the Lord smote him with a loathsome death.
- Matt. 18 : 10.** It is a comforting doctrine of Holy Writ that every child of God has a guardian angel.
- Luke 2 : 8-14.** When the infant Saviour was born in Bethlehem, the attending host of angels sang a wonderful song.
- Matt. 4 : 11.** When our Saviour was weak and languishing because of his forty days' fast, the angels afterward ministered unto him.
- Luke 22 : 42, 43.** When in agony in the garden, with the sins of the world upon him, an angel strengthened him.
- Acts 27 : 23.** When the apostle Paul was on a ship, in a levanter on the Mediterranean, he was comforted by an angel.
- Gen. 28 : 12.** The symbolic ladder which Jacob saw, was none other than the Lord Jesus Christ and holy angels engaged in the salvation of lost men.
- Num. 20 : 16.** When the children of Israel were working mortar-beds in Egypt, the Lord sent his angel and brought them out.
- Ex. 33 : 2.** He dispossessed of the land of promise the wicked Canaanites, by the interference of his angel.

Matt. 24 : 31. When Christ comes the second time, he will be attended by angels of God, who will gather his saints from all lands and countries, both living and dead.

1 Cor. 6 : 2. In the great day of Judgment, the redeemed will participate in acting on the cases of the fallen angels.

Luke 20 : 35, 36. In the eternal state, the re-deemed will be made like unto the angels.

G. W. A.

The Mission Field.

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

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1887.

No. of members.....	567
" reports returned.....	488
" members added.....	16
" " dismissed.....	10
" missionary visits.....	845
" letters written.....	278
" " received.....	100
" Bible readings held.....	400
" persons attending readings.....	1,069
" subscriptions obtained for periodicals.....	169
" pp. tracts and pamphlets distributed.....	299,913
" periodicals.....	5,397
Cash received on tract fund and donations, \$125.35. The societies at Emporium and Niles Hill failed to report.	
L. C. CHADWICK, Sec.	

THE PACIFIC ISLANDS AS A MISSION FIELD.

A GENERAL SURVEY OF THE REGION.

Up to this point, we have chiefly considered the history of the inhabitants of Pitcairn Island; and before taking a final leave of them, we would call attention again to a few of the points that have come under our notice. It would almost seem that Providence had especially watched over that one lone spot in the great waters, for a specific purpose. Certain it is, that its first settlers were not by nature calculated to do the work that has been effected for that people.

Mr. Adams, and all the mutineers, for that matter, were naturally rough and uncultivated men. The female portion of those first settlers were sunken in the superstition and degradation of heathenism, and consequently could be no moral advantage to those whose partners in life they had become. Looking at their early history, we see the same results attending that community that one would naturally expect in any part of the world, from the same attending circumstances; namely, ignorance, drunkenness, quarrels, murder, and general corruption. Had nothing in the providence of God transpired to change the situation, the third generation, at farthest, would not have been a whit higher in the moral scale than the aborigines of other South Pacific isles.

But a change did take place with the last surviving white man on the island, and he, in turn, labored with the others, until he had the satisfaction of seeing all of that semi-heathen community converted to God. But why was the change wrought there so universally more radical than in adjacent islands, evangelized by foreign missionaries? There can be but one answer to this question: Pitcairn was so far out of the regular track of commerce that its people were not corrupted by the evils of modern civilization. God has mysteriously preserved them, and it may not be too much to assume that his providence has been specially over them, that through them the attention of his people might be called to the enlightenment of the inhabitants of Polynesia in the Third Angel's Message.

One thing is certain: the opposite of this cannot be positively maintained, and therefore the words of the poet,—

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm,"—

may be considered perfectly applicable in the case under our notice. Had the same influences been found on Pitcairn that obtain in most of the other islands, such great results would not have been reached by the introduction of the truth among them, and consequently little would have been thought of an effort in that direction.

But if it was the will of Heaven that that vast

island field should receive attention which it was not having, when the time for that attention to be bestowed should in the providence of God arrive, it is only reasonable to suppose that he would then call attention to that work in some signal manner. And thus it was; one man was impressed to visit the place on his own responsibility, when to the astonishment of the world at large, every member of the colony accepted the truth.

As shown in a former article, the word of God points out that the "isles shall wait for his law." We also read that when the Lord shall set his hand again the second time to recover the remnant of his people, they will be gathered, not only from among the nations; but "from the islands of the sea." Isa. 11:11. Is not the recovery of the remnant of his people the very work the Third Angel's Message is designed to do? Then why not at once recognize the duty presented, to send the truth to that part of the world as well as to others.

If any think that the field is of little or no importance in consequence of its limited proportions, we would say, Please look at the sketch of that region presented in REVIEW of Feb. 14. The reader will notice Pitcairn Island as a minute and isolated speck near the southeast corner of the drawing. It is among the very smallest of thousands of islands that dot that vast expanse, and which represent millions of inhabitants. On many of these little worlds, books on present truth have been circulated, and the inhabitants have learned to revere the Bible. Among these are the Marquesas Islands, Cook's Group, the Friendly Islands, the Samoan Islands, and others that may be readily seen in the engraving by the names being attached.

The importance of looking after the spiritual wants of these isolated people, is being recognized by the various denominations of the land, and already some twenty missionary vessels are kept constantly cruising among the islands for the purpose of giving instruction to their inhabitants. And yet we are doing nothing in this direction, although we claim to have a world-wide message, and one that must do its work in a short time. In view of our delinquency in this, as in other matters, how appropriate and forcible the message delivered from Heaven to this people, that they are "twenty years behind the providence of God."

A system of missionary work among the Pacific Islands would, of course, call for a constant outlay of means, as in that field there is very little money. Such a mission, in fact, could never become self-sustaining. But that should not for a moment excuse delay in providing spiritual help for that people. A soul saved there is just as precious in the sight of God as one gathered from any other quarter. And it may be that those to whom God has intrusted means, and who neglect to hear the calls of his providence for a portion of that over which he has permitted them to be stewards, will lose, in consequence, the blessing of heaven here, and the reward of faithfulness hereafter.

Those chosen to oversee the work of foreign missions have been impressed that a mission ought to be opened without delay, in the vast field under consideration. But how to do it, when the missions already started do not have the cordial support they deserve, has been the question. Were the means at hand, there is no doubt that this seeming call of Providence would be responded to immediately. Then, if a move is not made in this direction, what is the reason, and at whose feet will the fault lie? These are questions that ought to be seriously considered by every believer in the truth.

But the purpose of God will be accomplished in the earth, and if those into whose hands has been committed the propagation of the truth for the last generation shall fail to do their duty, then as Mordecai said to Esther concerning the deliverance of the Jews, so it may be now: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place." But should the latter take place, as it surely would, rather than that the purpose of God should fail, what an account would be rendered finally by those who slighted the opportunities so graciously placed before them! Who knoweth whether thou art come to the truth for such a time as this?

How this work may be entered upon will be the subject of another article. J. O. CORLISS.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 6, 1888.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, CORRESPONDING EDITOR.
H. N. HASKELL, CORRESPONDING EDITOR.

WATCHMAN, WHAT OF THE NIGHT?

SUCH is the cry which the prophet (Isa. 21:11, 12) declares will be raised in the last days. It will be at a time when the "morning"—of everlasting deliverance is about to dawn upon the righteous, and the dark "night"—of utter rejection and destruction is to fall upon the wicked.

We are certainly in that time, and the spirit of inquiry is abroad. Never during the past thirty-five years have so many letters come to this Office, in a given space of time, as have been received for the past three or four months, from persons not of our faith, and more frequently entire strangers, expressing a wish to learn more about our faith, and declaring their interest in some of the great themes which we make specialties in our teaching.

They hear of us in various ways, sometimes through work which a canvasser has left behind him, sometimes through a sneering item in some paper, or through public rumor, and take the pains to write in for further information. Occasionally we have letters inquiring the price of "Thoughts on Daniel and the Revelation." Our canvassers should find all such inquirers.

All this is encouraging. It shows that our work is beginning to be heard in the land, and that the spirit of inquiry, "Watchman, what of the night?" is all abroad. Let us everywhere quicken our zeal and redouble our efforts to respond to this call by raising—

"The thrilling cry, . . .
Prepare to meet your Lord."

PETER'S VISION.

THE query often arises what the vision shown to Peter as recorded in Acts 10:9-16, is designed to teach. He beheld a great sheet let down from heaven, full of all manner of beasts and creeping things, and a voice said unto him, Arise, kill and eat. Peter objected on the ground that he had never eaten any thing common or unclean. The voice answered, "What God hath cleansed, that call not thou common." This occurred thrice; and the vessel was taken up again into heaven.

A correspondent writes: "It is claimed by some that this does away with the distinction of meats as clean and unclean. What is your understanding of it?"—We understand that that is just what it does teach; so far as that distinction was governed by the ceremonial statutes of the Jewish law. This conclusion seems to follow necessarily from the circumstances of the case. This vision was given to prepare the mind of Peter to respond to the invitation of Cornelius, and go down and preach the gospel to the inhabitants of Caesarea. But Cornelius and those with whom Peter would there come in contact, were Gentiles. The Gentiles ate those things which were forbidden by the Jewish law, and hence were considered by the Jews unclean. And they could not associate with them; for by their law he who even touched an unclean animal was just as unclean as if he had eaten of it. Hence neither Peter nor any of the Jews, considered it lawful to associate with the Gentiles. And this was all right. But now the Lord tells Peter not to consider the Gentiles any longer unclean on account of their manner of living; but to go with the messengers of Cornelius, nothing doubting, and preach to them, eat with them, and associate with them, as with any other people. What was this but saying to Peter that the distinctions formerly required by the Jewish law were no longer binding?

But let us see now what the vision does not teach. Bear in mind that the point in question is simply what was required by the letter of the ceremonial law of the Jews, which among other things forbade the touching of anything unclean, and of course precluded association with the Gentiles because they did not regard it. And while Peter was taught that the distinctions which regarded the Gentiles as unclean, were to be considered no longer in existence, he was

not taught that all kinds of animals were therefore equally good for food, and that there was no distinction between them from the stand-point of health and hygiene. This was not the object of the vision. A distinction in this respect exists like the moral law, in the very nature of things; and neither Peter nor any one else could draw from the vision the conclusion that the hog is a fit animal to eat, or that mice and rattlesnakes should form an acceptable part of one's dietary.

This sanitary distinction between meats existed before the Jewish law was promulgated. The Jewish ritual pertaining to distinctions between clean and unclean was largely based on these distinctions, but did not give rise to them. And when that law passed away, those distinctions still remained. Food unhealthful then is unhealthful still, and should be religiously discarded. And although it does not now make a man unclean to touch a hog, it does not promote his health any more now than then, to eat him. And this distinction is all that we now need to regard in order to fulfill the injunction to eat and drink "to the glory of God."

BETWEEN THE CHERUBIM.

A CORRESPONDENT writes: "In investigating the subject of the Sanctuary, we find it stated in Ps. 80:1 and 90:1, that God's throne, or dwelling-place, is between the cherubim over the mercy-seat. And in Rev. 4:5 John saw his throne in the outer apartment of the heavenly Sanctuary. Were the mercy-seat and cherubim ever in the outer apartment of the earthly sanctuary? If not, how do you reconcile the two scriptures?"

Our correspondent has stretched the two texts in Psalms a little, by attributing to them the statement that God's throne is between the cherubim, "over the mercy-seat." There were other cherubim besides those over the mercy-seat, and to some of these reference may be made. We do not suppose that the throne of God was, or is, inseparably connected with the mercy-seat. To be sure, he chose, as the most appropriate place in which to manifest the outward symbol of his presence, the glorious shekinah, here upon the earth, the one spot where he could consistently manifest his presence, the holiest spot in the most holy place of the sanctuary, over the mercy-seat, beneath which reposed his holy law. But these restrictions would not exist elsewhere. Before the fact that the shekinah was manifested over the mercy-seat can occasion any trouble with Rev. 4, it must be shown that even though God did meet and commune with his servants from between the cherubim of the ark here below, so much so that it is spoken of as his "dwelling-place," it must also be so in heaven. But this would not inevitably follow; for in his intercourse with men this might be the best mode of procedure, but not necessarily so in heaven.

Further, it must be shown that the cherubim between whom God dwells on high, are the cherubim of the ark. But this cannot be shown; for it appears from Ezekiel's vision of God and his throne, in Ezekiel, chaps. 1 and 10, that the throne of God itself is a living throne, supported by the most exalted order of cherubim. And the most appropriate representation of this fact that could be given here on earth, was to designate the locality between the cherubim over the ark, as his dwelling-place, in his ordinary intercourse with the human race.

And again, it must be shown that God's throne in heaven is immovably fixed to one place. But this cannot be shown; for in Ezekiel's vision above referred to, it is represented as full of awful life and unapproachable majesty, and moving whithersoever the Spirit was to go. And as in the earthly tabernacle, so here, it sometimes stood at the door of the Lord's house. Eze. 10:18, 19.

According to Ezekiel's sublime description, the Creator of the universe, the upholder and ruler of all this vast realm, is not immovably confined to any one locality. And yet he dwells "between the cherubim," because his throne itself is upheld by those wonderful beings.

Thus there is no difficulty in supposing that when Christ ascended to commence his ministry above, he took his position at the "right hand of the throne of the Majesty in the heavens," in the first apartment, or holy place, of the Sanctuary. And we know from Rev. 4:1-6, that he did commence his ministry in that apartment.

We have further evidence of the fact that the

Father's throne was in the holy place till the time came for the ministry to begin in the most holy, at the end of the 2300 days in 1844; or at least that it was not in the most holy where the ark is, till that time. For Daniel in describing the opening of this scene, says: "I beheld . . . till the Ancient of days did sit, and . . . the judgment was set and the books were opened." The word here rendered, "did sit," means according to the standard lexicographers, "to take a seat as a judge in a court of justice." This is exactly the position the Father occupies during the cleansing of the Sanctuary. He here sits as the awful Judge in this great tribunal, and accepts or rejects men, as Christ presents their cases before him, accordingly as they have accepted or rejected Christ here upon earth. Matt. 10:32, 33; Luke 12:8, 9; Rev. 3:5.

