

The Ardent REVIEW 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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PLEADING.

BY WM. BRICKEY.
(Kingston, Minn.)

FEEBLE, helpless, worn am I,
Pleading, pleading, pleading.
Jesus, save me ere I die,
While I'm pleading—
Pleading for thy smile of peace,
And from death a sweet release;
Pleading still, and will not cease
Pleading, pleading, pleading.

At thy feet I humbly bow,
Pleading, pleading, pleading.
Jesus, save me, save me now,
While I'm pleading—
Pleading for a humble place,
Where I may behold thy face;
Pleading to be saved by grace,—
Pleading, pleading, pleading.

To the cross I look indeed,
Pleading, pleading, pleading;
And my sinking heart doth bleed
While I'm pleading—
Pleading as I long have been,
For a heart renewed within;
Pleading to be free from sin,—
Pleading, pleading, pleading.

Other voice I hear at last,
Pleading, pleading, pleading.
All thy burdens on Me cast
While you're pleading.
Pleading in the courts above,
I can all thy guilt remove,—
Pleading with undying love,
Pleading, pleading, pleading.

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.

THE CHARACTER OF PETER.

BY MRS. E. G. WHITE.

ALTHOUGH Peter and John were chosen disciples of Christ, and were counted among the twelve, they were still imperfect in character. Peter was of a zealous, ardent temperament, and ever manifested great earnestness in the cause of Christ. At one time the disciples were on the sea, and the record declares that the ship was in the midst of the sea, tossed with waves, for the wind was contrary; "and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when

Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

This incident illustrates much of the character of impulsive Peter. Faith and unbelief were blended in his words and actions. He said, "Lord, if it be thou, bid me come unto thee on the water." The Lord had assured the disciples, "It is I; be not afraid." And when Peter saw the waves around him, saw the boisterous winds, he forgot the power of his Lord, and began to sink; but at his cry of weakness, Jesus was at his side to grasp his outstretched hand, and lift him from the billows.

When the Lord sought to prepare the minds of his disciples for their last great trial in his betrayal and crucifixion, Peter felt that he could not bear to have the words of the Lord fulfilled; and stirred with indignation at the thought of the injustice so soon to come upon Christ and his followers, he exclaimed, "Be it far from thee, Lord; this shall not be unto thee." The impression which Christ desired to make upon the minds of his followers was one directly opposed to the impression that Peter's words would make, and he rebuked his disciple with the sternest rebuke that ever fell from his lips. He said, "Get thee behind me, Satan: thou art an offense unto me; for thou savorest not the things that be of God; but those that be of men."

Although Peter had been long with the Master, he had a very imperfect conception of the plan of salvation. He did not desire to see the cross in the work of Christ; but it was through the cross that life and hope were to come to dying men.

When Jesus had spoken of his death, declaring that all his disciples would be offended because of him, Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He assured his Lord that he would go with him both to prison and to death; but Jesus knew Peter much better than the disciple knew himself, and he said to him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice."

At the very first trial, Peter failed. When Jesus bowed in agony in the garden of Gethsemane, Peter was sleeping with the other disciples, and could not watch with his suffering Lord one hour. The thrice-repeated prayer was uttered that the bitter cup of woe might pass from the Saviour. Borne down with superhuman agony, Jesus staggered to his disciples, longing for human sympathy; but he found that instead of watching they were sleeping. From his quivering lips came the mild rebuke to Peter, "What, could ye not watch with me one hour?" Then he framed this tender excuse: "The spirit indeed is willing, but the flesh is weak."

Jesus had said many things concerning the hour of trial that was to come upon his disciples when he should be made the object of mockery and reproach. He had told them, "All ye shall be offended because of me." But the disciples could not believe that they would manifest such unfaithfulness, and Peter especially had assured

the Master that he would never leave him, but would be true to him even if it should lead him to prison and to death. When Jesus was actually in the hands of the armed men, where were the boastful disciples?—They had fled. Even Peter was in the rear, far from his suffering Lord. When the cruel trial began in the judgment hall, had Jesus a defender in the ardent Peter? Was he then by the side of his deserted Lord?—No, but with those who were mocking and reviling. It is true that Peter had a deep interest in the trial, and he did desire to be at the side of his Lord; but he could not endure the scorn, the reproach, that would fall upon him if he should take his place as a disciple of Christ. When one of the women of the palace said to Peter, "Thou also wast with Jesus of Galilee," he denied before all the company, saying, "I know not what thou sayest." He who had made so confident a statement of his fidelity to Christ, now denied his Lord at the question of a maid in the palace. Did he now move nearer to his Lord?—No, he pushed his way out to the porch, seeking to escape the prying eyes of the enemies of his Lord; but again he was recognized, and another said to him, "This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man." Peter was irritated that he could not find an escape from the eyes of his enemies; he returned again to the hall, where he could better view the trial, but he stood among the mockers and revilers of Christ, and the third time he was recognized, and they said to him, "Surely thou also art one of them; for thy speech bewrayeth thee." Peter had been ready to take up arms in defense of Christ, but to acknowledge the Lord when he was the object of scorn and derision, was more than he had courage to do. He was a moral coward, and with curses and oaths he denied that he knew his Master.

Peter had been warned of this temptation; but he did not realize his danger, and therefore had not prepared himself for the trial. He had been filled with self-confidence, and deemed that he was able to withstand any temptation, assuring the Lord that though all others should be offended, he would be ready to go with him to prison and to death. When he took his stand with the revilers of Christ, he placed himself on the enemy's ground, and he fell. At his third denial of his Lord the cock crew, and Jesus turned his eyes upon Peter with a look of peculiar sadness, and the words that Christ had spoken to him came quickly to his mind. All through his life the memory of that look was with Peter. His sinful boasting, his Lord's warning, his denial of the Saviour, all came to him like a flash of lightning; and casting one pitiful look upon his suffering, insulted Lord, he hurried away from the sound of false accusation and reproach, rushed from the palace, plunged into the darkness, and weeping bitterly, hurried to Gethsemane. He began to see himself as he really was. Memory was alive, and his sins were pictured before him in all their heinous light. Peter threw himself on the spot where a few hours before, Jesus had prayed and wept in agony, and there the disciple prayed as he never before had prayed. With deep repentance and terrible remorse he pleaded for forgiveness, and he rose a converted man;

but he felt that although Jesus would forgive him, he could never forgive himself.

Jesus knew all the sorrow and remorse of his erring disciple, and when the heavenly messengers appeared to the women at the sepulcher, they told them of Christ's resurrection, and bade them tell the disciples and Peter, that he went before them into Galilee. How eagerly did Peter receive this word of love and compassion! He knew that his Lord still thought of him, still loved him, and he took this message as a sign of forgiveness.

After his resurrection, Jesus showed himself to his disciples at the sea of Tiberias; "and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." When the disciples came to land, they found that Jesus had prepared them fish and bread. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

In the answers that Peter gave to the Lord's thrice-repeated question, a different spirit is manifested from what we find in the boastful assurances before the crucifixion of Christ. Peter was a converted man, and showed in his life that transforming grace had taken possession of his heart. As firm as a rock, he ever after stood boldly up to witness for Christ. Jesus had said to Peter, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Peter had severe trials to pass through, but although he was called to go to prison and to death for Christ's sake, never again did he waver from his allegiance.

GOD'S PROMISES YEA AND AMEN.

BY CALVIN GREEN.
(Hebron, Wis.)

HISTORY bears witness that the word of God is truth, and the experiences of great and good men, as well as of many in the humble walks of life, can attest that this word is true, and God's promises "are yea, and in him Amen, unto the glory of God." This has often been proved by his people in their trying emergencies and distresses. Faith and trust in him always brought victory in war, and prosperity in peace; while distrust and lack of faith, brought disaster and distress. Ever have their enemies been strong and influential, exerting their utmost to destroy them, and with them, to destroy, if possible, the work of God in the earth, a work he has intrusted to them to do.

Often has he inspired faithful men to encourage his people, and lead them to victory, not only victory over multitudes of armed foes, but signal victories over false doctrines, false worship, wrong habits of living, and evil and debasing practices. In suffering them to pass through experiences distressing and painful in their nature, in order to correct his people, God has ever rewarded their repentance with such blessings, and such promises of their continuance, as would imply that he was not only ready to forgive, but that he seemed desirous to forget the sins and wrongs done to him by them.

An incident of this character is put on record, seemingly for special instruction and help for God's people in these last days, that it might prove a savor of life to all who have hearts to obey the lessons there given. From the laying of the foundation of the second temple, in the second year of the return of the Jews (Ezra 3:8, 10-13) for a number of years before its completion, efforts were made by their enemies to stop the work. Their efforts, we read, "weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose" even in the days of their worthy benefactor, Cyrus king of Persia; also through the reign of his son Cambyses (Ahasuerus); and finally, when Smerdis (Artaxerxes), the pretender and usurper, gained the throne, the work on the temple, through the representation of their enemies and a decree from the false sovereign (Ezra 4:6-24), was caused to cease.

Disheartened, God's people, it seems, now devoted their time and means to provide for themselves ceiled houses (Haggai 1:4): to cultivate their fields, trim their vines, and increase their flocks and herds. This course was suffered to go on for a season, but while they sowed much, little was brought in; they ate and drank, but had not warmth; their wages lacked in supplying their needs, and when they came to their bins of grain, they had failed half in measure, while the press for the olive oil depreciated still more. Why was all this? The Lord makes complaint "because of mine house that is waste, and ye run every man unto his own house." Haggai 1:9.

And then, that they might "consider their ways," the Lord told them that he had called for a drought upon the land, the corn, the new wine, and the oil; upon men and upon cattle; in fact, he had suffered a general calamity to come upon all (verse 11), because they had said, "The time is not come, the time that the Lord's house should be built." Verse 2. While they were waiting for some favorable decree from the Persian court to enable them to prosecute their work on the temple, they had forgotten, it seems, to appeal for aid to that God for whom they labored, and whose house they built; all sought their own, forgetful that without his blessing their labor was vain.

But even in this time of God's people's forgetfulness of him, a faithful few were more solicitous for his glory and the finishing of the temple, than for their own ease and interests.

In answer to their prayers, and for his own glory, God had paved the way for the overthrow of the pretender to the crown of Persia, and the restoration of one to the throne who was altogether favorable to the prosecution of the work begun at Jerusalem.

Of this event, the Jews must have been apprised, as it was in the sixth month of the second year of Darius's reign that Haggai came to them with the word of the Lord. It was a keen, cutting reproof, with instruction to "go up to the mountain, and bring wood, and build the house," with the consoling word, "And I will take pleasure in it, and I will be glorified, saith the Lord."