This representation clearly implies a move on the part of the Father. He takes a position which he has not before occupied. And inasmuch as this judgment work is the only work which transpires in the most holy place, and he holds that position during all the time he is there, it follows that before he took that position, before he "did sit," as Daniel declares, he must have occupied some other location.

All is harmonious and consistent when we suppose that during Christ's ministry in the holy place, God's throne was there. When the time came for the opening of the judgment scene in the most holy place, the Father first moved his throne therein and took his position as judge in that court. And then the Son of man, the mediator, now to enter upon the last brief division of his great work for a lost world, escorted by clouds of heavenly angels, is brought in and comes near before him. Dan. 7:13, 14. See the whole subject discussed in the work on the Sanctuary, pp. 230-236. Some other queries from another correspondent, on the subject of the Sanctuary, we shall endeavor to notice next week.

WE AGREE WITH HIM.

A MINISTER in Hillsboro, O., having read a little tract in favor of the Sabbath, sends us a card stating his opinion of the same. He pronounces it sophistical in general and particular. As one of the particulars, he states the following:—

Because God does not command any particular twenty-four hours of absolute time, synchronous all over the earth in beginning and ending.

This is just what we believe, and just what we have always taught. In every exposition of the Sabbath question touching the question of difference of time on different meridians of longitude, we have been careful to explain how the Sabbath is adapted to this difference inasmuch as, as our friend states, "God does not require the same absolute time, synchronous the world over." This is not saying, however, that God does not require a particular twenty-four hours for the Sabbath on every meridian of longitude, the earth around. This is required; and the particular twenty-four hours are those that constitute the particular seventh day of the commandment, which does not, contrary to all the regulations of nature, flatten itself out all over the earth at once, but under the leadings of God's great chronometers, the earth and sun, proceeds in its order, like the other days of the week, upon its majestic march around the world. And we are to keep it when it comes to us, and dismiss it when it departs. We are not to follow it around the world. It can take care of itself in other places, or rather, in other places it is in other hands. Our duty is canceled by paying it our respects while it is here with us. There is no way to create a difficulty here except by misrepresentation; and our friend files in with the long line of opposers, and resorts to the same artifice. He continues:—

To carry out the S. D. A. views we must find out exactly the longitude of Eden, and exactly how many weeks and days since creation, and then begin and end our Sabbath (whatever the local time may be) by the meridian at Eden or Jerusalem; else some will be observing the sixth day and others the seventh, or some the seventh day and others the first.

He says this must be done to "carry out Seventh-day Adventist views." Indeed! Will he tell us where S. D. Adventists have ever set forth any such views? Nothing of the kind has ever been intimated by tongue or pen, in public discourse or printed page, from any S. D. Adventist, as expressing our views. But it may be said, "Although you do not expressly teach this, yet your view necessarily involves this." And again we have to exclaim, Indeed! What, then,

is our view?—We say just what the Bible says; nothing more and nothing less. It says that the seventh day is the Sabbath, and we are to keep the seventh day. And because the Bible says so, we say so too; and where the Bible stops, we stop. We insist that our view is the Bible view. Now, if our view involves the position that the same absolute hours "synchronous all over the earth," are required, the Bible view involves the same. Why, then, does he not say, "To carry out the Bible view, we must find out exactly the longitude of Eden," etc. That would place him in his true light; but in that light he would not like to appear.

All this talk about "absolute time," "the meridian of Eden," "Jerusalem," etc., is the sheerest clap-trap. What have we to do with the day on that side of the globe? We live in the United States of America, a good way from Jerusalem, and some way, we judge, from Eden. Now why any one should insist upon our keeping the day as it comes to Palestine, instead of here at our own door, is what we would like to know. Why not regulate all our days in the same way as well as the Sabbath, and go by Palestine time in everything? If the Lord had said that all men everywhere must rest while the seventh day is passing the meridian of Jerusalem, then we would calculate Jerusalem time, and rest while the day was passing that meridian, without reference to the day here. But he gave no such command. He made the instruction general to all men, wherever they might be on the surface of the globe; and the direction in reference to the day applies to the days they have respectively, not to days which somebody else has.

The twenty-four hours constitute a definite body of time. They come on, make their circuit around the earth, and go off, as well defined and progressive in their movement as a train of cars from Battle Creek to Chicago. And we have to do with the day as it comes to us and is passing us, but have nothing to do with it in any other quarter of the globe. When our friends will leave Asiatic time to Asiatic people, and deal with American people on the basis of American time, they will show either better heads or better hearts.

It may not be out of place in this connection to reiterate a few facts concerning the day and its reckoning:—

1. According to Bible computation, the day begins and ends at sunset the world around. But there is not an inch of land or water between the arctic and antarctic circles that does not pass this point of sunset, and change its day every twenty-four hours. This we may call the movable division between the days, since, as the earth revolves, it appears to travel around the earth from east to west. But it is evident that there must also be a spot or dividing line where days have a fixed end and beginning, where two days, so to speak, abut together; and this point is not movable, but goes round with the earth instead of passing like the movable sunset line over its surface. This line has been fixed, theoretically, on the 180th meridian from Greenwich, Eng., and practically not far from it. This line is called for the sake of convenience, "the day line." In crossing it going west, navigators carry their reckoning forward one day, as they step from the old day which is going off on the east of the line, into the new day which is coming on west of it. And in crossing it eastward, they drop their reckoning back one day, inasmuch as they step from the new day which is coming on west of the line, into the old day which is going off east of it. Hence there are always two lines on the earth which mark the division between different days—one the traveling sunset line, and the other the permanent day line.

2. There are always two days on the earth at the same time. There is only an instant in which a single day compasses the earth; and that is when the sunset line and the day line coincide. Then immediately a new day comes on, and the old, as all places are brought up to the sunset line, passes off and gives place to the new, till the earth has made a complete revolution, and the sunset line and the day line again coincide.

3. Although it takes a day but twenty-four hours to pass any given point, and no people, no matter where they are on the earth, receive more than twenty-four hours for a day, yet each day consumes forty-eight hours in coming on and disappearing entirely from the earth. We can easily follow two days round in imagination, and see how this would be.

We take our stand upon the day line as the sun is setting, and a new day is coming on at its point of beginning. Let us suppose this new day is Monday. Resting its beginning on the day line, it commences its journey, Sunday retiring before it. When the motion of the earth has brought the day line fifteen degrees from the sunset line, one hour of Monday is on. When it has revolved thirty degrees, two hours of Monday are on, and so on, one hour of Monday being added for every fifteen degrees, till the day line, with the beginning of Monday, reaches again the sunset line, and the twenty-four hours of Monday are then around the world. But it has taken twenty-four hours to do this, and the first hour has reached the terminus of its circuit, while the last, or twenty-fourth hour, is just beginning its journey around the world. The first hour of the day has but time to salute the last; for it must disappear at the sunset line, which introduces a new day, and Tuesday is thrust in, joining its first hour hard to the last hour of Monday. The earth rolls on fifteen degrees, and one hour of Tuesday is on, and one hour of Monday has disappeared. How do the two days then stand numerically?—There is one hour of Tuesday upon the earth, and twenty-three hours of Monday. Fifteen degrees more are covered, and then there are two hours of Tuesday on, and twenty-two of Monday, and so on; every fifteen degrees of motion adding one to the hours of Tuesday, and taking one from the hours of Monday, until again the day line bearing the beginning of Tuesday reaches the sunset line, and then Monday has all disappeared, and Tuesday is around the world, to begin instantly to give place to Wednesday.

And so the days succeed each other, all definitely placed in their order of succession, sharply bounded in their beginning and ending, and controlled in their progress by inexorable law. And any one can tell just where the days are, their relation to each other, how much remains of one day and how much is to come of another. By this arrangement it is possible to keep definite days; by any other it would not be. And with the present arrangement the idea of keeping a seventh part of time is simply an absurdity.

Let us apply these facts to the question of "absolute synchronous" time in reference to the Sabbath. When the sunset that introduces the Sabbath passes the day line, we in the longitude of Michigan, are in the sixth day, and have some eighteen hours more of that day to pass before it will be ended. Now, if at that point we should begin to rest, we would be keeping the sixth day, not the seventh. That sunset, bringing the beginning of the seventh day, sweeps onward westward through Asia, and reaches Jerusalem. But at that point the sixth day is with us still, and has some six hours yet remaining before it fills up its complement and gives place to another day. Should we begin to rest then, we would still be keeping hours that belong to the sixth day, not the seventh as the commandment enjoins. That sunset bringing the commencement of the Sabbath, sweeps westward still, and at length reaches our shores. Then the sixth day has ended and the seventh begun; and then we keep it, till another setting sun brings us to a new day.

We said as a heading to these remarks, "We agree with him." The reader will now understand how far. We agree with him only in his truthful declaration that "God does not command any particular twenty-four hours of absolute time, synchronous all over the earth." We do not agree with him when he tries to fasten upon us the misrepresentation that we hold that the Sabbath commandment does require, or even has required, such absolute time.

SHALL WE HAVE CHURCH SCHOOLS?

This we doubt not is soon to be a live question among S. D. Adventists. The subject of education is assuming more importance among the thoughtful of our membership every year. And instead of questioning the moves already made in connection with it, those of discerning minds wonder why we have not done more. If God has given us a special truth for the last days, with which the world is to be tested, and which is to prepare a people for the coming of Christ, then most assuredly should we consecrate every power to it, and enlist every latent faculty. We should adopt a plan which will develop the mind to its utmost capacity, store it with the most valuable facts, and thoroughly discipline it mentally and spir-

itually. True education will aid greatly in accomplishing these results.

In an article which appeared in the REVIEW some weeks since, we endeavored to show the importance of this subject, the dangers in popular schools and their failures to supply such education as we absolutely require, and also the probability of their growing worse and worse as popular sentiment becomes more and more prejudiced against us. What, then, shall be the attitude which we as a people shall take concerning the great mass of our children who are now attending the public schools, and who are not privileged to attend our colleges at Healdsburg and Battle Creek, or the South Lancaster Academy?

We fully believe that if we have been justified in the past in establishing these schools where young people are to finish their schooling, we must, to be consistent, go further and provide schools where those still younger and less advanced can be educated, preparatory to entering our academies and colleges.

1. If worldly associations and influences are dangerous at all, are they not more likely to injure young minds than those more mature? Minds comparatively mature which have been under favorable training, can better resist these influences than the younger and less thoughtful. It is easier to preserve a field from a foul crop of weeds and thistles before they have been sown therein, than to root them up and clear the ground afterward. The earlier good thoughts, religious impressions, and right habits are formed, the more likely are they to be lasting. A celebrated Catholic bishop once said that if they would give him the children to control till they were ten years of age, he would have no fears of their ever being hostile to the Catholic Church. But we have reversed this principle in placing our children under worldly influences until they are fifteen or twenty years of age, and then we hope by sending them to our colleges, to take all the worldliness and wickedness out of them, and make them valuable laborers for God. Our plan is evidently faulty in this respect.

2. We can learn useful lessons of the Catholics. The great Reformation of Luther took them somewhat unawares. For a time it seemed to spread with such rapidity and power that it threatened to sweep over the whole of Europe. But after a season that church saw the importance of educating its children and those of others who could be induced to come under its instruction. In this way it made rapid advances and conquered many countries. It has much more than held its own for centuries. In our own country Catholic schools are winning from Protestants thousands upon thousands of talented minds in this way, besides holding their own. The great Horace Greeley sent his daughters to their schools. Ida Greeley became a zealous Catholic. The wife of General Sherman, when a girl, became a Catholic in the same manner. And through her influence, his son became a Catholic priest. Many have thus been influenced in the same direction. Talk with even an ignorant Catholic, and you will see how they have all learned the same lesson, and can defend their church.

3. The Lutherans have thousands of church schools in this country, supported by their private donations. Hundreds of young men are being trained for teachers in these schools, and will make this their life work. They well realize that coming from a foreign land to this country, their children, if no pains were taken to teach them the faith of their fathers, would soon be lost to them. If they attended the public schools, their influence would soon mold them, and they would have no interest in their faith. Desiring to sustain their church and increase its influence, they use wisdom in teaching their children their religious belief. It is very difficult to reach these who have thus been instructed, as our preachers have learned by much experience.

4. If these churches, with their errors in doctrine and religious fables, can hold their children in multitudes faithful to their church by educating them when young, how much more important for those who have the truth of God to instruct their children! How unwise for us to expose them to evil influences, if we can provide some way to properly impress their youthful minds and lead them to sacredly regard the truths of the Bible!

5. The Holy Scriptures should be thoroughly taught our children from their very babyhood. It ought to be done at their mother's knee. But, alas! how few do it! Then certainly schools should be brought into existence which will help make up this deficiency. The Sabbath-school is excellent, but it is not enough.

Six days for worldly influences and only part of one for the Lord is too great a disparity. The Book of all books should be thoroughly taught our children from their childhood. This cannot be done in our public schools. Indeed, most of the teachers therein have but little interest in or respect for the Bible, and many of them disbelieve it entirely, and speak of it with a sneer.

6. In the matter of teaching science, such schools would be a great blessing. They could be so arranged that students could pass from lower church schools directly to our colleges and academies without any violent changes. We well know, now that the system of instruction is so different in various schools, that it is very hard for a scholar to make the change. Different text-books, methods, and plans of instructing must be learned, and it is quite awhile before the pupil becomes accustomed to the new order of things. This could all be obviated, if our schools were arranged on one system. It would be like passing from one grade to another in the same school.

7. This plan would make it necessary to provide teachers of piety, devotion, and intelligence who could instruct our children in science and the word of God, and the doctrines held by our people. Then we should feel comparatively safe in committing our youth to their hands. How much better this plan would be than the present one! How greatly improved would our children's chances of salvation become! How safe these methods compared to the present! We feel sure that there are great advances yet to be made in our plans of education. We fully believe that the General Conference Committee ought this very season to form plans to commence church schools in the most favorable localities, to prepare the youth for higher mental, moral, and spiritual training.

We trust the appointment of an educational secretary at the last General Conference, is the first step in a series which will lead on to a unification and great extension of our educational efforts. We are sure we ought to advance in the work of education. The steps already taken have proved of great value. The testimonies of the Spirit of God have plainly indicated that others should be taken. We do not think these schools should endeavor to become academies or colleges, but to be preparatory to these. Why should not every Conference of any financial strength establish one of these schools this very year? Some of our Conferences greatly need them, and if rightfully conducted, they would be no injury to our higher schools, but a help to them. We ask our various State Conference committees to think of these things.

G. I. B.

MISSIONARY SACRIFICE.

THE missionary work has always been, and will always be, a work of sacrifice. It may serve to inspire the later workers in the field to read what the pioneers have suffered, and against what forbidding and disadvantageous circumstances they labored, till success began to crown their efforts. In the March (1888) number of *The Missionary Review of the World*, we find an article on "The Apparent Waste of Missions" from which we extract the following:—

Few things have been more disheartening to friends of missions than the seeming fruitless sacrifices of most precious lives, in connection with both home and foreign fields; and to those of faint heart and of feeble faith this has been a crushing blow. Hundreds of consecrated laborers have died in the very process of acclimation, scarcely having arrived on the foreign field; many have succumbed to disease, through privation, exposure, exhaustion; again, some have fallen a prey to cruelty and violence, like Bishops Patterson and Hannington.

It is not well for us to take counsel of appearances, in the work of the Lord. We have our marching orders, and it must be quite enough for us to obey them. The inscription over the graves of the brave Spartans, at Thermopylae, by Simonides, was, "Go, stranger, and tell the Lacedaemonians that we died in obedience to their laws." Our Lord's precious assurance covers this ground: "There shall not an hair of your head perish." And in nothing does he show his approval of this work more than in preventing or compensating waste of precious talents and lives. What to us at the time appears waste, he may see to be the best expenditure and most economical in the end, like the seeming waste of precious seed, which, falling on the earth, and dying, nevertheless brings forth fruit, thirty, sixty, even an hundred fold.

Let us look at a few examples of this so-called waste: On Feb. 6, 1812, the Old Tabernacle Church, Salem, Mass., might have been seen crowded, students from Andover Seminary and Phillips Academy walking sixteen miles to be there. What was the attraction?—Five famous ministers—Woods, Spring, Griffin, Morse, Worcester—were ordaining five men—Judson, Newell, Nott, Hall, Rice—for the foreign field. Even Dr. Dwight had told Nott it

was "rash"; but not so did that band of consecrated men regard the offering of their lives to foreign missions; and two women, Ann Haseltine Judson and Harriet Atwood Newell, joined the rash enterprise. The audience looked on with deep interest; the house was full of sighs and tears; the interest was so deep and intense that it betrayed itself, now in silence and now in sobs. There began this apparent waste—sending such men and women to pagan and heathen lands; withdrawing such gifts and graces from the field at home. Before the "Caravan" and "Harmony" left the wharf the compensation began, and may be especially noted in three particulars:—

1. The American Board had its birth. 2. The Monthly Concert received its grand impulse. 3. Such examples of consecration begat similar devotion in others. Parents, young men and maidens, even little children, felt the contagion of enthusiasm, and other "Samuels" and "Josahs" were raised up in Israel to take the place of these devoted and heroic souls.

Samuel J. Mills died on mid-ocean in the service of Africa, and Nott broke down during the first year of acclimation. Follow to their chosen field, India, the rest of this little pioneer band. How hopeless seemed the work among the Hindus! Henry Martyn compared the conversion of a Hindu to the resurrection of a dead body. At the outset they were met by the opposition of the East India Company, and at the same time followed by a fire in the rear. Read the arguments of Sydney Smith, in the *Edinburgh Review*, against foreign missions. With pungent satire and merciless invective he argued that there would be, 1. Danger of insurrection among pagan peoples; 2. Want of success—obstacles would prove insuperable; 3. Present inevitable misery of converts; 4. Danger of simply destructive effect, pulling down without building up; and that, 5. The virtues of the Hindus were superior to those of most Europeans, etc. By such lampooning as this he proposed to "root out the nest of consecrated cobblers," represented by Wm. Carey. Mr. and Mrs. Newell, by permission, sailed for the Isle of France, i. e., Mauritius, 480 miles east of Madagascar; and Harriet Newell died on the Isle of France, and was buried there. Her dying utterances were: "I have no regret that I left my native land for Christ. It was in my heart, like David, to do a work for God, and my desire is accepted by the Lord." What a brief record was hers! At seventeen she mourned over the pagan world; at eighteen, went forth as Newell's bride; at nineteen, died a stranger in a strange land, "before she found rest for the sole of her foot." Mr. Nott said of the effect of her death, a half century later, it was one of the "providential and gracious aids to the establishment of the first foreign mission and strengthening of the purposes of survivors." The alabaster box was not broken in vain! Leonard Woods wrote her life. It has been widely circulated, and has made many a missionary. Its simple story of a heroic self-sacrifice drew tears from a million eyes, and incited hundreds to a like devotion to Christ and souls. "No long life could have so blessed the church as that early death." The effect may be traced in many ways. Take one instance—the town of Smyrna, on the Chenango River, in New York. It had no church, minister, or Sunday-school, and never had enjoyed a revival. The Memoir of Harriet Newell fell into the hands of one woman in that town, and there began a revival in her heart, then her house, then that region; two evangelical churches were its immediate fruits, and men and women were born again who have become heralds of the cross. Dr. Bartlett well suggests that the influence of that lonely grave on the Isle of France is greater than that of the world's great captain at St. Helena. Samson's death brought more disaster to the foes of God than his life had effected; may it not be that her death was a greater blessing than her life would have been? The box of precious ointment was indeed broken on Jesus' feet, but the house was filled with its sacred odor, and the perfume is not yet lost.

Mr. and Mrs. Judson and Mr. Rice changed their views on the outward voyage, and became Baptists. What a trial to Hall and Nott! A division of sentiment and of labor resulted. Yet even this was not waste. From this sprang another enterprise, with over 100 churches and many thousands of converts in the Burmese Empire. The wonderful work among the Karens may all be traced to that apparent disaster—a division among workmen. For ten months Hall and Nott were in suspense at Bombay, and were twice ordered to leave India, by the East India Company. Mr. Hall made a final appeal, but bade the governor adieu; and just on the eve of expected departure they were permitted to remain, and India was opened! Soon, joined by Newell, they began the struggle with Hindu vice and iniquity and idolatry, with a venerable superstition wallowed about by caste, false science, false philosophy, false history, false chronology, and false geography, among a people so corrupt and depraved that the Hindus themselves charged that the first chapter of Romans was written by the missionaries to describe their case! And yet look at the results in India to-day.

It was a hard field; there was apparent waste of time and energy—even so late as 1856 the total conversions in the missions were but 285, after a period of about forty-three years; but in the next six years the number of conversions was double that of the previous forty.

Mr. Blissell has well said of the East Indians, that the Hindu is sunk in ignorance, knowing nothing worth knowing, and deluded in that. The caste system is so divisive that the touch or shadow of a Mahar is pollution to a Brahmin, and so rigid that funeral rites are performed over a convert to Christ; the idolatries which prevail, dull the mind and sear the conscience; the cruelties which abound make the life of an animal more sacred than that of a man; superstitions without number mislead and delude the people, and build asylums for dogs and cats, while not a poor-house is to be found for human beings. In one province of Ceylon are 550 temples, with the most ensnaring idolatry and sensuality. Yet there have been wonderful triumphs even in India. By confession of intelligent and influential natives,

"Christianity is true and will ultimately prevail." The income of the temple at Tirupuranam fell off forty per cent in four years, according to the report of a Brahmin. In 1870 twenty different castes were represented among church members. There had been a long period of preparation, but there was a rapid development toward its close. The practical refutation of the arguments of Sydney Smith was furnished in the facts of missionary history. When his sneers are forgotten, "the nest of consecrated cobblers" will still be remembered. Six hundred missionaries, and more, lie sleeping in India, beside as many more that still live to emulate the consecration of Harriet Newell. The faith of Judson was heroic. When asked, "What prospect of success?" he replied, "As much as that there is an almighty and faithful God." "If a ship were ready to convey me anywhere, I would rather die than embark." "I know not that I shall live to see one convert, but I doubt not God is preparing for the conversion of Burmah to his Son."

Another instance of seeming waste was that of Henry Obookiah (properly, Opukahata), a native of the Sandwich Islands, who came with Captain Brintnell to New Haven, an exile from his own land. Rev. Edwin W. Dwight found him weeping on the steps of Yale College, in loneliness, and with a desire for education; and Mr. Dwight became his tutor. In the autumn of the same year, Obookiah came into contact with Samuel J. Mills, who befriended him, till he found his way to the grammar school at Litchfield, and then to a foreign missionary school, opened by Dwight, at Cornwall, Conn. There he, with four other Hawaiian youths, prepared to carry the gospel back to his countrymen. Nine months later he died! "To what purpose was this waste?" Being dead, he spoke more powerfully than he could have done while living; for the interest which found in him its nucleus, and which the story of his life intensified, drew legacies, prayers, tears, offerings of money and of life, to the cause of God. Two years afterward a mission band was ready for the Sandwich Islands, numbering seventeen members; and on Oct. 23, 1819, the brig "Thaddeus" left Boston for the shores of the Hawaiian Group, with these missionaries on board.

Awful was the condition of those Sandwich Islands! The people lived in virtual nakedness, and were "not ashamed;" but it was not from virtuous innocence. The king came to Mr. Ruggles's house in a nude state, and, being informed of the impropriety, came next time in silk stockings and hat!

Polygamy and polyandry were both common, and the exchange of husbands and wives was customary; so were the strangling and burying alive of two thirds of the infant children. Human sacrifice was practiced; a strangling cord is now to be seen at the Missionary Rooms in Chicago, with which twenty-three victims are known to have been strangled. Thievery was encouraged even by kings and chiefs; gambling and drunkenness were characteristics of the nation. Licentiousness was so common as to awaken no shame. The system of caste, known as "Tabus," worse than East India caste, made it death for a common man to let his shadow fall on a chief. The tyranny of a government that had no firmer basis than such a civilization, may be imagined but cannot be described.

"Probably none of you will live to see the downfall of idolatry," said Rev. Mr. Kellogg to Mr. Ruggles, the morning before he left home. But God had greater purposes than man could imagine. On March 31, 1820, the "Thaddeus" reached Hawaii, and on arrival the missionaries found idolatry no more existing! The old religion had been discarded for its burdensomeness. The king himself had dealt to the old superstition a fatal blow, and the high priest had used his influence to complete its overthrow!

The missionaries began work at once, with the Hawaiians whom they had brought, Hopu and Honoree, as interpreters. The first baptized native was Keopuolani, the mother of the king. Her bravery dispersed fourteen sailors who had threatened the missionaries, and in 1824 broke the spell that hung over the volcano Kilauea, defying the goddess Pele by hurling stones into the crater and worshiping Jehovah on the very edge of the crater. Others of "Caesar's household" were among the early converts, and the missionaries had encouragement from those high in office to press forward the work of evangelization. There was in the year 1828 a great revival, 2,500 inquirers at one time—so did God bless their work; but even before this, as early as 1824, the chiefs agreed to recognize the Sabbath, and the decalogue as the basis of government.

The government, led on by the missionaries, prohibited women visiting the ships, and the missionaries encountered opposition and persecution from vile sea captains; but they continued to work on with faith in God until the victory came.

The revival in 1828 began simultaneously in the islands of Hawaii, Oahu, and Maui. Then in 1838 a revival of six years' duration followed—one of the most remarkable known since Pentecost! From 1838 to 1843, 27,000 additions were made to the churches. Mr. Coan himself baptized 7,000. Up to 1868, 50,000 had been received into the churches. In 1864, forty-five years after the sailing of the ship, the islands became recognized as Christianized, and were admitted into the family of Christian nations. And so the Sandwich Islands became a missionary nation, yielding "seed to the sower," as well as "bread to the eater;" a harvest whose seed, etc., "was in itself after his kind." In 1850 there was formed the Hawaiian Missionary Association, to carry the gospel 2,000 miles farther to the southwest, to the Micronesian Group and neighboring islands. It was just thirty-three years from the sailing of the "Thaddeus," when this new movement started, seven native Hawaiians joining the band, and in the harbor at Honolulu there was a similar departure as from the Long Wharf in Boston.

Let us now turn for further illustrations of apparent waste to Turkey,—the key of Asia,—and look for a little at the Harpoot mission-field. About the year 1857, Messrs. Wheeler and Allen, followed by Mr. H. N. Barnum and

wife and Miss West, introduced self-governing, self-supporting, self-propagating faith into the midst of the irrepressible Turks. The fundamental principles of their work were these: 1. To ordain elders in every church; 2. To give a native pastor from the people to each native church, who should be chosen and supported by the church itself; and, 3. To make the church independent of missionary control. The main dependence was on the Bible, read, preached, sung. The wonderful power of the Bible was demonstrated, as is shown in "Ten Years on Ephraim," Mr. Wheeler's charming tale of the mission. In 1865, these native churches were organized into an Evangelical Union, with a thorough system of Christian activity, Bible distribution, education, society, home and foreign missions, and church erection. In fourteen years there had been formed eighteen churches, ten of them independent, with some seventy out-stations and 112 native preachers, etc., and all this at a cost of perhaps \$150,000—less than the cost of many a single church edifice in our cities!