To obey was to arouse again their enemies who for long years had put forth efforts, and had succeeded in stopping the work. To obey was to leave their own fields and their own interest, and apparently face famine and distress because

of former short harvests. Nevertheless, they did obey, in the face of foes, and their own fears to accomplish the work required by One who could turn disaster and defeat to victory and rejoicing.

Now as to the result of obedience. The prophecy to renew the temple's building came in the sixth month of the second year of Darius, which answers to our August and September, a time of great heat in Palestine. For three full months labor was faithfully performed upon the house of God by the people, inspired, as they were, by the prophets and messengers of the Lord; so much, indeed, that Haggai spoke again in the Lord's name to the encouragement of his people, that what they had done for him heretofore, and "every work of their hands," and that which they had offered were unclean, in consequence of which he had smitten them with blasting and with mildew, and with hail in all the labor of their hands. "Consider," says the Lord, "now from this day and upward, from the four and twentieth day of the ninth month [which corresponds to our December, the time of seeding in that land], even from the day that the foundation of the Lord's temple was laid, consider it." Then the promise was in view of their faithfulness and trust in him, while the seed was yet in the barn, unsown, and the vine and the fig-tree, the pomegranate and the olive tree, had not yet brought forth,—"from this day will I bless you." What a contrast to witness! Instead of mildew, blasting, hail, short crops, and dearth, the land, the vine, and the trees would bring forth in abundance plump, ripe grain and fruit, refreshed bountifully by the showers and blessings of heaven.

Has not the Lord a controversy with his people at this time? Are they learning the lesson of trust as he would have them, while words of encouragement, of warning and pitying love, come to us, as well as lessons from his word, to help us to commit our ways to him who has ever been faithful to them who put their trust in him?

While his promises are conditional, yet he desires his people to prove him (Mal. 3:10); and in so doing he will, as of old, pour out his blessing, and verify his word that no good thing will be withheld from them that walk uprightly.

THE GRAND AND BEAUTIFUL IN NATURE.

BY A. SMITH.
(Grandville, Mich.)

God is the creator of, and loves, the beautiful and sublime. All nature attests this attribute of divinity. When our infant world sprang into being, its majestic timber-crested mountains; its vine-clad hills and vales of waving green and gold; its soft air, burdened with the aroma of vernal bloom; the shades and tints of flowers embosomed in foliage of green; its crystal springs, meandering streams, and expansions of lake and sea; the sweet songs and beautiful plumage of the birds of the air; the noble animals of every kind; and, as the crowning work of the Creator, man, the lord and ruler of the world, the most noble of all animated nature; and woman, his companion and equal, the most beautiful,—when all these things were brought into existence, no wonder that the holy angels rejoiced and sung as they beheld the wondrous scene. Job 38:4-7. No sin had touched with its virus the minutest point on the fair face of nature. And that world, dear reader, was a real, tangible world, its clay and sand and rock as real as that upon which you tread to-day. All animate nature ate and drank of material substances; they saw the beauties of nature, and they tasted of its sweets as you do now. But their eyes were not so dim as yours, their vigor was not abated, nor was the slow poison of sin mingled with their food as it is with yours.

Before me, as I write, is a bouquet of beautiful pansies, and an excellent landscape oil painting. I examine the flowers with a good magnifying glass, and no coarseness of texture is re-

vealed by the closest scrutiny, but rather, new depths of beauty undiscovered by the unaided eye. Not so with the painting. God arranged the tints of the flowers, but man those of the canvass. As the flowers exceed in beauty and fineness of texture the oil painting, so the earth that was, as it came forth from the hand of the Creator, exceeded in glory that which now is. The prone and decaying trunks of once stately monarchs of the forest, the dead and dying branches of the upright trees, the fading flowers, the corrupting substances of once living animals, the air-burdened, miasmatic exhalations of putrescent marshes, the stooping form of man, the silver locks crowding out the raven and the gold, the dimming eyes overflowing with tears welling up from a grief-stricken heart,—all, all, attest the truth of the aphorism, "Decay is enstamped everywhere," and justify the perspective inscription upon all nature—"Passing away." Yet even now we behold in nature's panorama glimpses of the glory that was, and pledges of that which is to be.

As Jesus sat upon the mount, and saw upon the bosom of the lake that laved its base, the lily in its pure, snowy whiteness, and on its margin the fragrant pink oleander and the superb bright blue flowers of the thistle of Palestine, he directly taught that it was God who clothed them with their supernal glory, and that the care he manifested for them was indicative of the care he has for man, to whose happiness the flowers were created to minister; and, indirectly, that God will verify every promise of a regeneration of the pristine felicity of man and the glory of his first dominion.

When nature holds her breath in dread suspense at the approach of a storm; when the heavy clouds roll up in majestic billows from the horizon; when the blinding flash of lightning, as it traces its nerve of fire athwart the bosom of the storm, lights up the caverns of the cloudy mountains, and the succeeding deep-toned thunder reverberates from hill to hill, shaking the very earth,—"who forgets not at these tremendous tokens of God's power, himself, and lays his pride and folly by?"

These sublime exhibitions of natural phenomena attest the majesty and power of the beneficent Creator. When the sun with pencils of light and shade traces scenes of beauty on the evening sky, lighting up the mountain ranges of cumulus clouds, or clothing detached portions with the verdure of tropical islands in a limpid purple sea, and gilding flecks of the cirrus canopy like birds of bright plumage on the wing,—

"And we can almost think we gaze
Through op'ning vistas into heaven,"

we are led to further exclaim with the poet,—

"Those hues that make the sun's decline
So grand, so beauteous, Lord, are thine."

JUSTIFICATION AND SANCTIFICATION.

[From the French. Translated for the Review by J. Vuilleumier.]

THE true relation between justification and Christian holiness, as viewed by the apostle Paul in his epistle to the Romans, seems to us to be as follows: Justification by faith is the entrance into salvation, and sanctification is salvation itself. The more clearly we discern these two divine gifts, the better can we grasp the real bond which unites them. God is *the only good one*; the creature, therefore, can be good only *in him*. Consequently, in order to place man where he can be sanctified, he must first become reconciled with God and be replaced in him. In order that this can be done, it is necessary to tear down the wall which separates him from God; a divine condemnation which strikes him as a sinner. This obstacle once removed by justification, and reconciliation being accomplished, man's heart opens lovingly to the divine favor restored to him, and, on the other hand, the heavenly intercourse, interrupted by the state of condemnation, is resumed. The Holy Spirit, which God could not grant man while at war with him, seals in his heart the new relation founded on justifica-

tion, and carries on the work of a free and genuine internal sanctification. That is the object which God had in view from the start; for holiness is the divine life itself for which man was created. Justification by faith is the *narrow gate*, and sanctification by the Spirit, which results from it, is the *narrow way* which leads to glory.—*F. Godet, D. D., Neuchâtel, Switzerland.*

HOPE.

BY W. C. WALES.
(Chicago, Ill.)

THE anguish of dark, unendurable gloom
Would madden the brain with despair,
And life would be only a mouldering tomb,
Did hope shed no radiance there.

But the future's bright portal, resplendent with
hope,
Stands ajar as a refuge from fate,
While our feet through earth's shadowy mysteries
groped,
And our spirits expectantly wait.

The bitterest cup must be frequently quaffed,
And sorrow's dark mantle endured;
The heart must submit to the venomous shaft
Of troubles to which we're inured.

But the long dismal hours of dreariest night
Only herald the waking of day;
Just yonder is hastening the morn's breaking light
That will chase every shadow away.

Then wait, weeping one, all thy griefs will subside
In a jubilant, joyous refrain;
There's hope beyond all the rude ills that betide,
Thy sad heart will sing gladly again.

YALE LETTERS.—NO. 6.

BY C. C. LEWIS.
(Yale University, New Haven, Conn.)

In my judgment, the young man who loves the present truth and desires to fit himself for some position of usefulness in it, or who wishes to retain his love for it, makes one of the most serious mistakes of his life when he decides to enter some popular institution of learning, before finishing a course of study in one of our own schools, or before finishing the highest course presented by our schools; namely, that of Battle Creek College.

To this general proposition there are some manifest exceptions, as when a person, with ripened judgment and under competent advice, desires for the advancement of the cause, to study some special subject not as yet taught by our schools. Aside from such cases, the conviction deepens, the more I know of the influences that attend student life, that the foregoing statement is true, and that it is a truth of profound importance to our young men and women. Such a statement should be supported with good reasons in order to make any impression on those who may be thinking of attending other colleges than our own:—

1. Let us begin, then, with the least important consideration—that of expense. The Yale catalogue for 1888-89 gives three estimates of the ordinary annual expenses in that university: "Lowest, \$330; general average, \$630; very liberal, \$1,030." This estimate does not include clothing or vacation expenses. The treasurer's bills alone for "tuition and incidentals" amount to \$155 yearly,—a sum sufficient to pay all expenses at Battle Creek College for a year, with the exception of clothing and books. The State universities are not supposed to charge tuition to residents of the State. Michigan University, however, requires a matriculation fee of ten dollars from residents, and twenty-five dollars from non-residents. In addition, there is an annual incidental fee of twenty or twenty-five dollars for residents, and thirty or thirty-five dollars for non-residents, according to the department of study taken. The average expenses are estimated at about \$370. Clearly, then, the trustees of Battle Creek College have gone to the limit of economy in their efforts to provide a good educa-

tion for those of small means. While this fact is not of the greatest importance, it will have weight with many.

2. The courses of study in Battle Creek College compare favorably with those of other colleges. In the ordinary classical course, the greatest difference is in the wider range of elective studies from which the student may select much of his work during his last two years at these greater institutions. If the teaching is not so profound with us, I think it safe to say it is more sympathetic and personal. In popular colleges, where classes number scores, it is impossible to do much personal work, even if the desire were present. If students study, well; if they do not study, they will find some way to slip through with the crowd. There are also in the large colleges many influences to draw the student from his studies, that are unknown in smaller schools. From these considerations the question may be asked, What is the philosophy in going among those not in sympathy with our religious convictions, to study at a greater cost, the same subjects that we might pursue in our own schools. When we have completed the highest course offered by our own schools, or when we desire to pursue special courses not offered by them, then these considerations no longer apply.