Look at Syria. It has about 2,000,000 inhabitants. But its small numbers cannot convey any idea how far it is the pivot of Oriental missions. It is the key to Arabic-speaking races of the world! The Arabic Bible, issued from the presses at Beirut, can speak to 120,000,000. Even in Africa, China, India—wherever Moslem disciples dwell—the providence of God in the very restrictions of Mohammedanism is very apparent; for all Arabs wish, and are expected, to read the Koran, and so actually do all the educated or better class of Mohammedans read it, whatever their native tongue. The translations of the Bible are printed in a type so exquisitely classical as to please even the fastidious eye of the Arab scholar, and the cry comes up from all quarters for Arabic Bibles and Testaments. Have the gifted men who have been withdrawn into foreign lands to preach the gospel and translate the Bible, wasted their time and strength!

Levi Parsons and Phineas Fisk started for a mission among the Jews. Mr. Parsons reached Jerusalem February, 1821. Driven away by declining health, two years later he died at Alexandria, and not even his grave can now be found. Fisk left his grave to go to Jerusalem himself, and after two years more he also died, in 1825. Fisk was a splendid scholar, and could preach in English, French, Italian, Greek, or Arabic. Here was another instance of the "waste of the precious ointment." Fisk had marked Beirut as a hopeful center of mission work, and Messrs. Bird and Goodell had there established a station in 1823; here the work began that was to outlast all the then living missionaries. About the time of Fisk's death Mr. Bird and Mr. Goodell were thronged by inquirers, and so also persecution began. But reinforcements came: Eli Smith, prince of Arabic scholars—with his gifted wife, for a time known as "the only school-mistress in Syria," too soon cut off—was among the number that joined them; afterward came Dr. Van Dyck, the translator; Dr. Wm. Thomson, author of "The Land and the Book;" Calhoun, "The Saint of Mt. Lebanon," with Whitting, Jessup, Bliss, De Forest, Ford, Post, Eddy, etc. Interest was aroused in the word of God, and it began to be studied. Assad Shidlak, Secretary of the Maronite Patriarch, was employed to answer the farewell letter of Jonas King, who on leaving Syria assigned reasons for not being a papist. While writing his answer, light flashed on the mind of Shidlak, and he yielded to the truth. The Patriarch sought to intimidate, and then to hire him, made void his marriage contract, put him in chains, scourged him. Led out of his cell, an image of the Virgin and burning coals were presented to him, and he was ordered to choose. He touched the coals with his lips and went back to his dungeon. Then they walled him up alive, and fed him scantily through a hole in the wall, to starve him into submission; but he was faithful unto death! But though not permitted till 1848 to organize the first native church at Beirut, these heroic missionaries held their ground. In 1844 fifty Haskeliyans came and asked for religious teachers, and in July 200 persons were enrolled as a Protestant community, and seventy-six men met the threats of persecuting violence by a written compact to stand by each other till death. In 1851 they formed a church.

THE cause of error, in all ages of the world, has never lacked defenders. This is true of error in general, but particularly so of religious error. No matter to what straits it has been reduced, or how glaringly its deformity may have become manifest, it has never been without defenders. More than this, its champions have not come from the low, ignorant, and degraded classes, but from men of learning and ability, the "Right Rev.s," "D. D.s," and "J. J. D.s,"—a conclusive demonstration of the superior power of prejudice, bigotry, and heredity, over reason and sober judgment.

Our own age is no exception to this rule. Notwithstanding the glaring deformity in which some errors of by-gone years stand out under the combined illumination of history and revelation, it is nothing uncommon to hear them defended by some so-called theologians with as much composure as though their true character was not plainly apparent. An instance of this is seen in the reply of Bishop Chatard, of Vincennes, through the columns of such a journal as the *Independent*, to Bishop Cox (Methodist) of New York, defending the character and work of the Jesuits. In such a conspicuous manner can this "Right Rev." Catholic official speak of the "grand work of the Catholic Church," as if it were not a plain historical fact that every country in which that church has had liberty to fully carry on her "grand work," is to-day far behind Protestant countries in every element of national prosperity and greatness; also of the "bright example" of the "pious" and

"exemplary" Jesuits, notwithstanding the testimony of nearly every civilized country under heaven, given by the act of expulsion, and the ban of the Roman pontiff himself, to their diabolical character. When men can be found who will defend and uphold, through a highly respectable channel, such a hideous system of iniquity as Jesuitism, it is not to be wondered at that other and less glaring evils are supported by equally high authority and with equal boldness.

L. A. S.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MOISE.

742.—THE DEATH THAT PASSED UPON ALL MEN.

Did death pass upon all men, regardless of their character, because of Adam's sin? If so, which death, the first or second?

MRS. C. M. J.

When Adam and Eve sinned, they became subject to death; and since a stream cannot rise higher than its source of supply, their children would also be subject to death, regardless of their inherited or acquired character. Had not the plan of salvation been formed, the death of the entire human race would have been final and eternal. How extensive God would have permitted the human race to become, had the plan of salvation not been provided, is only a matter of conjecture. Since the plan of salvation was formed, the death that all became subject to in consequence of Adam's sin, is what is called the first, or Adamic death. Paul says, "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. This shows that it was what is now called the first death that passed upon all men because of Adam's sin. Those who finally suffer the second death will receive the same because of their own sins. The cases of Enoch and Elijah, who were translated, must be regarded simply as exceptions to the general rule. God chose to translate them to heaven without allowing them to taste the death which they were naturally subject to.

743.—EAT, ASKING NO QUESTIONS FOR CONSCIENCE'S SAKE.

What is the meaning of 1 Cor. 10:25, 27, especially the direction to eat whatsoever is set before us, "asking no questions for conscience's sake?"

M. U. O.

On these texts Dr. Lightfoot remarks thus:—

The Jews were vexed with innumerable scruples in their feasts, as to the eating of the thing as well as to the company with which they ate, and even the manner of their eating. Of fruits and herbs brought to the table, they were to inquire whether they were tithed according to custom, whether they were consecrated by the Truma, or whether they were profane; whether they were clean or touched with some pollution, etc. And concerning flesh set upon the table, they were to inquire whether it was of that which had been offered to idols; whether it was the flesh of an animal that had been torn by wild beasts, or of that which had been strangled or not killed according to the canons, etc., etc., all of which doubts the liberty of the gospel abolished as to one's conscience, with this proviso, that no scandal or offense be cast before another man's weak or scrupulous conscience.

The instructions given by Paul in the text under consideration had reference solely to the Jewish converts, as the Gentiles were not troubled with any such extraordinary scrupulousness.

744.—INSPIRATION OF LANGUAGE QUOTED BY THE SACRED WRITERS FROM WICKED MEN.

In 2 Tim. 3:16 we read these words: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In the book of Job there is recorded much that Job's three friends said to him, and in the last chapter, 7th verse, the Lord says of their words, "My wrath is kindled against thee (Elihu), and against thy two friends: for ye have not spoken of me the thing that is right." The question arises, How can it be said that the words of Job's three friends were inspired of God, and yet they not be right?

G. W. D.

By the inspiration of the Scriptures is not meant the inspiration of the words and phrases, but the general purpose and use of the same. "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. If the Holy Ghost moved them to quote the words and sayings of wicked men, it was for a good and wise purpose, to teach some truth, or illustrate a principle.

745.—"THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE."

What is the significance of our Saviour's words in Matt. 11:12: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force?"

J. L. C.

Dean Alford paraphrases the text thus:—

From the days of John the Baptist until now (i. e., inclusively, from the beginning of his preaching), the kingdom of heaven is pressed into, and violent persons—eager, ardent multitudes—seize on it. Of the truth of this, notwithstanding our Lord's subsequent reproaches for unbelief, we have abundant proof from the multitudes who followed, and outwent him, and thronged the doors where he was,

and would take him by force to make him a king. John 6:15.

746.—PERSONALITY OF THE DEVIL.

Do S. D. Adventists believe in a personal Devil, and if so is he mortal or immortal?

D. C. C.

They do. In James 2:19 occurs this statement: "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." If devils had no personality, how could they "believe and tremble"? That devils do not possess immortality is proved from Rev. 20:10, which prophecies of their destruction in the lake of fire and brimstone, and Rev. 5:13, which prophecies of a time when all evil will be completely eradicated from God's universe. The fact that a lake of fire and brimstone is to be provided for the destruction of the Devil and his angels, proves their personality.

747.—FOREORDINATION OF CHRIST.

Does not 1 Pet. 1:20 prove that the plan of redemption through Christ was conceived and arranged prior to man's fall, and even before his creation?

A. D. W.

The text reads thus: "Who [Christ] verily was foreordained before the foundation of the world." The question turns on what Christ was foreordained for. Let it be interpreted that he was foreordained to be the possessor of a kingdom, and the question asked by our correspondent may be answered in the negative. Had not man sinned, but continued in obedience, Christ would have come in possession of his kingdom as it was foreordained that he should; but the fall occurring, there must needs be another way provided; for God's plan cannot be frustrated. That new way was the plan of salvation, and this necessitated that Christ should reach his kingdom by way of the cross.

748.—THE SPIRIT OR ANGEL THAT SPOKE TO PAUL.

In Acts 23:9, the Pharisees are quoted as mentioning a spirit or angel that had spoken to Paul. If the soul sleeps until the resurrection, why did they speak thus?

H. S. T.

The Pharisees referred to Paul's miraculous conversion, as he had related it in chap. 22:6-8, and hence their remark has no bearing whatever upon the conscious existence of the soul or spirit after death. The Pharisees believed in the resurrection, and in this remark they indicated their acceptance of Paul's statement regarding his alleged conversation with the resurrected and glorified Saviour.

749.—RECEPTION OF NEW MEMBERS INTO THE CHURCH.

In the reception of new members into the church, is it necessary that the vote should be unanimous in favor of the candidate?

Yes; otherwise the church would, by receiving an individual to whom one or more members objected, vote a church trial, or at least a cause for a church trial, upon itself. It is manifest, however, that the person or persons so objecting should have a cause which is deemed by the church good and sufficient, otherwise such objection cannot be regarded as valid.

750.—DEUT. 14:22-29 AND THE TITHING SYSTEM.

Please explain Deut. 14:22-29, and show what bearing it has upon the tithing system as incumbent upon Christians in this dispensation.

F. S. P.

These verses require a second tithe from the produce of the land, which, with that appropriated for the maintenance of the Levites, amounted to a fifth part. Two years together the people were commanded to bring this second tithe to Jerusalem, either in kind or in money; and to feast upon it religiously before the Lord, that they might be drawn to spend the more time at the temple, in the society of the priests, at the ordinances of God and among their brethren. But the third year they were required to spend it in hospitably entertaining and relieving the Levite, the stranger, the fatherless, and the widow; that is, in every kind of hospitality and charity. This appointment was evidently intended to counteract the covetousness, distrust, and selfishness of the human heart; to promote friendliness, liberality, and cheerfulness; to raise a perpetual fund for the use of the poor, and to teach the people that they would never so comfortably enjoy their worldly portion as when they shared it with their necessitous brethren. They were taught to convert the common blessings of Providence into a sacred ordinance, by accompanying their most free use of them with the exercises of religion; and this was the way to learn to fear God always, and to obtain his blessing upon all the works of their hands.—*Scott's Commentary.*

The foregoing seems to be a correct interpretation and explanation of the texts named by our correspondent. So far as the specific instruction and minute detail are concerned, they are so intimately connected with that which belonged purely and only to the ceremonial dispensation, as not to admit of a literal application in this, and hence have no bearing only in a general way, in this dispensation. The New Testament teaches practically the same principles, but inculcates their exercise in a different manner and through different channels.

751.—ANNIHILATION, AND DEGREES IN THE PUNISHMENT OF THE WICKED.

The Bible plainly teaches that the wicked are to be punished according to the deeds done in the body. This brings to view different degrees in the punishment. If it be claimed that the degrees will be found in the suffering they endure in order to bring them to a condition of death, must it not necessarily be eternal, since the punishment of the wicked will be eternal? Matt. 25:46. How does this agree with the doctrine of annihilation?

W. L. I. AND D. C. C.

All the considerations involved in the above queries are fully discussed in "Man's Nature and Destiny," for sale at this Office; price \$1.50.

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.*

"AND YE WOULD NOT." MATT. 23:37.

BY M. B. DUFFIE.

FALSE shepherds lead a tangled way,
They turn their flocks in paths astray;
They warn them not of coming wrath,
Nor tell of evils in their path.
They bid each rising doubt to cease,
And lull all fears by whispered "Peace;"
Our Father, loose their subtle hold,
And bring our own back to thy fold.

They shut their eyes and will not see;
They spurn our cries, they turn and flee;
They close their ears unto our call;
In darksome paths they roam and fall.
They're wandering out in Error's way;
They will not hear, they will not stay.
O Saviour, grant our prayer to-night,
And lead them in thy wondrous light.

They do not hear the coming storm,
Or see the hosts of evil form;
They will not pause, or turn them back
To 'scape the perils on their track.
Our cries are drowned in laughter gay!
What shall we do? what can we say!
O God, through all the dangers rife
Direct, and grant them endless life.

If yawning gulfs did lie before,
If prowling fiends beset their door,
And we should come to bid them fly,
They each would hearken to our cry.
O that they now might sense their need,
And to the call give anxious heed!
(Good Master, ere it be too late,
Oh lead them through the narrow gate!)

*1 Isa. 50:10-12; Mal. 2:7, 8. * 1 Thess. 5:3.*

NEW ZEALAND.

✓ AUCKLAND.—The Seventh-day Adventist church at this place held their first quarterly meeting the first Sabbath in January. Forty-seven members were present to take part in the ordinances. They had never witnessed the ordinance of humility, and it was truly affecting to see them humbly follow their Saviour in this ordinance. In the social meeting that followed, it was the united testimony of all that the Lord had come nearer to them than ever before. A number were added to the church by baptism. This church is steadily increasing in numbers, and we trust all are growing in grace and in the knowledge of our Lord Jesus Christ.

The tent is again pitched in the city of Auckland. We are on the opposite side of the city from where we were last summer. So much had been said and written against us during the past year which was calculated to prejudice the minds of the people, that we did not dare hope for the interest we had last summer. To our surprise about 300 people came to the first meeting, and left nine dollars in cash donations. We have now held fifteen meetings. The attendance during the week has averaged about 225, and Sunday evenings there have been from 300 to 400 present. I have sold ten dollars' worth of books, and received forty-five dollars in donations. Two sermons on the Sabbath question have been given, which were listened to with the best of attention. So far as I can judge, the interest is as good as I have ever seen. Nearly the same faces are to be seen every evening. We hope for good.

We have been attacked more bitterly through the public prints since we started this series of meetings, than at any time since our arrival in the colony. We see plainly that the wrath of the dragon is stirred. There is a spirit here that would bury this work if possible. But we know this cannot be done. It is God's work. It cannot fail. We never felt more like giving the trumpet a truly certain sound than we do at present. We are anxious for Bro. and Sr. Langdon to join us, and help keep up the different branches of the work. This colony seems ready for the truth. We long to see greater power accompany the work. Pray for the cause in New Zealand.

Jan. 30.

A. G. DANIELLS.

TENNESSEE.

McKENZIE.—We came to this place Jan. 25, and continued with good interest until the present. The people say that truly these things are so. Some oppose in a feeble way. To-day the M. E. presiding elder spoke against the Sabbath, but the effort was a feeble one. He stated that the Sabbath was made at creation, but it soon became Jewish, then abominable, and afterward was abolished, etc., etc. He tried to make it appear that it is utterly impossible to keep the seventh-day Sabbath, referring to the round-

world theory, etc. But to keep Sunday was the very bulwark of civilization and Christianity. We reviewed him before a large audience. Several decided to obey God, for which we rejoice and praise him. We leave for other fields soon.

J. M. REES.
E. E. MARVIN.

LOUISIANA.

NEW ORLEANS AND GRETN.—In New Orleans I speak at our hall, at the mission house, and in a house owned by a colored French brother. I hold Bible readings in different parts of the city among the English-speaking whites, the blacks, and the French. Some are becoming deeply interested. Three of the whites have embraced the Lord's Sabbath, and are advancing in conversion. At Gretna I labor only for the blacks, two of whom have decided to obey the truth.

Bro. and Sr. Gibbs are doing an excellent work at an important point in Louisiana, and Bro. Hilliard has gone to Minnesota; so I am left alone. But I am strengthened, and feel better than I would if I were shivering in a cold climate. My courage is good.

D. T. BOURDEAU.

MINNESOTA.

DANSEL.—I commenced meetings at this place Jan. 11. The attendance at first was small, but after a few evenings our church would hardly accommodate all who came. There is a great interest to hear. Eight have decided to obey, and many others seem to be almost ready to take the step. We have met with some opposition, but it has only excited more of an interest to hear on the side of truth.

Feb. 23.

M. H. GREGORY.

AMONG THE CHURCHES.—According to appointment, I visited churches in the southern part of the State. This was my first trip. Bro. Grant was with me part of the time, and Bro. Mead, Merrell, and Lashier also gave valuable assistance at different places. Attention was given to canvassing and Sabbath-school work, and we labored to impress our brethren with the importance of daily work and faithful performance of the duties resting upon them, in relation to their own families and the church. Over one hundred members were added to the tract society, and in nearly every place the brethren promised to sustain weekly missionary meetings. They also promised to be more faithful in laboring with their families, to secure their salvation, to be more particular in Sabbath observance, and to be honest with God in paying their tithes. If these promises are carried out, we feel sure that real advancement will be made.

In some places the work at first went very hard; but as we sought the Lord earnestly, his good Spirit came in, and our hearts were encouraged by his blessing. We hope our brethren in Minnesota will take hold on God as never before, and connect with him by earnest labor at home and abroad.

A. D. OLSEN.

ILLINOIS.

LOVINGTON AND SADORUS.—From Monticello I went to Lovington, where I remained till Monday, Feb. 20. While the brethren here were glad to receive me, and were ready to respond to, and show their appreciation of, my efforts, my condition of health and the bad state of the roads made my visit there about fruitless. Only two public meetings were held. I regret very much to fail at such times, since it is but an occasional visit that I can render our churches.

I preached twice in the M. E. church at Sadorus. The minister invited me to fill his regular appointment Sunday evening, which I did. All the other meetings were held in Bro. Craw's parlor. Four adults were added to the church, and four to the T. and M. society. The ordinances were celebrated, which was indeed an enjoyable occasion. Bro. A. Craw was chosen and ordained elder of the church. I enjoyed this season of worship with these friends, because there was a hearty response to what they heard, and a willingness to co-operate with us in the work. They bought a supply of papers and books to read and distribute.

R. M. KILGORE.

CHICAGO.—I came here Jan. 28, to canvass for "Life of Christ" among the French. I am glad to report that the good work meets with remarkable success. Have now taken about 140 orders and delivered twenty-two books. It has been a very dull winter for the laboring class, and this is one reason why many have not purchased. The difficulties met in finding the French nationality in this large city, have been another obstacle. However, I am very thankful for the blessed encouragement the Master has given me while laboring in his vineyard.

A great work is yet to be done here among these people. As far as I have been able to learn, nothing heretofore has been done to bring the light of the

Third Angel's Message before them. There never was a time when the work of God was so precious, and when the necessity of an entire consecration to the Master seemed so important. The few remaining hours left to the people of God in which to work must be well spent, in order to bring this message before every nation. There are a few French Protestant families here, but no minister to look after them. Some of them are keeping the Sabbath as the result of Sr. Morse's labor. There is great reason to believe that a harvest of souls among that nationality can be gathered here for the kingdom. Brethren, pray for the French work here; and may the blessing of God attend all efforts being put forth in that direction, is my prayer.

N. PAQUETTE.

VERMONT.

JAMAICA.—I spent the week of prayer with this church. The entire week was devoted to seeking God. Two meetings were held each day. At the afternoon services the readings which were prepared by the General Conference were read, after which we had a social meeting. Many good testimonies were given, showing that the readings were much appreciated by all. Each evening we held a preaching service, which was well attended. The good Spirit of the Lord was with us from the first, and the meetings increased in interest until the close.

In company with Bro. C. N. Pike, one of the elders of the church, I visited nearly every family of Sabbath-keepers. Both Bro. Pike and myself were much encouraged by these visits, as well as those who were visited. This church has been doing some good canvassing work during the past year. Some who had been canvassing showed a deep interest in the foreign mission work by giving a liberal Christmas offering of their hard-earned means. I believe God will look with favor upon such sacrifices. The Christmas offering of this church amounted to \$113.55. When we consider the strict economy these brethren are obliged to practice in their mountain homes, their offerings may be a worthy example for some of our more favored brethren. Some of this church have been passing through sore afflictions during the past few months, but I trust that these afflictions, which are but for a moment, will work out for them a far more exceeding and eternal weight of glory. As we left these dear brethren so much encouraged to press forward in the good work, we could but thank God for the week of prayer.

I attended the general meeting at South Lancaster, Mass., at the close of which it was decided that I should go to Providence, R. I., and take the place in the Providence mission made vacant by Eld. A. L. Wright, who has gone to the Sanitarium for his health. My courage is good. Dear brethren, pray for the work here.

C. L. KELLOGG.

INDIANA.

STAR CITY AND KEWANNA.—I was at Star City from Jan. 26 to Feb. 13, except two days which were spent at Kewanna. At Star City I found Eld. Pardee, a Disciple minister from Niagara Falls, holding meetings with large congregations. He was visiting among our brethren, trying to make them believe the law of ten commandments was the old covenant made with Israel, and therefore no longer in force. He also thought we were binding a yoke upon the people by teaching them health reform. He came to our meeting on the Sabbath to refute the story that was abroad that he wanted to debate. He desired to meet me and have a friendly talk on the Sabbath and kindred questions. We appointed to meet on the following Tuesday, at Bro. Fisher's. At the hour of appointment, Eld. Pardee came with a number of his brethren, among them Eld. Hatborn (Disciple), from Kewanna. Several of our brethren, also, were present, so the house was full.

On Thursday we met again, and spent about six hours talking on the Sabbath and law. He admitted the Sabbath originated in Eden, but the man for whom it was made was the man Christ. It was easy to show that if it was made in Eden, it was not made for Christ as the Saviour, for man had not yet sinned; hence there was no need of a Messiah. His other arguments were such as have been answered hundreds of times by the defenders of present truth.

I endeavored in my preaching not only to teach the vital points of our faith, but also to impress upon the hearers a necessity of a closer walk with God. The world hears our doctrine and sees our actions. They are impressed more with what they see than with what they hear. We need to crucify self and be partakers of the divine nature. Then we will be drawn toward our Saviour, and in being drawn toward the cross, we shall continue to become more closely united. We shall be walking in the light, and will have fellowship one with another.

The brethren showed a willingness to do more for the cause than formerly. They raised more than their share of the tent fund. Some who had not been paying tithes agreed to do so in the future. There needs to be more unison and less chafing under the yoke. The Master says, "Come unto me, all ye that labor and are heavy laden, and I will give you

rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

I was at Kewanna Feb. 11, 12. I held four meetings. It has not been my privilege for some time to be at a place where all took hold to bear burdens with the same degree of cheerfulness that I saw manifested there. The amount assigned them to be raised on the tent fund was contributed without a murmur. I was sorry I could not remain longer; but our State meeting being right at hand, I was compelled to close the meetings.

JOHN W. COVERT.

THE WORK IN BRAZIL, SOUTH AMERICA.

[NEVER have I seen the importance of missionary work in such measure as I have during the past few months, and never before have I received so many good letters from those in our own country and from abroad, as during this period. Through reading a few papers, people are led to keep the Sabbath, and the Spirit of God seems to move the minds of many, and call their attention to the truths for this time.

It would require too much space and time to mention all the plain evidences of progress, as brought out in these letters; but I cannot refrain from translating the following letter sent to this Office, which is of general interest. I hope it will cause increased courage and activity on the part of all the brethren and sisters. The letter is dated Dec. 2, 1887.

T. VALENTINER.]

Last July we received a few copies of the *Herold der Wahrheit*, from our friend C. K., who lives at a distance of seventeen kilometers from us, and we found truths in them heretofore unknown to us. It is a precious paper, and these truths have aroused us out of sleep into which our Protestant church had lulled us. Our pastor who lives at a distance of fifty kilometers from us, visits us but six times a year, and prefers to be silent on the subject of the second advent of our Saviour; and his sermons are heartless, and affect nobody. Our church consists of about 300 German families, mostly Pomeranians. You see that there is a large field here, and many have rejoiced as they read that you would soon come to South America. But the time seems long to us, and we earnestly long for your arrival. We pray you to come as soon as possible; for who knows how long the Lord will tarry? It is high time, and we all desire to have a part with the Saviour when he comes. Many are waiting for you. Please let us know how soon you can come. Meanwhile, we will do what we can to spread the truth, and therefore we ask you to send us tracts, books, and papers to use in the work. We shall send you every cent we receive. Bro. K. gave us five *Herolds*. I paid for three of them, and distributed them in several districts, where they are eagerly read.

The people here are poor, and as trading is mostly done by exchanging, they receive but little money. One copy of the *Herold* is often read by three or four families; for one family cannot afford to pay for it. O beloved friends, God is our paymaster, and he pays us a hundred-fold for all we do. What joy there is in heaven over one truly converted soul! We ask you to help us who are in darkness; then we can finally say to our Lord that you led us to him. We poor ones as well as the rich desire an inheritance in the kingdom of God.

How gladly the people listen when we read the *Herold* to them, and they would like to have the paper very much. But where are the means? Even Brazilians and Italians want to hear and read. The other day, as we were reading the *Herold* along the roadside, a Brazilian wanted it to read to his family; for they also believe that the Lord will soon come. We told him that the paper was printed in German, and not in the Portuguese language. Then he wished one in the Portuguese language, and we promised to write you. Perhaps you can send some tracts in the Portuguese and Italian languages.

As already mentioned, we will do what we can until you come. The Lord bless and strengthen you till he comes. We greet you with the words of the apostle: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Awaiting a speedy reply, and hoping that we shall soon form a personal acquaintance with you, we are—

Your devoted friends,

FRIEDRICH DRESSER,
WILHELM VERWIEDE.

THE CANVASSING WORK IN ILLINOIS.

WE are glad to report some progress in this branch of the work. Cheering communications come in from all quarters, and our canvassers report good courage and grand success. One brother reports forty-seven orders taken for "Great Controversy" in five days, making an average of about nine orders per day. Another brother in the same company reports nine orders from nine consecutive houses. They say they are happy in the work, and have many cheering reports, but no time to write. A third brother reports from a new field, just entered with the Swedish "Sunshine." He says:—

I arrived here Wednesday, at 2 p. m. After finding a suitable boarding-place, I commenced work at 3 p. m., and by 8:45 o'clock that evening, had taken twenty-four orders. The next day I took twenty-nine, and Friday, working only till 5 p. m., I obtained fifteen orders. Evening after the Sabbath, I went out and visited ten families, and took just ten orders.

He took twenty-eight orders on Sunday, besides attending church in the morning, thus making in all 106 orders taken in less than four days. He says he thinks he never before came nearer taking an order from every family visited.