3. But there is one consideration on the side of our own schools which far outweighs those already named, even if they stood on the side of the popular colleges. I refer to the religious influences. It is generally conceded that for several years these have been excellent at all our schools. And this is a matter of profound importance. The moral atmosphere which a young man breathes, and in which he lives, during the years of his student life, cannot fail to exercise a gradual and silent, but nevertheless a mighty influence upon his religious principles and character. That there are noble, God-fearing teachers and students in the average college, I am most happy to believe and to acknowledge; and none deplore more deeply than these the low ebb of spiritual life which prevails. The element of worldliness is greatly in the majority, and this frequently in Christian and denominational schools that have become popular. So far, the reverse is true of our own schools; the unconverted are the exception, and these usually yield to the gracious influences that surround them. God grant that this state of things may continue! When it ceases, it will be time to think seriously of closing our schools. What sort of influence should be chosen by our young people who desire to fit themselves for usefulness in the third angel's message?—The answer suggests itself.

4. But, while it is admitted that good religious influences may be found in most colleges by those who will look for them, it goes without saying that the Sabbath of Jehovah, the glorious appearing of our Saviour, and other doctrines which we think important, and which separate us from other denominations, find little sympathy. What must be the effect of several years spent in an atmosphere devoid of these elements? "The plant needs storm as well as sunshine," does it, "to make it hardy"? But there is a limit to the amount of adverse influence to which it may be safely subjected. You are "strong in the faith, and well able to endure every shock." You may not know your strength,—or weakness, rather,—quite likely you do not, and you may learn it to your sorrow. But the "truth is mighty and will prevail." True in general, and in the abstract; but it may not prevail in you. In you it may be overthrown on account of your lack of knowledge concerning the sources of its strength. When rooted and grounded in the evidences of its strength, as well as in its belief, you may be able to stand against all adverse influences.

5. There are some special considerations why, if possible, the preparation of every laborer in our cause should be completed at Battle Creek College. Our leading institutions are located in Battle Creek. The most nearly perfect models

of Sabbath-school, missionary, temperance, and religious liberty work are, or ought to be, found there. Representative men from all parts of the field may be frequently seen and heard there. Libraries collected with special reference to our work, and containing rare volumes which bear upon its early history, may be consulted there. These and other special reasons make it desirable to gain at least a part of one's education there. Indeed, a personal knowledge of our institutions there would seem to form a practical and an almost indispensable part of an education designed to fit one for labor in any branch of our denominational work. Happy the laborer who has enjoyed these advantages! Happy the one who thinks about improving them before he is gone from them! Unwise, indeed, the one who, loving our cause and desiring to be useful in it, seeks his education elsewhere, and loses the experience which might be gained from such associations.

COMFORT OF THE SCRIPTURES.

BY W. H. FALCONER.
(Chapin, Mich.)

THIS world is full of sorrows. None can escape them. The prince in his palace, as well as the newsboy on the street, has his troubles. How welcome, then, that which brings cheer and comfort to all conditions!

The Scriptures are competent to meet the wants of men in every condition, and under all circumstances. In 2 Cor. 1:3, 4, God is called "the God of all comfort; who comforteth us in all our tribulation." The Scriptures are his word. The Bible, then, is the agent, or at least one of the agencies, through which God comforts the sorrowing. In Rom 15:4, we read, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." One definition of "comfort" is, "To relieve or cheer under affliction or depression." The Scriptures have power to comfort the Christian when he is depressed or discouraged.

The question may be asked, "What causes a Christian to become discouraged?" One cause may be, failure on a point where he greatly desires to overcome. It may be that he has not failed for some time, and thinking that he has gained the victory over this temptation, he begins to congratulate himself on his strength; he rejoices over his supposed triumph, and is well pleased with himself. But in an unguarded moment the temptation comes again, and almost before he is aware of it he has been defeated. As soon as he has time to reflect upon his conduct, he sees that he has come far short of the glory of God. He thinks how earnestly he has tried to gain the victory over this fault, and just at the moment when he thought the battle won, then comes defeat. Discouragement akin to despair, settles upon him. He is tempted to renounce his profession. Satan whispers, "Better give up than be a hypocrite."

In this state of darkness and depression, he takes up the Bible. He opens, perchance, to Ps. 103:13, 14: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." As he reads and re-reads these words, they seem to glow with light. Hope is revived, and he is encouraged to press forward with new heart in the Christian race.

Some may feel disposed to question the statement in Rom. 15:4, that "whatsoever things were written aforetime were written for our learning." Infidels delight to point out the mistakes of Abraham, the failures of Jacob, and the sins David. Some good Christians, too, no doubt have thought that it would have been better had those facts been left out of the record. Such must certainly have failed to learn the lesson intended. Suppose that in the lives of good men brought to view in the Bible, no faults, no mistakes, no sins, were recorded; how much hope or comfort would the reading of that portion of the Scripture bring

to the mind of the man who *had* failed and sinned? On the contrary, when he sees that they were men subject to like passions as himself, but that through the grace of God they triumphed over their infirmities, and came off more than conquerors, he finds comfort and encouragement in perusing their history.

When we read of Abraham's failures, yet hear him called the friend of God; when we study the account of Jacob's mistakes, yet hear the angel say to him, "As a prince hast thou power with God and with men, and hast prevailed;" when we peruse the record of David's sins, and still find him, through thorough repentance and confession, accepted of God, can we imagine a condition so discouraging that no comfort or hope could be drawn from these accounts? Truly there is comfort in the Scriptures for all who are in trouble.

PARABLE OF THE RICH MAN AND LAZARUS. LUKE 16:19-31.

BY C. H. EDWARDS.
(South Lancaster, Mass.)

PROBABLY there are but few passages of Scripture which are brought forward as an argument in favor of the conscious state of the dead, with as much confidence as this one. As the record nowhere states that it is a parable, it is urged with some tenacity that it must be a literal narrative and not a parable. Let us briefly consider this objection.

First, beginning with the eighth chapter, and continuing to chapter 21, we have the record of eighteen illustrations (this one being the thirteenth in the series) used by the Saviour, which fully meet the definition of a parable.

Secondly, all of the series, excluding this one, are universally acknowledged to be parables; yet only eight of the entire number are called so in the record.

As this one is placed on the same basis as that of the prodigal son, the great supper, and the unjust steward, it seems inconsistent to call one a parable and not the others. The question is then asked, Why did he use such an illustration as this if the different characters represented did not exist? The reason seems very clear when we take into account the fact that in all his teaching he took as a foundation for his illustrations those things with which the people were familiar, or which they believed to be true. A notable instance of this kind is found in Luke 20:27-39. The Sadducees claimed to believe the writings of Moses, but denied the resurrection, claiming that Moses did not teach it. In order that Christ might show them their error, he took the very scriptures they professed to believe, to prove the point in question. We understand that the same method is used in the parable before us. In verse 14 we find he is talking to the Pharisees. He has already spoken five parables in their hearing, which cause them to "deride him." He now turns upon them and gives them this parable. Both the rich man and Lazarus are represented as being in hell (*hades*). In order to get the force of this illustration, let us consider the following extract from Josephus on *hades*:

SECTION 1. Now as to *hades*, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. *Hades* is a place in the world not regularly finished; a subterranean region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behavior and manners.

2. In this region there is a certain place set apart as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afordetermined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These

are now indeed confined in *hades*, but not in the same place wherein the unjust are confined.

3. For there is one descent in this region, at whose gate we believe there stands an archangel with a host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the *right hand*, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the fathers and of the just, which they see always, smiles upon them, while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham.

4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them, and threaten them with their terrible looks, and to thrust them still downward. Now these angels that are set over these souls, drag them into the neighborhood of hell itself; who when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; not only so, but where they see the place [or choir] of the fathers and of the just, even hereby are they punished: for a chaos deep and large is fixed between them, insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning *hades*, wherein the souls of all men are confined until a proper season which God hath determined, when he will make a resurrection of all men from the dead.

It will be seen that Christ in his parable notices nearly every feature of the idea in regard to *hades*, held by the Pharisees, according to Josephus. Now the question will at once arise, did not Christ sanction their views by using them as he did? We think not; for in Matt. 15:26 we have an incident similar to this one, where the Saviour calls the Canaanitish woman a dog. Are we to understand, because he uses the term that was applied to the Canaanites by the Jews, that he intended to convey the idea that she was a literal dog, or that he regarded her with contempt?—Not by any means. He simply uses the term that the lesson he was about to teach might be more impressive. So in the parable before us, he has used one of their traditions to illustrate the truth he wished to teach them. While a parable may be very simple, it may teach several very important lessons.

We learn from Luke 16:14 that they were covetous. They held the idea that because a man was rich in this world's goods, he was favored of God. How completely this idea is refuted in the parable! It was their covetousness that had helped them get their riches. All the time they were professing to believe the Scriptures, yet they were not heeding them, although they were being fulfilled around them every day; they were crying for signs. Matt. 12:38; 16:1; Mark 11:16. But Abraham, in whom they trusted, is represented as telling them if they would not heed the Scriptures, which had been given them, that any number of signs would not convince them, not even as great a one as the resurrection from the dead. How this truth was demonstrated to them when Lazarus came from the grave as a proof of the divinity and power of Christ! Did they believe?—No, they even tried to kill him, lest by this great evidence they should be compelled to believe. As we have found, the object in giving this parable was not to teach them in regard to man's condition in death, but to point out to them their willful unbelief. Taking this view, all is simple and harmonious, and easy to be understood.

—No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to take, in the manner our best judgment may suggest, our strength and skill.—*Gladstone.*

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

LETTERS FROM OUR MISSIONS.

(Continued.)

NORWAY.

We are thankful indeed to see the interest our brethren in America manifest in the work in these Scandinavian countries. When we reach the 12th of May, I will have been here seven years. Most of my time has been spent in Norway. We have no reason to be discouraged, but see many tokens of God's care for his people and his work.

During the last half of 1890 I have labored in Nordland. I consider this part of Norway a very important field, and one that will bear much fruit to the glory of God; but it has been too much neglected. The people in Norway, as a general thing, are religiously inclined. This is especially true of Nordland. They seem willing to search the Scriptures, and want to understand the truth. Of course here, as in other places in the world, wickedness prevails to an alarming extent; but as a whole, Nordland stands ready to investigate the truths of the third angel's message.

Last October, I went to Bodø to open meetings there. At first there was much opposition, the third angel's message having been so misrepresented by those who professed to believe it; yet we were encouraged to see some accept it and begin to live it out. We hope to be able to organize a church there next summer. Those who accept our views in Nordland are heartily with us on all points of faith, and though poor, are willing to pay their tithe, and also to assist in the missionary and Sabbath-school work. I took a little trip to Hadsel last Christmas, and so arranged that we had the week of prayer when I was there. Knowing the condition of the church as to their temporal wants (they being in debt for the little they did possess), we hardly knew whether it would be proper to say so much about offerings as we do in other places. But our friends seemed anxious to take a part in this, as well as in other branches of the cause. So we made our offerings on Christmas day, and all were well pleased. Many who do not as yet keep the commandments of God and the faith of Jesus also participated. Some of these came to me afterward, saying, "I did not know that you were to make offerings yesterday, so please accept this from me now." A little over thirteen dollars came in from these friends. It was indeed interesting to open those little envelopes, and ascertain their contents. In one we found two öre, which equal a little over half a cent.