We have one canvasser working on the French "Life of Christ," who has taken as many as fourteen orders in one day. He has worked just eighteen days, and in that time has taken 130 orders, making an average of over seven orders per day. Those working on the *Good Health* journal have made a grand success the past year, having taken nearly 2,000 orders, and while obtaining renewals we are pleased to hear commendations such as these: "It is the best journal of the kind I ever saw, and I am learning so much from it;" "We don't know how to get along without it." A prominent physician speaks of it as the best journal of the kind in the land, in his estimation.

At present we are working to place the *American Sentinel* in the hands of our lawyers and business men of Chicago. The following plan of operation has been adopted: We visit them at their offices, present each with a paper, explaining its object, and promise to call again. This visit is repeated in about one week, presenting them with a second copy. Our third visit is made with the object of obtaining their subscriptions for the "Marvel of Nations" and the paper. Three thousand papers have been already distributed, and the canvassing work is now in progress.

We have some encouraging reports showing the results of selling our books. One brother reports two keepings the Sabbath as the result of his personal efforts while canvassing for "Thoughts on Daniel and the Revelation." The circumstances are as follows: While canvassing, a person asked if he was an Adventist. His answer was in the affirmative. After further explaining that he belonged to the Seventh-day Adventist Church, the inquirer wished to know his reasons for keeping that day. This question resulted in a Bible reading on that subject, and it was made so plain from God's word, that both mother and daughter decided to obey, and never again to break God's holy Sabbath. They are now rejoicing in the truth, and eagerly searching for more. I will mention one more incident which has recently come to our notice: A brother was canvassing for "Thoughts on Daniel and the Revelation" last summer, near Chicago. No immediate results were seen from his efforts. But lately a lady called at our mission, stating that she had been keeping the Sabbath since Jan. 1, and that she received the truth from reading "Thoughts on Daniel and the Revelation," which she bought from our agent. She thinks it the most wonderful book she ever read.

The above is sufficient to show that our efforts are not in vain. Those who work faithfully, watching for every favorable opportunity, and availing themselves of the same, will surely succeed, and at last see much fruit of their labor, and many stars in their crowns of rejoicing. A. G. HUTCHINS, *State Agt.*

Special Notices.

TENNESSEE, NOTICE!

FROM now until tent season my time will be spent in North Carolina. I will therefore leave the business of the Conference in the hands of Eld. E. E. Marvin, whose address is Springfield, Robertson Co., Tenn. J. M. REES.

CANVASSING IN INDIANA.

THE Seventh-day Adventist publishing houses have thousands of books for sale, and there are thousands of people in Indiana alone who would be glad to purchase those books, if only some one would go to them and show them what they contain. The "Testimonies" say that hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. If all believed these statements, there would be much more done.

We are extremely anxious to see the cause of truth move onward. We know from the "Testimonies," as well as by observation, that selling our books is the best means of getting the truth before the people. Many will read books who would not take time to go to meeting or take part in Bible readings. Eternity alone will reveal the amount of good done by our canvassers. Already we see fruits from this branch of the work. The work has been well done in some places, but there is much yet to do. The great question is, Where are the consecrated men and women, with genuine faith, to engage in the work? We are glad we have a few such workers, and our prayers ascend daily in their behalf. While praying for them we remember the admonition of our Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Inasmuch as the work is to be done, and it is given into our hands to do, I cannot see the consistency in waiting for a better time. During the last year, we have looked forward, month after month, to see a time when more canvassers would enter the field.

We have received many promises and enjoyed many a bright hope. But what we most desire is a realization of our hopes. The wise man has said, "Hope deferred maketh the heart sick." Prov. 13:12. We now have better plans for canvassing in companies than ever before. The Conference will pay the rent on houses where a company are under the necessity of renting a house. In other places we have rooms offered us free of charge, and in some places canvassers can be boarded free, if they will only improve their time canvassing. So you see, the way is open for all to work who will. I would like to hear from men who with their wives can enter the work, and thus make suitable homes for canvassers. Let all report who wish to work, whether in companies or alone. Our companies will occupy different fields from those formerly occupied. One company will locate at Frankfort, Clinton Co., and one at Shelbyville, Shelby Co. The work will also be started immediately in Indianapolis, by experienced workers. By having the work thus arranged, we can assist the companies without much expense in traveling from one to another. The State requests the district in which a company is canvassing, to assist the company by furnishing provisions, and in every other way that will give financial aid. So here is a chance to help while yet at home. Brethren, remember the work.

JOHN W. COVERT, *Gen'l Agt.*

GENERAL MEETING FOR RHODE ISLAND.

THERE will be a general meeting for the churches in Rhode Island at Peace Dale, beginning Thursday evening, March 15. It is expected that Eld. Goodrich, of Maine, will be present, also several ministering brethren from this Conference. There should be a large attendance of the friends of the cause in Rhode Island at this meeting. Whether this is so or not, will have much to do in deciding as to where labor shall be expended the coming season. We have little faith in sending our laborers where there is not interest enough among our own people to attend a general meeting, and expect that many will be brought into the truth.

The meeting will be made a special season for seeking God, and none can afford to remain away. What shall be done in Rhode Island the coming summer? This and other questions of special interest to the brethren and sisters in that part of the Conference, will be considered. Come, brethren, bid these home cares take a secondary place for a few days, "While we meet the Lord yonder." A. T. ROBINSON.

News of the Week.

FOR WEEK ENDING MARCH 3.

DOMESTIC.

- Malignant diphtheria prevails in Belvidere, N. J.
- At Dubuque, Iowa, the German element is waging war against the Prohibitionists.
- The supreme court of Alabama has decided to be unconstitutional the act establishing a colored university.
- The Ohio House Friday passed a measure to close saloons on Sunday throughout the State, by a vote of seventy to twenty.
- By the explosion of the ferry steamer "Julia," at South Vallejo, Cal., Monday morning, twenty persons were killed and a large number injured.
- Three hundred and fifty Milwaukee ship-carpenters struck Thursday, because the employers would not concede ten hours' pay for nine hours' work.
- John A. Beal, a boy thirteen years old, began a life sentence at Columbus, Ohio, Wednesday, for the brutal murder of his mother eight months ago.
- Jackson and Iosco counties, Michigan, voted Wednesday against local prohibition. Washtenaw County was the first in the State to return an adverse vote.
- Dr. McGlynn was granted a permanent injunction at New York Friday, restraining Henry George and his followers from incorporating the Anti-poverty Society.
- San Francisco and towns in Northern California were shaken by an earthquake Wednesday, the inhabitants of some towns rushing from their houses in alarm.
- The Ohio Legislature Thursday passed and made a law a township local option bill, and a bill for scientific temperance instruction in the schools passed the lower branch.
- Senator Butler, of South Carolina, claims that New York, Pennsylvania, and New England drink three times as much liquor as the Gulf States, according to population.

- The furnace men of the Mahoning and Shenango valleys have decided that unless the railroads reduce the present rate on pig-iron, all furnaces will be banked on March 15.
- The freight conductors and brakemen on the Atlantic and Pacific Railway have struck against a reduction in wages of nearly fifty per cent, and no freight trains are moving.
- Three robbers stopped a train on the St. Louis, Arkansas, and Texas Railway, near Pine Bluffs, Ark., Tuesday night, and forced the express messenger to open his safe, securing between \$5,000 and \$10,000.

—The monthly statement of the Reading Railroad shows a decrease in the net earnings for January of \$822,000 over the same month in 1887, caused by the strike.

—In an accident on the Chicago, Burlington, and Quincy Road at Naperville, Ill., Monday afternoon, five persons were seriously hurt, and an engine and a mail car were wrecked.

—Washtenaw County, the first in Michigan to vote against prohibition, Monday gave a majority of 1,550 for the "wet" ticket. Twenty-eight counties in the State have voted for the new law.

—Newton, Kan., was swept by a cyclone at five o'clock Thursday afternoon, many buildings being destroyed or partly wrecked. A man was killed and two women severely wounded. The financial loss is placed at \$50,000.

—A serious wreck occurred at the crossing of the Chicago, Burlington, and Quincy and the Chicago, Milwaukee, and St. Paul railroads, east of East Clinton, Ill., Monday night. No lives were lost, but eight trainmen were injured.

—Mr. Blaine, in a three-column interview, positively asserts that he is not a candidate for the Presidency, and holds that he has no right to be a candidate, as a man who has once been defeated owes it to his party to withdraw.

—A State convention was held at Wheeling, West Virginia, last week, to devise measures to attract immigration and capital to develop the natural resources of the State. A permanent immigration commission will be organized.

—A Southern Pacific cattle train fell through Hondo bridge, Thursday, and Captain Etheridge, owner of the stock, and brakeman Robert Hardesty were instantly killed, and Conductor Davidson and brakeman Lem Hall fatally injured.

—At Kansas City, Wednesday, the roof of the nearly completed Midland Hotel collapsed, burying a score of men in the ruins. Frank Edison was killed, and among the dozen badly wounded is Jack O'Brien, a Chicago plumber. The financial loss is placed at \$50,000.

—Several thousand dollars in gold coin in earthen pots were exhumed by Lorenzo Mears, on his farm in Accomack County, Virginia, last Friday. A tradition in the neighborhood says a large amount of money was concealed on the farm during the American Revolution by its Tory proprietor, who went to England and died there.

—If dispatches from various points in the Northwest are to be credited, March has not made its advent in that section in the semblance of a lamb. On the contrary, a furious blizzard was reported, with a very high wind and low temperature. Snow in Cheboygan, Northern Michigan, is reported six feet deep. In this vicinity the ground is absolutely bare.

—The 3,000 employees of the Edgar Thomson Steel Works were discharged Monday by Carnegie & Co., for failing to accept the terms offered by the company. It is said that the contest will be bitterly fought, and that the knights will see that none of the Edgar Thomson orders are supplied by the Homestead Mills. It is estimated that owing to the strike the production of pig-iron will be reduced over one thousand tons a day.

—News reached Houston, Texas, Tuesday, of a terrible tragedy at Spanish Camp, a disreputable place sixty miles from Houston,—the burning of a negro cabin by whites, who killed five of the negroes as they ran out, and wounded another, while two were burned in the flames. No arrests have been made. The cause of the crime is said to be a suit over the title of the land where the negroes lived, which had just been decided in their favor.

—At 4 A. M. on Monday, the 27th, the engineers and firemen on the C. B. & Q. Railway struck work, owing to a refusal on the part of the company to accede to certain demands made by the men in reference to wages. The Burlington Road is one of the largest in the United States, operating over 4,000 miles of track, and controlling several other roads. It runs nearly 800 locomotives, and employs about 2,000 engineers. The effect of the strike thus far has been to cripple freight traffic on the road, but not seriously to interfere with the running of passenger and mail trains. Unless a settlement is effected, the strike will be a duplicate of the great Missouri Pacific strike of 1885.

—The first blood has been shed in connection with the strike of the Brotherhood of Locomotive Engineers on the C. B. & Q. Railway. Saturday morning, March 3, G. H. Bostwick, a bridge foreman at Brookfield, Mo., fatally shot a striking engineer named Roxy, who with others was trying to get control of an engine, alleging afterward that the act was done in self-defense. He was taken to Linneus to avoid lynching. Meanwhile the situation shows no signs of clearing up. A dispatch dated Chicago, March 3, says: "Opinion in railroad circles is divided as to the probability of the strike being extended beyond the Burlington and involving other roads. There are many of the leading railroad officials who are anticipating the worst, and who firmly believe that events are leading up to a general and disastrous strike, involving 100,000 men. They all admit that in the event of a general tie-up, the railroads would be unable to offer any effective resistance."

—A summary of the most important fires for the week is as follows: The Ragdale House, at Meridian, Miss., was burned Sunday night, entailing a loss of \$50,000. The State Deaf and Dumb Asylum of Missouri, at Fulton, was burned Monday night, causing a loss of \$500,000, with only \$55,000 insurance. The greater portion of the business district of Wellington, Ill. (ten buildings), was destroyed by fire Tuesday, creating a loss of \$25,000, with small insurance. The Union Square Theater, at New York, was totally destroyed by fire Tuesday afternoon, and the Morton House, adjoining, was badly damaged. Six firemen were severely injured and burned, being caught under the falling roof of the theater, and many of the guests and employees of the hotel had narrow escapes. The loss is estimated at \$750,-

000. The store of Wolf Brothers, wholesalers of dry goods, at Little Rock, Ark., was gutted by fire Tuesday night. The loss is \$60,000. Fire at Salamanca, N. Y., Wednesday, destroyed the Opera House block, other business blocks, and several residences. The total loss was \$75,000; insurance, \$35,000. The Phoenix Flouring Mills, at South Bend, Ind., were destroyed by fire Wednesday night. The insurance is \$20,000, and the loss, \$30,000. At New Britain, Conn., the North & Judd saddlery hardware factory was burned Wednesday night. Loss, \$30,000. The Potter & Styms furniture factory at New York (partly occupied by four other companies), was destroyed by fire Thursday, the loss being placed at \$1,000,000. Several barges and canal-boats loaded with hay were burned at the wharf in Brooklyn Friday. Loss, \$60,000. The paper stock of Barnes Brothers, Detroit, Mich., was destroyed by fire Friday night, and the two five-story brick buildings they occupied, owned by David Whitney, Jr., and Amos Chase, completely gutted. Barnes Brothers lose \$100,000. The loss on buildings is \$50,000. J. Fernecke's candy factory was destroyed by fire Saturday morning. Goldsmith & Co.'s carpet ware-rooms adjoining the Fernecke building on the north, were gutted in the upper story. Several adjoining buildings suffered heavy damage from water. Loss, \$200,000; covered by insurance.

FOREIGN.

—A dispatch from Shanghai, China, reports the loss of 2,000 lives by an earthquake in the province of Yunnan.

—A dispatch from Constantinople, dated Feb. 29, says: "The sarcophagus containing the body of Alexander the Great has been discovered at Salda."

—A dispatch from Tamatave, Madagascar, reports that a hurricane has devastated that place, wrecking eleven vessels and causing a loss of twenty lives.

—A dispatch from London, under date of March 2, reports the loss of the French schooner "Fleur de la Mer," off the island of Cayenne. Sixty passengers were drowned.

—Cardinal Gibbons is said to be the favorite of English, German, and Russian cardinals for the highest office in the church when Pope Leo dies. An American pope would be a decided innovation.

—Advices from St. Petersburg report that under an order from the czar, M. Dellanoff, Minister of Public Instruction, will present to the council of the empire a bill to establish technical schools throughout the country.

—A dispatch from Warsaw says that a panic was caused in a Jewish synagogue there on Feb. 25, by a false alarm of fire, and that in the struggle to escape four women were killed, and sixteen other persons seriously injured.

—A South American Congress will be held at Montevideo, beginning July 18, having for its principal object the making of a treaty for the determination of questions of international rights pending between South American countries.

—The Emin Bey relief committee state that in dispatches dated Sept. 3, Emin Bey said he had had no direct communication with Stanley. Assuming that Stanley reached Emin about the middle of September, no news from them could reach Zanzibar until the beginning of March.

—Mr. Wilson, son-in-law of ex-President Grevy, who has been on trial for complicity in the selling of decorations of the Legion of Honor, has been convicted and sentenced to two years' imprisonment, to pay a fine of 8,000 francs, and to be deprived of his civil rights for five years.

—The Sultan and his government have ordered the discontinuance of the liquor traffic in Constantinople, and Great Britain, France, Belgium, Holland, Germany, and Denmark have entered into an agreement whereby the sale of spirituous liquors to fishermen is prohibited.

—A dispatch from Rome, dated March 1, says: "A large number of unemployed working-men engaged in a riot here to-day. Bakershops were broken into and pillaged, and the police who attempted to arrest the rioters were driven away with stones. Finally the mob was dispersed by troops. Many of the rioters were arrested. No blood was shed."

—Advices from Massowah state that King John of Abyssinia, has left Debaroa, and probably by this time he will have reached Asmara. He has issued a proclamation summing all classes of his people to arms, and declaring that he hopes, after exterminating the Italians, to annihilate the Soudanese. It is reported that the Abyssinians intend to attack the Italian forces in two columns, which will advance from Asmara and Kasen respectively.

—Advices from London state that the silver wedding of the prince and princess of Wales bids fair to dim the splendor, if not eclipse the effulgence of last summer's rejoicings. That the popularity of the future king and queen of Great Britain is in no way on the wane, is made quite apparent by the extensive preparations which are being everywhere made within the realm, to celebrate the event in a royal and befitting manner. Grand doings are in contemplation in the royal borough of Windsor.

—Lord Dufferin, viceroy of India, is said to be the luckiest Englishman living. He has been playing king to over 300,000,000, receiving a salary of nearly \$200,000 a year, and is now going home to be sent as ambassador to Rome, in order to be entitled to a pension. He will have the grand cross of Bath, and his earldom will be exchanged for a marquessate. He will then be marquis, earl, viscount, baronet, a lord lieutenant, a F. R. S. A., and C. G., LL. D., etc.

—Advices from Pesth state that the Austro-Hungarian government is arranging for a considerable increase of the army. The present military law, which expires in 1889, fixes the strength of the army at 800,000 men, exclusive of the Landwehr. The law was adopted in 1868, since which time there have been only slight modifications of it. Aus-

tria-Hungary is thus behind other powers in military strength, but intends to institute thorough and extensive reforms by which she will be placed on an equal military footing with Germany and France.

RELIGIOUS.

—The Spanish Catholics of South America sent the pope \$800,000 in gold coin as a jubilee present.

—A conference to discuss the union of the Reformed churches is to be held in Philadelphia, April 4.

—Reports have been received of a great revival work in progress in Tokio, Japan, which has resulted in over 500 conversions.

—A great revival is in progress at Herkimer, N. Y., under the labors of Rev. M. V. Bronk, and hundreds of conversions are reported.

—The hundred evangelical churches of Louisville have had an average increase of ten members each as the result of the Moody meetings.

—The statement is made by Dr. C. A. Hay, in the *North American Review*, that the Lutherans all over the world outnumber all other denominations combined.

—The colporter of the British and Foreign Bible Society stationed in Jerusalem, has been imprisoned by the Turkish authorities for visiting two Moslem villages.

—The Herrmansburg Mission reports that during the last year 232 Zulus were baptized under its auspices. The total number of Zulu Christians is estimated at 1,529.

—Official statistics just published in Berlin, reveal the fact that while there are in the city 1,000,000 Protestants, there are sittings for only 50,000 in the Protestant churches.

—An urgent call for funds is made by American missionaries in Western Persia, to relieve the famine-stricken inhabitants. One writer says that unless help is sent, 1,000 of the natives will die before spring.

—A great revival effort is in progress in Ottawa, Canada. Sir John Macdonald, the aged premier, is a regular attendant, and the church in which the services are held is crowded nightly. Many profess conversion.

—It is reported that the Primitive ("Hardshell") Baptist Church at Bushy Creek, Ga., has notified those of its members who voted the prohibition ticket in the late election in Madison County, to appear before it to answer for their conduct.

—The city of Winnipeg, Manitoba, vies with Toronto in its strict observance of Sunday. It has a population of 23,000, with church accommodations for 15,000, and on Sunday all houses of business are closed, the churches are full, and no street railway is in operation.

—Recently a native merchant in Foo Chow, who has in his employ 1,000 Chinese, was converted. Sunday labor in his establishment immediately ceased, but the 1,000 unconverted employees were offered full week's wages on condition of abstaining from work and giving attention to the new religion.

—W. T. Carleton, of the Carleton Opera Company, and Senator Tabor, proprietor of the Grand Opera House, were arrested late Sunday night at Denver, Col., for giving a sacred concert during the evening, the city ordinances prohibiting any performances on Sunday. Mr. Tabor says he will make a test case of the matter, and it need be carry it to the United States Supreme Court.

—The fact that the kingdoms of Norway and Sweden sent no material token of their affectionate regard to "his holiness," the pope, does not appear very strange in the light of the fact that according to the census of 1880, there were in Sweden only 810 Catholics, and a proportionately small number in Norway, since which time their proportion to the non-Catholic population has doubtless not much increased.

—It is reported that the negotiations between the Vatican and Russia have proved fruitless. A dispatch from Rome says that Russia demanded impossible concessions, such as that Catholic bishops throughout Russia should be appointed by the czar, that the Russian language should be exclusively used in Russian Catholic churches, and that the children of mixed marriages should be educated in the Russian National Church.

—In the Mexican republic there are now eighteen different Protestant missions, eleven different denominations, 123 foreign workers, and about 30,000 Protestant adherents. There are besides eighty-eight ordained native preachers, and sixty-five unordained; forty-five church edifices, 264 Protestant congregations, five theological seminaries, besides a large number of young men studying for missionary work. There are eighty-two day schools, with 8,000 pupils; thirty-six Sunday-schools, with 4,600 scholars; 13,000 church-members; thirteen Christian periodicals, with a circulation of 11,000 copies, amounting annually to 4,000,000 pages of Protestant literature.

—The American Tract Society is nearing the close of her sixty-third year. Since her organization more than \$20,000,000 have passed through the treasury department, without the loss of a dollar, so far as known. Every officer and agent is required to balance accounts with the society once a month. Her 210 missionary colporters labored in thirty-three of our States and Territories during the past year, addressed 5,135 religious meetings, made 189,163 family visits, and put in circulation 117,081 volumes of Bibles and Testaments and other good books, besides millions of religious papers and tracts, thus bringing the gospel, in the spoken and the printed form, to the homes of more than 600,000 of our people.

Appointments.

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

THE quarterly meeting for the Fargo, Dak., church will be held March 31 and April 1. Hope the scattered brethren will make an effort to attend. Come praying for the blessing of God. Eld. A. D. Olsen is expected to be with us. First meeting Friday evening. M. M. OLSEN.

No preventing providence, I will meet with the church at Riverton, Fremont Co., Iowa, March 9-11. Meetings may be appointed to commence on the evening of the first date. Will Bro. W. H. Means or some one meet me at Riverton, March 9? I will be on the first passenger train going south from Shenandoah. C. A. WASHBURN.

THERE will be a general meeting for Dist. No. 1, R. I., at Peace Dale, beginning Thursday evening, March 15, and continuing over Sabbath and first day. Elds. A. T. Robinson and J. B. Goodrich and others may be expected. We wish to see a full attendance. H. B. TUCKER, Director.

The Lord willing, I will hold meetings in Iowa, as follows:—
Hampton, March 8-12
Alexander, " 14-19
Gilman, " 21-26
Grinnell, March 27 to April 1
Hope for a general interest and the blessing of God at all these places. H. NICOLA.

WE will meet with the brethren in Nebraska, as follows:—
Culbertson, March 1-4
Cambridge, " 8-11
Beaver City, " 15-18
We hope that our brethren living near the above-named places will try to meet with us.
Meetings will commence Thursday evening, and will continue over Sunday.
J. P. GARDNER.
O. A. JOHNSON.

Nothing preventing, I will meet with churches in Minnesota and Dakota, as follows:—
West Union, March 7, 8
Alexandria, " 10, 11
Villard, " 12, 13
Round Prairie, " 14, 15
Clarissa, " 16, 17
Crow Wing, " 20, 21
Brainerd, " 22, 23
Verndale, " 24, 25
Wadena, " 26, 27
Gresham, " 28, 29
Fargo, March 31, April 1

We hope the brethren will make a real effort to attend these meetings. We have important things to present to you, and we want your presence and prayers. Hope the canvassers will attend as far as possible, as special attention will be given to this branch of the work.
A. D. OLSEN.

No preventing providence, I will meet with the following churches in their quarterly meetings:—
Randolph, Crawford Co., March 17, 18
Watford Erie Co., " 24, 25
Edinboro, March 31, April 1
Albion and vicinity, " 7, 8
Lowville church, " 14, 15
Bear Lake " Warren Co., " 21, 22
Will meet with North Warren church April 27-29, if they are not supplied before that time. If so, please inform me, as I received an earnest request to come and baptize some. Dear brethren and sisters, let there be a full representation at these meetings, as important matters will be considered, and some church officers will be elected. The newly organized church at Randolph will make preparations to have all attend. This will be their first quarterly meeting, and I would like to see a full attendance. The most of these meetings will not be held at the regular time; so let all the T. and M. societies hold their meetings as nearly on time as possible, that prompt reports may be had by April 9. Will Eld. J. W. Raymond or one of the Conference committee meet with us at Albion April 7, 8? It is desired to organize a church at that place. Bro. E. J. Hubbard will remain in this vicinity until that time, and hold Bible readings, and thus keep the work moving for that end.
J. G. SAUNDERS.

Obituary Notices.

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

TORREY. — Died at New Centerville, Oswego Co., N. Y., Feb. 4, 1888, Sr. Martha Torrey, aged 45 years and 4 months. She had been in failing health for over a year, the difficulty being, apparently, general debility and failure of the vital powers from overwork. She embraced the truth and was baptized by Eld. G. O. Taylor in Nov., 1865. She was faithful and devoted in her Christian life, and was especially attentive to her aged mother, who passed away one year before her; also to her sister and her sister's children, all of whom feel their loss deeply. She labored very hard, and sacrificed much for others and in endeavoring to carry out her convictions of duty. Her hope and trust in God during her sickness were firm, and she rests in hope of eternal life when Jesus comes. Words of comfort to the relatives and friends were spoken by the writer, from 1 Cor. 15:51-55.
M. H. BROWN.

WOOD.—Died at Memphis, Mich., Feb. 9, 1888, of apoplexy, Sr. Ada Wood, aged sixty-two years. She embraced the message about ten years ago, and united with the Methodist church. She was in her usual health, and attended our meetings, being present the evening before her death. She had called to visit an invalid sister, and while conversing with her remarked that she was not feeling well. She took a seat, from which she fell to the floor, and was taken up dead. She leaves three children. Remarks by the writer on the funeral occasion.
A. O. BURGILL.

GRAY.—Died at Gibson, Neb., Feb. 16, 1888, Sr. Nancy Gray, aged 80 years, 9 months, and 27 days. When quite young, she was converted, and united with the Methodist Church, of which she remained a member for several years. About thirty-five years ago she embraced the present truth, and was, at the time of her death, a member of the Clyde, Ohio, church. For the past five years she has made her home with her daughter, where she has led an exemplary Christian life, and been a faithful witness for the truth. The funeral sermon was preached in the M. E. church, by the writer, on Sabbath day, Feb. 18.
D. NORTON.

Publishers' Department.

"Not slothful in business."—Rom. 12:11.

"SACRED CHRONOLOGY AND THE PEOPLES OF THE EARTH."

"SACRED CHRONOLOGY" is a new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from the creation till the death of the apostle John. The peculiar and valuable feature of this work is that the chronology is established by the words of the Scripture itself. This is a most valuable little work. The chronology of the history of the kings of Israel and Judah, as given in Kings and Chronicles, is often a perplexity to the Bible student. In this work the subject is relieved of all difficulty. Besides the connection as given in the words of Scripture, there are tables given which show at a glance the successive kings of Israel and Judah, and which of them reigned at the same time. Thus the subject is made so plain that it can be very easily understood.

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"JUDAH AND ISRAEL:"

On the kingdom of the God of heaven (Dan. 2:44) as it is now, and the kingdom of the Son of David (Dan. 7:13, 14) as it will be; being a careful study and comparison of all the prominent passages of Scripture bearing upon the coming of the Messiah, the setting up of his kingdom, and other correlative subjects; and a plain, consistent, and common-sense interpretation of the same.