A few weeks ago we came across some Laplanders who had recently accepted the truth. I met only one family, but these said that there were six or eight more families who had also accepted our views. They could all read the Norwegian language, and seemed to be intelligent people. They had never seen any of our people since they accepted the truth. No doubt the time has come when these as well as the people in Finland, are ready to accept the message of the third angel.

I think you will see from what I have written, what we need in Nordland. If we only had a score of consecrated workers, we would see a great work done in a short time. It is sad indeed to see this field neglected on account of there being so few laborers. Hammerfest is the city lying farthest north. When I visited this place last summer, a sister said to me: "How can you conscientiously let this people remain ignorant of these truths?" It comes pretty close to hear such expressions.

We ought to have schools established in Nordland. Whenever we come to our friends, they inquire, "When are you going to have a teacher for our children?" There are young people who are willing to give themselves to the work, if they could only get some education.

We are of good courage, knowing that this truth will at last triumph; and our prayer is that we may be so united with God, that we can be used to his service.

E. G. OLSEN.

Arendal, Feb. 25.

DENMARK.

I am glad for the privilege I have of being in this country a little while, and of seeing the interest manifested by the people here. The camp-meetings last summer at Aalborg and Moss, especially the one at Moss, were seasons of rich blessing, I think as good as any camp-meeting I ever attended. The brethren seemed to rejoice in having received the light of the truth, and expressed their gratitude to God for having put it into the hearts of his servants in the far West to bring the light here.

Bro. Hansen is holding a series of meetings in this city. The attendance is quite good, and the interest manifested is also good. Nearly every Sabbath, we see new ones at our meetings, such as have decided or are about to take their stand for the truth. Several times I have had the privilege of speaking to the people, and have had freedom and enjoyed the help of God.

My mind and time are very much taken up with the school. There are now nineteen of us studying, my wife and child completing our family of twenty-one. Eleven of these are from America, as you doubtless know. We have now been here about a year. Aside from attending meeting and Sabbath-school on the Sabbath with the church, we have a prayer-meeting each Tuesday evening, and a family social meeting each Friday evening at the commencement of the Sabbath. These have been seasons of blessing and great help to our students. I have this year seen many evidences of God's willingness to hear and answer prayer. Union and a good spirit prevail among the students, and they are all doing well in their studies. Eight of them expect to take an examination. We think that the prospect for education among us as Scandinavians looks brighter than it has before, though this is only a very small beginning. We look forward with joy and anticipation to the Lincoln school, hoping that it may be the means of accomplishing much good.

We pray that the blessing of God may attend in a rich measure the General Conference now being held. We hope to be, and believe we are remembered in your prayers.

M. M. OLSEN.

Copenhagen, March 8.

AUSTRALIA.

We look back upon the many evidences of God's goodness we have enjoyed since the time of your last meeting. In many respects we are made to feel our isolation from the body of our people, and from the advantages enjoyed by those living within reach of our institutions and the association of our leading brethren; nevertheless, we rejoice in the truths which unite us in heart and name, and in the Spirit which makes us one in Christ Jesus. We are grateful to God for the pleasant circumstances which surround us in this far-off land, with its genial and healthful climate and its intelligent and candid people. We are grateful to the General Conference, through whose favors we have received visits from Brn. Haskell and Morrison, and others, who have helped us very materially in our work, and for the use of a large sum of money for the carrying forward of our book business.

The sale of books by canvassing has, with comparatively small efforts, been raised to unexpected proportions, as a few figures will show: During 1890 we employed an average of about twenty-five agents, and the orders taken in that year amounted to nearly \$50,000 at retail. Fully eighty per cent. of the orders were delivered. The number of volumes sent out by the Echo Publishing Company in the past year was over 9,000. In this time quite a number, at least a dozen young men have been led to embrace the truth, who are well fitted by strength, consecration, energy, and intelligence, for this work, and have successfully entered upon it. Indeed, one of the most encour-

aging features of our work in these colonies is that among those who come into the truth, there are found so many who have the ability and the willingness to work for the advancement of the cause. We have much to encourage us to anticipate a successful future for our book work. The help rendered by Bro. E. M. Morrison has contributed very largely to these results.

In our Conference work, we have been able to see a constant gain in both numbers and stability, though in respect to the latter it is not what we desire. Our membership in the Conference year of nine months, which closed Oct. 1, increased ninety; our Sabbath-schools increased from fourteen to nineteen, and the membership from 604 to 749. Our tithes during the nine months amounted to £717 sterling, or a rate of \$4,780 per year. We were able to settle all claims liberally and have a surplus. At the beginning of the year we pitched four tents, all in different colonies. The one in Victoria closed a short series of meetings with but little interest. The others are now struggling against severe opposition, with limited interest, but some prospects of success.

The work of the *Echo* office taken as a whole, is quite encouraging, although the financial success of our printing work is not yet satisfactory; but with enlarged experience and more careful devotion, together with the blessing of God, those connected with the office hope to attain that prosperity which their opportunities warrant, and which will be pleasing to God, and satisfactory to the shareholders.

Personally, our relations to the work in this country continue to be of the most agreeable nature. We greatly miss the counsels of our brethren and the association of many dear friends of the past. We feel a deep interest in the progress of the work in our native land, where the cause has its center. The Lord also has "much people" in these countries, and we solicit the prayers and continued sympathy of all our friends in the cause, as we labor to reach them with the truth for our times.

G. C. TENNEY.

Melbourne, Jan. 19.

SOUTH AFRICA.

We are doing a great deal of ship work now, and find Cape Town a good field for it. Bro. Druillard is quite successful in sales on board ships, and finds many who are interested in reading. The stewards are all glad to receive packages of papers. These are read by many of the passengers, and are carried by them in every direction to their homes, and given to others to read. One sailor told Bro. Druillard that he presented his wife with the copy of "Great Controversy, Vol. IV." that he bought, and that it was highly appreciated, and was a great comfort to her on her death-bed. The Bible and this book she kept where she could read, if only for a moment at a time. He said this had caused him to prize our publications. The Scandinavian seamen are the ones who purchase the most. The Irish, Spanish, Portuguese, and Italian Catholics take but little interest in reading-matter. We need reading prepared expressly for this class.

Bro. Peter Wessels and Bro. Scholtz have been at work in a purely Dutch community, and as a result, some souls have embraced our views. The question of religion being taught in the public schools is causing quite a stir here. Those who are candidates for parliament state what they will do, if elected, to influence parliament on this matter. Some say they will do their best to have the public school undenominational; others, that they will urge that religion be taught in the schools, as they think it better that the children become Calvinists or even papists, rather than infidels, and so religion in the schools is indispensable. We can soon begin the work here of educating the people on religious liberty, and it will not hedge up the canvassers nor raise prejudice against us, as a people.

Our publications in all the languages in which they are translated, are used in South Africa.

Those who have accepted the truth here, so far, are mostly English, Dutch, and Scandinavians. Nothing has been done for the native tribes, only by selling our books to those who can read either the Dutch or English. Some of the Mohammedans who have purchased and read our books, say that they like them. Some of the Zulu and Kaffir students who have been educated at Lovedale and other mission schools, are reading our publications with interest. The canvassers, by leaving thousands of our books in the homes of the people, will soon prepare the way for many colporteurs and Bible workers. Health and temperance workers can find a large and good field in South Africa. At present, fourteen laborers are spending all their time in the work. Eleven are acting as agents or canvassers, one as a ship missionary and officer manager, one in office work, and one as a minister. Besides these, there are four who work a part of their time,—three as agents, and one as a minister. Although the work seems to move rather hard and slowly, we think that a foundation for future work is being laid. The way is being prepared for the work to go forward, and seed is being sown that will bring a good harvest by and by.

Cape Town, Feb. 28. N. H. DRUILLARD.

SWEDEN.

This part of the field embraces nearly 5,000,000 souls, or more than one half of the population of Scandinavia.

At present, two ordained ministers, four licentiates, twenty canvassers, and five Bible workers are engaged in the work. From June, 1890, to the end of the year, their work has been as follows:—

O. Johnson (president of the Conference) and L. Karlson went to Karlstad in July, at which place they began to hold tent-meetings July 20. Karlstad has 8,662 inhabitants. The interest was very good. From 400 to 800 people gathered to hear the word of truth. At times Bro. O. Johnson was called away to other places. Since the tent was taken down, in October, the work has been carried on in a meeting hall, by Bro. Karlson. The interest is still good. About ten have begun to obey, and many others are convinced. From September to December, Bro. Johnson spent in visiting several places, and has found a good interest.

Bro. S. F. Swenson has labored in Jönköping and Halland. He is now in Norrköping, where he has been laboring since Aug. 7, with good success.

Bro. Färnström labored in Stockholm until October, when he moved with his family to Grythytted, where he now is laboring, for the most part in holding Bible readings. He writes that the interest is good.

Bro. G. Sundén has labored mostly in Gefle and vicinity. He writes from Lupta: "I have never witnessed a stronger desire to hear the truth. Notwithstanding the darkness, people come in the evening many miles through fields and woods, with lanterns and torches. Frequently when I am through with my sermon, the people earnestly request me to begin again, and so our meetings have sometimes lasted till eleven o'clock in the night. A minister has just gone before me to warn the people, and tell them not to open their houses for me, because I preach falsehood. When I left, they donated some money to the cause, and asked me earnestly to come back, as they wanted to hear more."

Bro. Lewis Johnson has spent six weeks in Sweden, visiting some of the churches in company with Bro. Färnström.

July 26 I returned to Sweden to study. Three other young brethren are studying with me. We hope to become more useful in the service of the great Master.

The interest here in Stockholm is very good. Besides our Sabbath-school and meetings on the Sabbath, we have had preaching three times a week. Sunday evenings our hall has been crowded with attentive people. Some young, intelligent

persons have found peace and joy in serving God, and have expressed a desire to join the church. We hope soon to get a larger and better meeting hall. Bro. O. Johnson has just come here to work. A hall in another part of the city has been secured, where we can hold meetings four times a week. Meetings will begin next Sunday.

The book sales covering the six months from June, 1890, to January, 1891, amounted to \$2,827.11. For the whole year 1890, the book sales amounted to \$5,935.47. This is about \$500 more than the previous year. Twenty-five colporteurs have taken part in the canvassing work, but of these only eight have devoted their whole time to the work.