Such is the reading of the title-page of a volume of 353 pages that has been sent us by the publishers, "The Bancroft Company," San Francisco, Cal. The title is sufficiently pretentious to awaken an interest at once, but a careful reading of the book suggests that at least one clause of the title should be changed. For instance, in commenting on the second coming of Christ as brought to view in Matt. 24:30, the author of the book says:—

This "coming in the clouds of heaven" refers, then, in no instance to a personal coming with natural clouds, but to a spiritual coming to take especial charge of this God-given land and Government through his servants, men fearing God, loving righteousness, and hating iniquity. *It will be a coming so quiet and in the common course of events as to require the utmost watchfulness to perceive its true significance.*

We have italicized the last statement, in order to call attention to its lack of harmony with the words of our Saviour, as found in immediate connection with the text that is being commented upon. In the 27th verse are these words, referring to the second coming of Christ: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Again, in the 30th verse: "And they [all the tribes of the earth] shall see the Son of man coming . . . with power and great glory." Likewise Paul, in 1 Thess. 4:16: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise." Again, in Heb. 12:26, evidently referring to the second coming of Christ, or to a point of time imme-

diately preceding that event, the Lord says through his servant: "Yet once more I shake not the earth only, but also heaven." There are many other texts of the same tenor, all proving that instead of being the "coming so quiet" as "to require the utmost watchfulness to perceive," the second coming of Christ will be attended by most remarkable manifestations, and that all who are living at that time will fully comprehend the significance of that event. The righteous will say, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9. The wicked will hide "themselves in the dens and in the rocks of the mountains;" they will say to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:15, 16. And yet the book under consideration says it will "require the utmost watchfulness to perceive its true significance."

When we say that the instance we have cited is only a fair sample of many of the interpretations of Scripture to be found in the book, the reader will readily conclude that instead of claiming to give a "consistent, and common-sense interpretation," the opposite would be nearer the truth.

The book was evidently written in the interest of the National Reform movement, which largely accounts for the distorted and erroneous interpretations of Scripture that it contains. G. W. M.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of The Review must give good references as to their standing and responsibility. Ten words constitute a line.]

To Rent.—Farm of 150 acres, two houses and barns, etc., to a good Sabbath-keeping farmer. Cash preferred. Or will rent a portion on shares and remain on the place. If I do not rent, shall want a hand for the summer. Will rent for a term of years, with privilege of selling. Address, W. J. Williamson, Gagetown, Tuscola Co., Mich.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

Notice.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Freight.—C. D. Wolf, J. M. Pool, G. S. Sweet, F. T. Poole, L. T. Dyser, M. T. and M. Soc., E. Fairchild, R. J. Dougherty, C. W. Olds.

Books Sent by Express.—Detroit News Co., Flo True, Mrs. G. W. Green, J. E. Robinson, Abraham Vorh, C. J. Myrberg, Mary Bradley, J. F. Lindsey, H. M. Mitchell, F. T. Poole.

Cash Rec'd on Account.—Iowa T. and M. Soc. \$36., Penn T. and M. Soc. \$25.50, Colo T. and M. Soc. \$100., Ind T. and M. Soc. \$58.04, Mich T. and M. Soc. \$55.92, Mich T. and M. Soc. \$141.30.

International T. and M. Soc.—Canton Kan. \$ school \$1.50, Ind T. and M. Soc. \$2.75, Mich T. and M. Soc. \$19.

Travelers' Guide.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.										GOING WEST.									
Mail.	Day.	N.Y.	Alb.	N.Y.	Alb.	N.Y.	Alb.	N.Y.	Alb.	Mail.	Day.	N.Y.	Alb.	N.Y.	Alb.	N.Y.	Alb.	N.Y.	Alb.
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
8:45	9:15	9:45	10:15	10:45	11:15	11:45	12:15	12:45	1:15	8:45	9:15	9:45	10:15	10:45	11:15	11:45	12:15	12:45	1:15
Ar. Detroit	Dep. Detroit	Ar. Detroit	Dep. Detroit	Ar. Detroit	Dep. Detroit	Ar. Detroit	Dep. Detroit	Ar. Detroit	Dep. Detroit	Ar. Detroit	Dep. Detroit	Ar. Detroit	Dep. Detroit	Ar. Detroit	Dep. Detroit	Ar. Detroit	Dep. Detroit	Ar. Detroit	Dep. Detroit

Gr. Rap. & Ind. Ex. lvs. Kalamazoo 6:45 a. m., Bat. Creek 7:31, Marshall 12:15, Jackson 9:15, Ann Arbor 10:35, ar. Detroit 11:50 a. m. Returning, leaves Detroit 1:00 p. m., Ann Arbor 5:20, Jackson 7:10, Marshall 8:20, Battle Creek 9:52, ar. Kalamazoo 9:45.
All trains run by Standard Meridian, or Central Standard Time.
Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily.
Nov. 20, 1887. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.										GOING EAST.									
Chgo.	Mail.	Day.	Pack.	Day.	Pack.	Day.	Pack.	Day.	Pack.	Chgo.	Mail.	Day.	Pack.	Day.	Pack.	Day.	Pack.	Day.	Pack.
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
8:45	9:15	9:45	10:15	10:45	11:15	11:45	12:15	12:45	1:15	8:45	9:15	9:45	10:15	10:45	11:15	11:45	12:15	12:45	1:15
Ar. Chicago	Dep. Chicago	Ar. Chicago	Dep. Chicago	Ar. Chicago	Dep. Chicago	Ar. Chicago	Dep. Chicago	Ar. Chicago	Dep. Chicago	Ar. Chicago	Dep. Chicago	Ar. Chicago	Dep. Chicago	Ar. Chicago	Dep. Chicago	Ar. Chicago	Dep. Chicago	Ar. Chicago	Dep. Chicago

Stops only on signal. Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Gr. T. & Ind. Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Sunday Passenger, Sunday only.
GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 6, 1888.

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In the article "Skeptical Voices," last week, we spoke of the objection based on 1 John 5:7, which is claimed to be a testimony that there are three Gods in one. We spoke of the fact that a portion of verses 7 and 8,—a portion which contains all the objectionable words,—is considered by good scholars an interpolation, and gave some authorities in favor of the view that they should be omitted. A friend has since called our attention to the fact that these words are entirely omitted from the Revised Version; and the revisers seem to consider it so clear a case that they do not, as in other instances, offer any comments in explanation of their action.

SPECIAL COURSE.

As announced in the last REVIEW, the directors of the Battle Creek College have decided to close the present term of school in the same manner as last year,—with a three weeks' course of special instruction in the various branches of denominational work. While it is expected that this effort will greatly benefit the students now attending the College, it is also designed to reach many outside of the school who need instruction and encouragement.

In every State there are devoted, energetic persons, who, if better educated in methods of work, would be far more efficient in the cause of God. These should be encouraged to attend the special course at Battle Creek, beginning Wednesday, March 14. Instruction will be given free of charge to ministers and licentiate, Bible readers, canvassers, health and temperance workers, and all others who come from abroad. Board and lodging will cost \$9.00 per week.

Every Conference that is able to bear the expense should send its State canvassing agent. If there are other faithful canvassers in your State who need the instruction that will be given at the special course, but who have not the means with which to come, we hope that God will put into the hearts of those who are able to help them, a willingness to do so, that while we pray the Lord of the harvest to "send forth laborers into his harvest," our own efforts shall hasten the desired answer.

Let those who should attend be visited or written

to immediately, so that this opportunity may result in the greatest possible good to the cause of God.

G. I. B.

We hear it quoted as scripture, "Christ has redeemed us from the law." There is quite a difference between being redeemed from the law, and being redeemed from its curse. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. The law which the apostle says is holy, just, and good (Rom. 7:12), can curse no one but its transgressor, or a voluntary substitute. Being redeemed from its curse is simply being redeemed from sin. Did Christ, by being made a curse on account of our sins, blot out the law, the transgression of which made us sinners, and demanded our death, or that of our substitute, the spotless Lamb of God? Did the stroke of divine vengeance, which Jesus received for our transgressions, blot out the law which we had transgressed? It would have been much cheaper to repeal the law beforehand, and thus save the divine and sinless victim. The strongest evidence in favor of the perpetuity and immutability of the law is the fact that Christ died for our transgressions of it.

R. F. C.

THE INDUSTRIAL OUTLOOK.

THE great "Reading" strike has been declared "off," and the great C. B. & Q. strike is announced as "on." The public has not time to congratulate itself upon the exit of the one, before the other makes its appearance. The loss to the company, the strikers, and the community in general by the Reading strike was enormous, running up into the millions; the C. B. & Q. strike is, at present appearance, even more formidable, as it covers a larger area, and includes a more numerous and powerful corps in the great army of organized labor. How extensive may be the calamity which it forbodes,—whether the experience of the great Missouri Pacific strike is to be repeated, or whether a speedy adjustment will be reached, no one can now foresee. It is to be hoped, of course, that the latter event may be the outcome.

While one cannot predict with any degree of certainty the outcome, in the present perturbed condition of the labor world, it cannot reasonably be denied that there is very little of a re-assuring nature in the present aspect of the case. The relation between labor and capital was never before what it is now. In former times "capital," as represented by powerful lords and barons, had matters in its own hands, issued its mandates, and "labor" was compelled to submit; but with the advancing knowledge and civilization of later years, the laboring classes have learned the virtue of organization, which places them almost, if not quite, upon equal vantage ground with their hereditary foe,—a position which, it is safe to say, they will be loth to yield. While there is much said about the virtue of arbitration to settle difficulties of this nature, and much may be accomplished thereby, it is hardly reasonable to suppose that this remedy will reach the root of the difficulty. That root is human greed, and doubtless so long as this evil principle holds its place in human nature, it will continue to give birth to acts of oppression and extortion, and strikes and commotion will continue to be the result. As recent events have shown, too, the display of greed and extortion is quite as apt to come from the partisans of labor as from the representatives of capital.

This, it appears to us, is the probability of the matter. We would not venture to predict, on our own authority, that the world of labor will continue to be shaken by these convulsions, despite every attempt at a remedy, and in our opinion it would be even more unwarranted and foolish to affirm, as many papers are so confidently doing, that no trouble need be apprehended. The cry of "Peace, Peace," which echoes from the religious press, does not proceed from a source upon which much dependence can be placed. As an illustration we cite the following utterance of the *Christian at Work*, to which we have referred once before:—

Not, as some foolish papers have insisted, are we hastening to crises and perturbation; but we are hastening to a solution of our labor difficulties; we are already pretty well down the rapids, and will soon be in still water. Then labor will flourish, and employers will thrive; then the iron horse will snort along his road, and busy employees will find continual and profitable employment; then strikes and boycotts will have become things of the past—the Irons

will have stumbled into their own quagmires, and the Powderlys will find their occupation gone; they will not have to counsel moderation, because the days of violence and boycotting will be over.

This confident prediction appeared in the columns of the above named journal in its issue of May 6, 1886. How accurately it has been fulfilled, the record of the strikes, boycotts, and various perturbations of the past two years abundantly testifies. This is a fair sample of the amount of knowledge this class of zealous optimists possess with regard to the labor outlook, of which they assume to know so much and speak so confidently. There is, however, one source of information upon which we can rely with absolute certainty for a knowledge of what is to take place in the future,—whether a continuation of the present evils, in as bad a form as they now exist, or even worse, or whether the predicted era of peace and prosperity is soon to dawn upon us. That source is the Holy Scriptures,—a source from which, it is safe to say, the persons who are uttering the peace and safety cry do not draw their inspiration. It is always well to look on the bright side of things, when the brightness is not the reflection of our own fiery imaginations; but it is always safest to look upon the side, be it bright or dark, which the plain testimony of Inspiration has turned toward us.

L. A. S.

"SABBATH-SCHOOL LESSONS ON OLD TESTAMENT HISTORY."

THIS is a pamphlet of twenty pages, containing lessons for the Senior Division from January to July, 1888. Published by the International Sabbath-school Association. Price, ten cents. Address REVIEW AND HERALD, Battle Creek, Mich.

WANTED!

THE names and addresses of French people are desired, to whom our denominational periodicals may be sent. Those who know of such people, who are worthy, and who will be likely to read the papers sent them, are earnestly requested to send the addresses as soon as convenient, to F. E. Robert, REVIEW AND HERALD, Battle Creek, Mich.

CANVASSERS' CONVENTION.

FOR the benefit of State agents and all others who desire instruction in the canvassing work, a thorough discussion of this important question in all its bearings will constitute one of the most interesting features of the special course at the Battle Creek College, beginning March 14. The following are a few of the many points that will be publicly discussed *pro* and *con* by the canvassers and others present, not with a spirit of debate, but for the purpose of more forcibly impressing the minds of all with the importance of circulating our publications, and of adopting the best methods for so doing:—

1. *Resolved*, That no work in this cause is more important than that of selling our publications to the people.
2. *Resolved*, That canvassers should not solicit orders for more than one subscription book at a time.
3. *Resolved*, That our tract societies should do a cash business with agents.
4. *Resolved*, That canvassers should never vary from the prices fixed by the publishing house which they represent.

These and other important points will be considered, not only by those appointed to give instruction, but also by others in general discussion, as before mentioned, there being several speakers on each side, limited to five minutes each.

There is not a canvasser in the world who would not be interested in this manner of presenting the subject, and not one among Seventh-day Adventists who would not be benefited.

It is hoped that our State agents and many of our faithful canvassers from other States will be present, not only to learn better the methods by which to conduct the grand work of warning the world with printed truth, but also to receive that portion of God's blessing which we so much need, which we believe is waiting our humble demand, and without which a life-time of training and toiling will result in only a fruitless harvest.

We invite all who are interested in this work to attend the special course, or immediately send in questions for the consideration of the convention.

F. E. BELDEN.

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp. \$1.50