Additions to the churches from June, 1890, to January, 1891, are: Norrköping, 13; Grythytted, 8; Striberg, 3; Örebro, 8; Karlskrona, 3; Ämot, 2; Gefle, 3. Many are expected to join soon. At the end of the last Conference year (June, 1890), Sweden had fifteen churches, 398 church-members, and 110 scattered Sabbath-keepers. At the end of the year 1890, there were 438 church-members. The total number of Sabbath-keepers was about 550.

The church at Örebro is expecting to build a meeting-house in the near future. Some money has been donated to this undertaking, one sister in the church having donated \$540, and promised to lend quite a sum.

Bro. Lindqvist, who was imprisoned at Karlskrona for keeping the Sabbath, has been released by the king, and is now canvassing in Stockholm.

The week of prayer was a blessed season. As we did not get the program and the readings from America in time, it was observed one week later than in America, or from Jan. 3 to 10. The good readings were much appreciated, and made a deep impression. The donations were much larger than ever before. Sweden has ninety-two cities, which are inhabited by 860,208 people. The largest city, Stockholm, has nearly 250,000 inhabitants. Next to Stockholm comes Göteborg, with 104,246. The colporteurs have entered most of these cities, but in only seven has the truth been preached by our ministers. Among the 1,900,000 inhabitants of Finland (of which 270,000 talk the Swedish language) and the nearly 25,000 people of Lapland (of which many talk Swedish), nothing has yet been done to proclaim the last message.

Openings are presented in every direction, and it is not possible to answer all calls for laborers. Lack of means and men is greatly felt. We feel that we have done but very little of what we ought to have done, and that we ought to renew our diligence in working for the salvation of our countrymen. Although we realize that the enemy is opposing us, we are of good courage, knowing that the almighty hand of Christ is in this work; and as we look back upon the past, we feel that we ought to raise a monument of gratitude, calling it "Ebenezer," and to trust in God for the future. Next to God, we feel thankful to our American brethren for the great interest they have taken in the work here; and we trust that they will remember us in the future also. We pray God to bless the General Conference now in session, and with joy we look forward to the time when the glory of the third angel's message shall fill the whole earth, and when the servants of Christ from all parts of the world shall be gathered on Mount Zion, to rejoice in the triumph of the truth.

Stockholm, March 6.

EMIL J. ÅHREN.

THE NEED OF AFRICA.

I READ not long ago, in a missionary journal, that Africa might now be considered as "tolerably well supplied with missionaries," because there were thirty-five missionary societies laboring in that Dark Continent. Such a statement betrays the grossest ignorance of the real condition of the Dark Continent. If you will go to Liberia, cross that narrow strip of country on the western coast, and descend the eastern slope of the Kong Mountains, go through the Soudan of the Niger,

and of Lake Tchad, and of the Nile, and if you should be able from some lofty point, as you went along, to survey the country 400 miles north and 400 miles south of that line of journey, 3,000 miles long, you would scarcely be able to find a missionary or mission station among 90,000,000 of people! You might go south of that to the Congo Free State, and start at Equatorville on the west, and go directly east to the great Lakes stations, where the beloved Mackay has recently fallen (and I think that no more serious blow has come to missions in half a century than in the death of that noble man of God), traveling 1,000 miles west to east; and through all that stretch of country, and for 500 miles north and 500 miles south of that line of travel, you would not find more than three Protestant mission stations among 40,000,000 of people! Yet with at least 180,000,000 of people that probably never saw a missionary, never saw a copy of the Bible, and have never heard the first proclamation of redemption, Africa is said to be "tolerably well supplied with missionaries."

Am I not justified in saying that we must get above all this deceptive glamour? We must get beyond the passing of resolutions, beyond the evanescent touches of mere sympathy. We must even get beyond mere praying; and something must be *done* for men that are dying without Christ.—A. T. Pierson.

Special Mention.

THE EASTERN QUESTION.

THE Eastern cadi, who, seeing a man, apparently alone, fall from a ladder, asked who the woman was, might, had he lived in Serbia at the present day, have found her without difficulty. For it is the testimony of competent observers that the dangerous situation that has been reached in Serbian affairs is very largely due to the conduct of Queen Natalie since her return to Belgrade, and that unless some pacific adjustment is soon reached, complications must ensue menacing the peace of Europe. Serbia, from its position in Southeastern Europe, is a veritable powder magazine, only wanting a spark in the shape of civil strife in Belgrade to produce an explosion, the effects of which can hardly fail to be less momentous than those of the Bulgarian massacres of 1876. An independent state with a king of its own, by grace of the Berlin treaty of 1878, its efforts at self-government have not been conspicuously successful, while from the necessity of its geographical position it must inevitably be more or less under control, for a long time to come, of one or the other of the two great powers which flank it on either side. On the accession of M. Ristitch as chief of the three regents appointed to govern during the minority of the boy king, following the abdication of King Milan, it was supposed that Russian influence would predominate in the kingdom, the chief regent being a Russophil of pronounced type.

But of late the relations of the State have been singularly confused by the perversity of Queen Natalie, who, though a Russophil herself, partly by birth and partly by dislike of her husband, hates M. Ristitch bitterly, and has for her champions his uncompromising enemies, M. Garashanine and General Gruitch. As Austria is friendly to her, she relies upon Austrian support in her efforts to regain her rights in the kingdom, and as the Skuptschina has refused to consider her demands, she has virulently attacked M. Ristitch, the official head of the government. The effect has been to greatly excite the country; and as the queen has rallied a considerable party about her, the Radicals have become alarmed, believing that she is seeking power for herself, and demand that she shall be expelled from Serbia. The Regents have resisted the demand, only to be attacked in turn, by the Radicals, particularly on the ground that they signed an agreement with King Milan, allowing him \$75,000 per year, without the knowledge of the ministry. As it is quite certain that

the Regents did sign the agreement, it is not impossible that they may accede to the Radical demand, in which event there may be civil war in Belgrade, the queen's partisans being determined that she shall not be expelled without the passage of a statute for that purpose. To make matters worse, the cabinet has resigned, owing to the refusal of the Skuptschina to pass a law restricting the liberty of the press (that is, preventing the press from publishing Queen Natalie's attacks); the pretender Karageorgievitch has issued a manifesto calling on the people to overthrow the Obrenovitch dynasty; and King Milan, alarmed for the safety of the dynasty, threatens to return to Belgrade. As it is evident that there is not room enough in the same capital for both the ex-king and the ex-queen, it is surmised that Milan may solve the difficulty by boldly taking the government again into his own hands, the majority of the army, it is said, being favorable to his return. It would be a singular proceeding, for the ex-king is very far from being an exemplary character, and would have to govern without a constitution; but he is, after all, the most capable of the Servians, and his return might lessen the tangle into which affairs have fallen.—*Interior.*

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

To those Protestants who are so zealously struggling to maintain religious instruction in the public schools, the following liturgy, taken from a Connecticut paper, is especially commended:—

The following liturgy is proposed for use in the New Haven public schools. The Roman Catholics and Protestants united at the recent election of the school board, as will be remembered, and secured the choice of men who favored the restoration of devotional exercises, which had been abolished many months previous. A committee of five persons—consisting of three Protestants, ex-President Woolsey, the Rev. Dr. Harwood, and the Rev. John E. Todd; and two Roman Catholics, Fathers Fitzpatrick and Murphy—was appointed to consult and arrange a form of worship, and they have agreed upon the following manual, which is to be submitted to the Board of Education:—

Teacher.—In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray:

Direct, we beseech thee, O Lord, all our actions by thy holy grace, and by thy assistance bring them to a happy issue: that every prayer and work of ours may always begin by thee, and under thy guidance may be finished; through Christ our Lord.

Children Respond.—Amen.

Teacher.—Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy love. Send forth thy Spirit, and they shall be created.

Children Respond.—And thou shalt renew the face of the earth.

Teacher.—Let us pray:—

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us, we beseech thee, through the same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of His consolation who liveth and reigneth world without end.

Children Respond.—Amen.

Teacher.—Our Father who art in heaven: hallowed be thy name; thy will be done on earth.

Children.—As it is in heaven.

Teacher.—Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Children.—Amen.

Teacher.—Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus!

Children Respond.—Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

Teacher.—I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: he descended into hell; the third day he arose again from the dead: he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he will—

Children.—Come to judge the living and the dead.

Teacher.—I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Here the ten commandments, as found in Exodus 20:1-17, will be repeated, either by the teacher alone,

or by the children in unison, all being seated. Finally, a hymn chosen from the "Selection" will be sung by the pupils.

The above is an exceedingly good exposition of what a Protestant and Catholic "combine" can and probably will accomplish when, under stress of religio-political weather, it seeks to grapple with a set task. To such Protestants as are not particular as to the quality of religious instruction their children may receive, but fervently desire a quantity, this manual may give satisfaction. It will glide along so nicely, the children will soon become accustomed to it, and automatically go through the jumble; and if not disgusted with the monotony for 200 days in the year, might become really religious. And *this* "devotional exercise" will not ruffle a feather of Catholic plumage, for the sufficient reason that it is their own; for it is found nearly word for word in "the Catholic catechism in use in the diocese of Boston."

The "Angelical Salutation," midway in the exercise, indicates the policy of the Catholics to make, when possible, religious instruction in the public schools distinctively their own. We may suppose what the Protestants of New Haven wished and probably expected; what they came near realizing, we may see in this affair. If those very eminent gentlemen who were chosen to guard the instruction of Protestant children could endure the bitterness of this dose of *marriolatry*, and recommend it as a divine blessing in the public schools of their city, why may not similar or worse concessions be secured by Catholics who possess as much papal backbone as "Fathers Fitzpatrick and Murphy" had?

This liturgy was evolved several years ago, and was not introduced in the schools, because the former exercise was restored; yet this fact does not detract from the value of the document as a lesson against Protestants and Catholics as co-partners in shaping religious formulas. If in conservative Connecticut, in the staid city of New Haven, and under the shadow of "Old Yale," a committee—three fifths Protestant—indorses an out-and-out Roman Catholic devotional exercise as suitable for Protestant children, what may we look for in other localities, and where the Catholics are at the head and are the majority of the committees or managers? Under the pressure of Catholic aggressiveness, so keenly realized by real Protestants of to-day, is it not possible to anticipate the aim of the papacy, and avert utter humiliation of Protestantism, by relegating religious instruction to the home, the church, and denominational schools? It is possible that Protestants have not in the past been as mindful of the golden rule as in the future they may wish they had been. In the public schools, progressive and Scriptural instruction—and any other is valueless from a Protestant standpoint—cannot be given to children of families of varying religious faith, without violating rights of conscience. To teach children of Protestants sent to school for other purposes, a Roman Catholic catechism, is an outrage, and to instruct children of Catholics, Jews, and infidels, in the Protestant faith, against the wishes of parents and guardians, is also an outrage of rights of conscience.

F. A. BUZZELL.

Chicago, Ill.

REFORMED PRESBYTERIANS IN TROUBLE.

THE Reformed Presbyterian Church, as all are aware, regard our Constitution as infidel and immoral because it contains no recognition of the Deity. For this reason they assume the position of aliens, claiming it to be a sin to vote or in any way identify themselves with the political system of the United States. Those who do, fall beneath the anathemas of the church, and are suspended. This seems to be causing them serious trouble, as indicated by the following item from the *Chicago News* of Jan. 14, 1891:—

PITTSBURGH, PA., JAN. 13.—The Rev. J. R. J. Milligan, of the Allegheny Reformed Presbyterian church, was placed on trial by the presbytery of the reformed

church to-day, charged with heresy. At the conclusion of this trial, the Rev. A. W. McClurkin will be tried for the same offense.

Several months ago, the accused, with five other ministers of the same faith, met in the east end of this city, and adopted a platform recognizing the right of pastors to vote for public officials. For this the ministers were tried and suspended from the church, and the Rev. Mr. Milligan is now arraigned. The trial has excited great interest, and the Wilkesburgh church, where it is in progress, was crowded all day. The congregations are in sympathy with their pastors, and a split in the church is feared if the suspended ministers are not re-instated by the general synod. It is generally believed that Milligan and McClurkin will also be convicted and expelled.

It seems to be quite easy for a man to be convicted of heresy from an ecclesiastical standpoint, and by the *ipse dixit* of her court become a heretic. While it is quite proper for us to guard against erroneous doctrines, and to test everything by the Bible, we have no idea that the simple act of using the franchise of a citizen in opposition to the dogmatical decree of some synod constitutes one of the "damnable heresies" mentioned by Paul, or that it will open or shut to any the gates of the celestial city. A heresy in the sight of Heaven is some doctrine taught that the word of God condemns.

All are doubtless aware that the nest-egg of the National Reform Party was laid and hatched in the Reformed Presbyterian Church. They have openly avowed their purpose to remain aliens until God is officially recognized in the Constitution. To this end all the power of their organization is combined with the other forces in the field. These internal eruptions caused by her members longing for the privileges of citizens, will serve as an additional incentive for her to be more zealous in the work of inducing our Government to take the initiatory steps toward a union of Church and State.

GEO. B. THOMPSON.

Battle Creek, Mich.

TOMB OF THE HIGH PRIESTS.

CAIRO, FEB. 9.—A remarkable discovery has been made by M. Gredant, the director of the Department of Egyptian Antiquities, through information furnished by natives. The vast tomb has been found containing the mummies of the high priests of Ammon, "Monarch of the Gods," a local divinity of Thebes. The tomb is in the same locality among the limestone cliffs of the Sibyan Mountains, west of that city, near Debel Bakri, where Brugsch Bey made his famous find of royal mummies in 1881. The tomb is twenty-five meters below the surface, and has two stories, the uppermost not having yet been opened. In the lower, 240 sarcophagi have already been found, the oldest dating from the eleventh dynasty, or 2,500 B. C. There were also discovered 100 papyri and several statues. Everything is in a perfect state of preservation. The upper story will be opened immediately.—*Restitution.*

FOREIGN ARMIES.

FROM a paper read before the royal Statistical Society in England, Dec. 16, 1890, I gather the following figures, which reveal to us the present size of the armies of the chief military powers. The system under which they are organized throughout Europe—except England—is "that of universal liability to military service, every man on attaining the age of twenty or thereabouts becoming liable to service in the ranks of the army, if not incapacitated from physical, moral, or family causes:—"

Russia, 5,000,000; France, 4,000,000; Germany, 2,350,000; Italy, 2,550,000; Austria, 1,912,000; England, 614,000; Turkey, 475,000; India, 192,000.—*Sel.*

—"Spare your scolding. Shut up in a dark cave from which they can never swarm forth, all the words that have a sting in them. You will be sorry for them after awhile—very soon you will be sorry, perhaps to-morrow."

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 7, 1891.

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BIBLICAL INSTRUCTION.

WE frequently wonder at the marked unacquaintance with the Scriptures which people, otherwise intelligent, sometimes manifest. The reading of a clipping sent us from a Boston paper, suggests the idea that the cause for this state of things is not difficult to find. Does it not lie largely in the defective manner in which instruction is imparted in the average Sunday-schools of the churches of our country?

The superintendents of the Congregational Sunday-schools in and around Boston, according to the item above mentioned, recently met in the vestry of Berkeley Temple, to discuss the subject, "What may the Sabbath-school learn from the Public School?" It was thought that Sunday-school teachers failed to fit themselves for their work, and that "the essentials of Bible knowledge are not taught in our Sunday-schools."

Mr. G. A. Southworth gave point to the discussion by giving a bit of his experience, as follows: He asked a large number of Sunday-school scholars from fifteen to seventeen years of age, to write out for him a little life of Christ, just as he would ask a student of history to give him a sketch of the life of Washington or Lincoln. In the responses which he received, he found the following paragraphs:—

"There were no years before Christ, therefore he was born in the year 1."

"Jesus was the father of Christ. He was born in Jerusalem in the year 1."

"Jesus was born in an old barn of Jerusalem."

"Christ was born of the Virgin Mary. His parents were very old."

"Christ went to work when thirty-one years old, in the same field with his father. After awhile he began to teach the Bible, and made the ten commandments on a mount."

"All these selections Mr. Southworth found in the thirty or thirty-five compositions which he received, and there were many others equally absurd."

What kind of teaching must scholars of the ages named, have received, to make such statements as these? And is it any wonder that graduates from such Sunday-schools are ignorant of the Scriptures?

"LIKE PRIEST, LIKE PEOPLE."

WHEN the men who are looked up to as accredited teachers of the Scriptures, make an open and unreserved surrender to infidelity, what can be expected of the people who leave their thinking on these lines to be done almost wholly by the teachers aforesaid?

The country has just been shocked by the avowed skepticism of Prof. Briggs, as he was installed as president of a theological seminary. And now Prof. J. Henry Thayer, of Harvard University, according to a late Boston paper, in an address at the Y. M. C. A. Hall, endeavors to strip from the Bible all that is supernatural and divine.

"That view of the Bible," said he, "in which you and I were reared [referring to the old New England view that the Bible is the inspired word of God, and the only infallible rule of faith and practice] is utterly untenable." Again he said, "The progress of science has now caused restlessness and distress on the part of those who have accepted the orthodox interpretation of the Scriptures."

He "objected to the authoritative character of the New Testament on the ground that the record was not complete or accurate." "The Church," he said, "produced the Bible, not the Bible the Church."

In reference to the Old Testament, he adopted the view that it "was translated by men, who, accord-

ing to a witty Harvard professor, 'had forgotten their Hebrew, and never learned Greek.'" He advised his hearers to admit the errors of the Bible, and not cherish the idea that what was predicted in the Old Testament was fulfilled in the New.

Another objection was that much of the Bible was so figurative that no one could understand it, and that the parallel narratives of the evangelists conflict with each other. "The interpretation of the first century cannot be that of the nineteenth," and "It is not a book we can run to in trial, and, opening it at random, find a text that will be for comfort and counsel."

Such were some of his utterances. Could the worst enemy of the Bible have done more to undermine its authority? We do not have to open it "at random" to find its precious promises, its comfort and counsel. Strenuous efforts are made to meet and enlighten the infidelity of the people; and this is well; but what shall be said of the more dangerous infidelity of the pulpit? Can we be surprised that Christendom is a babel; and that that Babel has fallen, and is still falling so rapidly in the moral scale, that if any are saved, the cry of Rev. 18:4, "Come out of her, my people," must soon be raised?

WHAT WILL BE SURRENDERED NEXT?

In the Boston *Herald* of March 16, 1891, there was published a synopsis of a sermon by M. J. Savage on The Lord's Supper, which would be very surprising were we not living in an age of which the apostle forewarned us when he said that the time would come when men would not endure sound doctrine, but would consider fables better than truth, and would turn to them. 2 Tim. 4:3, 4. A so-called Christian minister repudiating the Lord's supper, and denouncing it as of "barbaric and cannibal origin," is a strange spectacle; but this is what we have in the case before us. The whole effort, according to the report, was an attempt to find objections to the institution. He claimed confusion in its names in the records concerning it, and in its use in the Christian world. That one should reject the blasphemous dogma of transubstantiation is right enough; but what Protestant need be troubled by that folly? In conclusion, Mr. S. is reported to have said:—

"I believe Jesus had no idea that he was to establish an age-long ceremony. And then the Eucharist did not originate with Christianity. In every one of its essential details it was in existence in ancient Egypt, and the Persians on the eve of their passover, too, held a similar service."

"My own personal objection is specially to its far-off, barbaric, cannibal origin. They sacrificed a sacred animal, or a human being, and by sharing the flesh and blood with the god, bound him to serve them. This being the source, I cannot escape the influence even in the ceremony to-day. It is not pleasant, and stands vitally in the way of spiritual communion with him whom Jesus taught to be spirit, to be worshiped in spirit."

What conception of the nature and object of that most tender and sacred legacy which Christ left with his disciples, of the symbols of his broken body and shed blood, can one have who can write thus concerning it? And what belief can he have in the Scriptures, to make such statements? In 1 Cor. 11:23-26, the apostle Paul tells us what he received from the Lord himself concerning the Lord's supper; and among other things he says that the Lord addressed his disciples in these words: "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." Thus it is certain that the Lord told them that they should do this service in remembrance of him, and would thus show forth his death till he should come again. Yet this man says he believes Jesus had no idea that he was to establish an age-long ceremony!

These indications are, alas! becoming too frequent that the foundations of gospel truth are crumbling away throughout Christendom; and the

psalmist says, "If the foundations be destroyed, what can the righteous do?"—This they can do and should do—watch the more closely and cling the more firmly to the truth, as they see men around them so strangely surrendering it. "When the Son of man cometh," said Christ (Luke 18:8), "shall he find faith on the earth?" The language implies that there will not be much. But happy they by whose integrity the little that will be found, shall be preserved!

IN THE QUESTION CHAIR.

WHO WROTE THE TEN COMMANDMENTS?

PLEASE reconcile the statement of Ex. 34:1 with that of verse 28 of the same chapter. The first says that God was to write the law on the new tables of stone; the second, that Moses wrote it.

I. N. B. S.

Answer.—Our correspondent is a little too fast in declaring that the last text says that "Moses" wrote the law on the second tables. The wording of the passage is, "And he wrote upon the tables the words of the covenant, the ten commandments." The question is, to whom does the pronoun "he" refer, as its antecedent? In the Scriptures, this question is often governed by the *subject* or *context*, not always by the seeming grammatical connection. What goes immediately before, it is true, is spoken of Moses; but when we come to the expression before us, we must understand it as referring to God; for God had expressly declared (verse 1) that he would re-write the commandments on the new tables, and he declared himself (in verse 6) to be "abundant in . . . truth;" and he would not, therefore, contradict himself, and leave Moses to write what he had promised to write himself. Moreover, if Moses was to do the writing himself, he need not have gone up into the mount to the presence of the Lord, as God commanded him. Verse 2. But in Deut. 10:1-5, we have decisive testimony on this point. Moses here rehearsing the circumstance, declares positively that God wrote on the second tables according to the writing on the first tables, which was what God had spoken from the mount. "And the Lord gave them unto me," said Moses, "and I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." So the tables, as they were finally put into the ark, contained "the writing of God, graven upon the tables." Ex. 32:16.

METHUSELAH AND THE FLOOD.

Did Methuselah die before or after the flood? In conversation with a friend recently, he claimed, on the evidence of chronology, that Methuselah did not die till after the flood, and that consequently there were nine persons saved in the ark. What is the Bible evidence in the case? A. D. L.

Ans.—A little clipping from the Palmyra (Wis.) *Enterprise*, which accompanied the foregoing question, reads as follows: "It is now clear to the knowing ones that Methuselah was saved from destruction at the time of the flood." This is probably the "evidence" that the person referred to by Bro. L. relied upon for his statement; for it is all the evidence we ever heard of. As to the number in the ark, Peter says plainly that there were only eight souls saved in the ark (1 Pet. 3:20), and we think his testimony is preferable to that of any number of modern "knowing ones." People who are so wondrous wise in these days, remind us of one of Josh Billings's sayings: "It is better not to know so much, than to know so many things that aint so." A few items of Biblical chronology will settle this question about Methuselah and the flood. Thus, Gen. 5:25 states that Methuselah was 187 years old when his son, Lamech, was born. And Lamech was 182 years old when his son, Noah, was born. Verses 28, 29. Putting these two ages together, we find that Methuselah was 369 years of age when his grandson, Noah, was born. But Noah lived 600 years before the flood came. Gen. 7:6. How old was Methuselah then?—Nine hun-

red and sixty-nine years. And how old was he when he died?—Nine hundred and sixty-nine years. Gen. 5:27. Therefore Methuselah died the very year of the flood; how many months or days before, we are not told; but some time before, we know; for all that were saved in the ark were Noah and his three sons and their wives, making the eight souls whom Peter enumerates.

THE WAR IN HEAVEN.

When was the war in heaven between Christ and Satan—before or after the creation of this world?
R. B. K.

Ans.—We suppose reference to be made in this question to Rev. 12:7-9, which reads: "And there was war in heaven: Michael and his angel's fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angel's were cast out with him."

This scripture cannot apply to the original rebellion of Satan in heaven, though, of course, that must have been a time of strife and conflict between the loyal followers of God, and the arch-rebel and his sympathizers. And although the scripture before us is doubtless a very good description of the scene when the angels which kept not their first estate, were expelled from their own habitation, and bound in chains of darkness to the judgment of the great day (Jude 6; 2 Pet. 2:4), yet John introduces several restrictive circumstances which plainly show that the scene he describes applies not only this side the creation of our world, but even this side the first advent of Christ.

Thus, as soon as the dragon was cast out, a voice was heard (Rev. 12:10) saying, "The accuser of our brethren is cast down." But at the time of Satan's original rebellion, there were no brethren (those who overcome by the blood of the Lamb, verse 11) for him to accuse. Again (verse 13): "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." The woman represents the Church, and the appearance of the man child on earth was the first advent of Christ; but just as soon as Satan saw that he had lost the battle, that is, the first thing he did after that, was to persecute the woman (the Church) which brought forth the man child; showing that all this was after the man child had appeared, or, in other words, after the first advent of Christ. So it is manifestly impossible to apply this to the original fall of Satan, before man was created, and then jump from that point down to our own gospel age, and make Satan's first work in this world, the persecution of the Christian Church.

The description of verses 7-9 must, therefore, apply to that time when Satan massed all his forces against Christ in this world, to overcome him while in our nature, and thus frustrate the plan of redemption. But he signally and utterly failed. Christ withstood all his temptations, defeated him at every turn, accomplished his life work successfully, provided the all-sufficient sacrifice, came forth a conqueror from the grave, and ascended in glory to the right hand of his Father. Thus, despite all Satan's effort to defeat it, he set the seal of everlasting certainty to the great plan of salvation. What could Satan then do?—All that was left for him then was to try to mar and cripple the work of Christ as much as possible by destroying the Church from the face of the earth. And this he has tried to do—"he persecuted the woman." But he will fail in this also. But it may be asked, Does it not say that this war was "in heaven"?—Yes, just as it says that the woman, the Church, was "in heaven," and the great red dragon was a "wonder in heaven," which would be indeed a "wonder," if the heaven referred to was the abode of God and his angels. This refers rather to the way in which the matter was revealed to John. It passed before his vision

like a scenic representation painted upon the sky only the characters appeared as living and acting; just as we say, from the standpoint of human view, that "the stars fell from heaven." Satan's being cast unto the earth, signifies only, as stated above, his complete and utter defeat and humiliation in his personal conflict with Christ here in our world.

HAS ANY MAN ASCENDED TO HEAVEN?

Please harmonize John 3:13 with 2 Kings 2:11.
J. T.

Ans.—The apparent contradiction between these two texts is only on the surface. When we take into consideration the *subject* in reference to which the declarations were made, and the *purpose* had in view, all difficulty disappears. The passage in Kings says that Elijah went up by a whirlwind into heaven; and in John 3:13 Christ says that no man hath ascended up to heaven. As a matter of fact, both Enoch and Elijah had been taken up bodily into heaven before Christ spoke these words to Nicodemus. But for the *purpose* which Christ brings to view, it was true that no man had then ascended to heaven.

And what was that purpose?—Paul reveals it in Rom. 10:6 when he says, "Who shall ascend into heaven?" and then explains himself by adding in parenthesis, "that is, to bring Christ down from above." Thus it is clear that to ascend to heaven merely as a matter of fact, or of personal experience, and to ascend for the purpose of coming back, to bring back Christ, or to bring revelations from thence, are two separate and distinct things; and any number of persons might ascend in the first sense, and yet it be true that in the second sense no man had ascended.

In the first sense we have the historical record that Enoch and Elijah ascended to heaven; while it was in the second sense that Christ used the language to Nicodemus, "No man hath ascended." Enoch and Elijah did not ascend to heaven, or were not taken to heaven, for the purpose of gathering a knowledge of heavenly things, and then coming back to instruct their fellow-men in reference to these things. But it was of these very heavenly things of which Christ was speaking to Nicodemus, when he said that no man had ascended to heaven; that is, for this *purpose*, to come back and impart to men a knowledge of the heavenly mysteries. So with reference to the *subject* of which Christ was speaking, John 3:12, 13 may be paraphrased thus: "If I have told you about earthly things, which men can know for themselves, and ye believe not, how shall ye believe me if I shall tell about heavenly things, which are beyond your knowledge? And, moreover, no man has ever ascended to heaven to learn its mysteries, and then come back and reveal them to you; but I, the Son of man, who came down from heaven, have been in heaven; and my knowledge and understanding of heavenly things is as perfect and complete as if I were personally there, as I am in spirit always there; and hence my testimony should be received."

The whole tenor of Christ's conversation with Nicodemus shows this to be his meaning. But this, it will be seen at once, has no conflicting bearing on the statement that Enoch and Elijah, historically considered, were long before translated from earth to heaven, as types of those who will be likewise translated at the last day. 1 Cor. 15:51, 52.

CHRIST CLOTHED WITH ALL POWER.

Christ told his disciples, "All power is given unto me in heaven and in earth." Matt. 28:18. How can he have all power when he is priest and his Father is king?
G. W. B.

Ans.—Christ's present office is not merely that of priest; he is also king. He is a priest-king on the throne of his father, the antitype of Melchisedec, who was both king of Salem and priest of the Most High God. Heb. 6:20; 7:1. Peter recognized this fact when he said: "Therefore let all the house of Israel know assuredly, that God hath made

that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36. When Christ had completed his victory over death and the Devil, and ascended on high, he resumed with the Father the glory he had with him before the world was (John 17:5), having the additional office of redeemer, with its attendant power and glory. Paul to the Ephesians (1:20-23) sets forth the position to which Christ has been exalted by the Father on account of his wonderful work for man; in view of which, and many other scriptures, he could well say, "All power is given unto me." Let us be thankful that we have not only a compassionate and faithful, but also an all-powerful, high priest and mediator.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

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All these things, and many others, painstaking pastors do. May their number be greatly increased.

—Telescope.

THE HOSPITAL CHURCH.

No, brethren, we have not inverted the words. We have not said the hospital church when we meant the church hospital. The words stand just as we intended they should—the hospital church.

What do they mean? What is the hospital church? Well, brethren, if the confession must be made, it is the kind of church to which a large share of us belong. It is the church of the invalids. It is the church of Christ as it has been perverted and weakened and devitalized by members who are only half alive. It is the church in which nine tenths of us are lying on comfortable cots of self-righteousness, and the other tenth are just able to crawl around and minister to our spiritual inability. Does not the average church—of whatever denomination—present this aspect? How many churches do you know in which all the members are alive and active? Do you know of any church in which one third of the members are engaged in sturdy, healthful, and helpful work for Christ and the kingdom? If not,—if the churches you do know of contain two thirds or more helplessly inactive members,—what else are they, in heaven's name, but ecclesiastical infirmaries? The members are there to get good rather than to give it, to be nursed rather than to minister. If this does not make them spiritual invalids, what does?

The plain truth, brethren, is that there are too many in our churches who do not belong there—who have no right to be there. We have, as it were, drafted a lot of incompetent material into the army of the Lord, for the mere sake of making

a great show of numbers. In our zeal for converts and for large membership rolls, we have churching thousands ceremonially who are still unchurched spiritually, who are not yet in a condition of mind and heart to subscribe the true conditions of church-membership, which are, first, supreme love of God, and, second, self-exclusive love of man. The Church of Christ cannot stand on any other foundation than this, and be the Church of Christ.

In making the charge that modern churches, as a rule, are becoming simply ecclesiastical hospitals, we are aware that we are speaking out in meeting. So be it; we accept the responsibility. The facts are on our side, and it doesn't make much difference whether the meeting is or not. We will keep still on this subject when somebody explains why our churches keep growing larger and larger in numbers and smaller and smaller in influence. We claim that it is because there are too many invalids on the list. The Church of Christ is an army, not a hospital.—*Sel.*

FOUR BELLS BEHIND.

THERE is a story told of an engineer on a steamboat which was making its way through a dense fog on a narrow river, where much care was necessary to keep off the banks. The bell rang its signals so frequently that the engineer became confused. He tried to obey the bells in the order they were rung, until the boat stuck fast in the mud. The captain ran down below, and demanded why he did not answer the bells.

"Answer? did I not answer the bells as fast as I could? and was I not *four bells behind* when the old hulk struck?"

The pilot was bound to follow the regular routine and have everything in order. Other people have made and still are making the same mistake. There is a time for all things, and it is of vast importance for us to know, not what *might have been* our duty years ago, but what are the *present marching orders* of the Captain of our salvation.

There are some who are forever living on the past. If they talk religion, they begin with telling what happened *forty years ago*; their enjoying, and feeling, and doing go back there; they live on the moldy bread of past experiences; they are trying to drive their machinery with water that is past; they seem to think they can run their engine with steam that is blown off. They are simply mistaken; they are four bells behind. So people are discussing by-gone issues, arguing over creeds and reviving buried controversies, threshing straw, grinding bran, and neglecting present opportunities and present duties.

There is a better way. We are to drive our machinery with water that is *running now*. We are to live, not by the food we ate forty years ago, but by the living bread of God that comes from heaven to-day. We are to seek to do, not the things which were appropriate perhaps for a by-gone generation, but the things which are given us to do, which are within our reach, and for which we shall be held accountable. Dear friends, let us remember that "*now* is the accepted time," and let us see to it that we keep up with the duties of the hour, instead of being four bells behind.

There are persons who do little or nothing until others rebuke them, reprove them, and show them the way. They lack the spring and energy that come from a conscious connection with the great Source of power. But those who have been endued with the "power from on high" are like the men of Issachar, "which had understanding of the times, to know what Israel ought to do," and were attending to present duties, instead of being "four bells" behind, and never able to meet the demands of the living present.—*Sel.*

—Blessed is he who has found his work—let him ask no other blessedness. He has a work, a life purpose. Labor is life.—*Carlyle.*

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.

WHAT ARE YOU GOING TO DO?

BY ELDER L. D. SANTEE,
(Princeville, Ill.)

[Written by request of Bro. C. P. Whitford.]

Oh, what are you going to do, brother?
Say, what are you going to do?
I'm troubled about your future,
And so I will question you.
Are you doing every duty?
Have you parted with every sin?
Do you long for the King in his beauty?
Is the Saviour enthroned within?

CHO.: The Judge of the earth is coming.
And none can abide but the true;
Then what are you going to do, brother?
Say, what are you going to do?

Oh, what are you going to do, brother?
There are dangers on every hand;
There is wickedness and temptation,
And around your path they stand.
There are tempters all around you,
Into sin your soul to draw;
They would have you grieve the Saviour
By breaking his holy law.

CHO.: The Judge of the earth is coming.
His law is binding and true;
Then what are you going to do, brother?
Say, what are you going to do?

Oh, what are you going to do, brother?
And what will your future be?
When Mercy has ceased her pleading,
And fixed is your destiny,
Will you enter the holy city,
Washed pure from every stain?
Or has Christ with his love and pity,
Been crucified in vain?

CHO.: The Judge of the earth is coming,
Will heaven be closed to you?
Then what are you going to do, brother?
Say, what are you going to do?

What are you going to do, brother?
The moments are speeding fast;
Soon will your time to serve the Lord
Forever and aye be past.
Are you keeping the ten commandments—
Are you keeping them *every one*?
For soon to reward the righteous,
Shall the King in his glory come.

CHO.: The Judge of the earth is coming.
His law is binding and true;
Then what are you going to do, brother?
Oh, what are you going to do?

NEBRASKA.

MANDERSON.—I visited an interested family near this place about the last of February. There was a deep interest in the neighborhood, especially on the Sabbath question. As the weather was bad, I spent several days in getting acquainted with the people, and talking present truth when opportunity was given. We concluded to hold meetings in a comfortable sod school-house, which was offered to us for that purpose. Although the weather and roads continued bad, quite a number came out to hear the truth. As a result of the meetings, six accepted the light, and signed the covenant to keep God's commandments. Others were deeply moved, and promised to study the subjects presented. To God be all the praise!

Some of the Methodist brethren concluded that they had been deceived as badly by their religious teachers as they have been by the political leaders of the two great parties for several years past. Thus I can but feel that the wave of independent thought which has been set in motion by the Alliance party, has done some good. As soon as men begin to think, study, and act for themselves, light will come in and truth will take the place of error. A bitter spirit was manifested near the close of the meeting, in true National Reform style, by the local Methodist preacher of the place publicly scoring those who came to the meetings, and his own brethren who wanted him to give them light on the subjects presented. Sunday afternoon he spoke on the "Christian Sabbath," and attempted to prove the binding obligation of the Sunday by such texts as Ps. 95: 7, last clause, and Heb. 3: 7, 15, call-

ing especial attention to the word "to-day," and giving the people to understand that it meant Sunday; also Eze. 43: 27, emphasizing the "eighth day," and trying to make it appear that the "eighth day" pointed down to Sunday in this dispensation. He "warned us not to put too much stress on the eighth day."

After showing as above, that the Sabbath was changed to Sunday, he upset all of his own absurdities by claiming that all law was symbolic and ceremonial, and that it was nailed to the cross; and thus he left them without law. Out of such gross darkness the truths of God for the last day shine very brightly.

C. S. CASEBEER.

NORTH CAROLINA.

MAST.—In our last report we stated that we had closed our meeting on Dutch Creek on account of storm and snow. We have had a very disagreeable winter here in the mountains. In connection with the bad weather, *la grippe* has made a visit through this part of the country. Almost every family, and in many instances every member of a family, has been attacked by it. We held but few meetings since.

We have spent some of our time in going among the people, visiting them at their homes, where we have talked with them at their firesides, thus calling their minds from earthly things to the Bible and the Saviour of mankind. We cannot see that we have accomplished much, but we feel that their consciences will remind them of our conversation as they neglect to be obedient to the will of God. The Lord blessed us with his good Spirit while thus engaged.

We feel a heavy responsibility resting upon us for the work here, and we are very anxious to see the cause in North Carolina take a new impetus. We hope all of our brethren and sisters in the State will consecrate themselves to God, and each have an individual interest in the work, and do all that is possible to help others to come to Christ. Dear brethren, how can we be clear before God if we fail to do what we can? The busy part of the year will soon be here, but do not forget your duty to God. Call upon him every morning and evening at your family altars, and ask him to help you to lay plans to raise means to advance the knowledge of the truth in the earth. Let us remember that our tithes belong to the Lord, and not rob God of what belongs to him. If we are found faithful to our trust, he will be faithful to fulfill all he has said concerning his people. May we watch, pray, and work till Jesus comes.

D. T. SHIREMAN.

March 26.

A. SHIREMAN.

MINNESOTA.

AMONG THE CHURCHES.—After my last report, I continued to labor at Redwood Falls until the 19th of March, with, I trust, some good and permanent results. Since then I have visited Sanborn, Clear Lake, Currie, and Brookville. At Clear Lake we organized a tract and missionary society of six members, to be known as the Tracy society, as that is the nearest post-office. Three new subscribers for the REVIEW and one for the *Home Missionary* were secured at this place, and one renewal each at Currie and Sanborn. I also received at Sanborn some tithe and a small donation for the "Pitcairn."

There is considerable interest throughout this part of the country, in the truths we hold, which is traceable, in part at least, to labor done last winter, and to "Bible Readings." In one neighborhood the Lutheran priest advised his people to sell the book, or otherwise get rid of it, denouncing it as a "new Bible." Some have followed his advice, but others had a strong desire to see that "new Bible" which was so spoken against, and having obtained it, are reading with increasing interest. This only serves as another illustration of the scripture which says, "We can do nothing against the truth, but for the truth."

We have sent out considerable N. R. L. reading-matter, which, we have reason to believe, has been well received. God has gone out before us, and is preparing the hearts of the people to receive the seeds of precious truth; so let us faithfully "sow beside all waters," and as we sow lift up our hearts and pray that God will give a bountiful harvest; and let us always remember that "to him that soweth righteousness shall be a sure reward."

F. B. JOHNSON, Director Dist. No. 3.

March 31.

KANSAS.

AMONG THE CHURCHES.—Jan. 15 I left Topeka for a tour through the southeastern portion of the State, in the interest of the tract society and the Sabbath-school work. My first call was at Center-ville, where I found a few of the early pioneers holding to the third angel's message. I labored with this company two days, I trust to some profit. Their Sabbath-school interest seemed revived, and they subscribed for several periodicals. I left them in good spirits. I stopped off a few days at Ft. Scott, and searched out the few remaining believers there, and held a few meetings. I went next to Dist. No. 12. At Columbus, Bro. Potts, the director, joined me. Here we commenced the work of house-to-house visiting, with the object in view of becoming acquainted, and getting our periodicals into the hands of as many as possible. The public meetings were of such a nature as would draw the Spirit of the blessed Master nearer, that we all might sense the spirit of the message at the point which we have reached.

After a few weeks of this kind of labor, Bro. Potts was obliged to return to his home, on account of poor health, while I remained in the field with the special object of effecting a settlement with the local tract societies, thus enabling the State secretary to open an account with the librarian. After visiting thirteen companies and societies, I had been enabled to settle with each of these societies. In almost every place cash was kindly raised, though in many cases the brethren that were now belonging to these societies did not personally owe a dollar of these debts, but felt it their duty to assume and pay the indebtedness. This is the way our brethren should feel, as one brother expressed it, that they have allowed the debt to be contracted, and now they should feel the responsibility of paying it; and more so than in any worldly matter.

Notwithstanding the short crops and close times here in Kansas, quite a large donation in cash has been received to be applied on the district debt, although some have died, some moved away, and some given up the struggle for eternal life; so we can say that with a little more effort, with like results, Dist. No. 12 will be out of debt.

While at Altoona, I received notice that two of my dear children were very sick, the little one of four summers failing very fast. Some of them had been sick most of the winter with diphtheria and la grippe. My wife being worn with constant care during my absence of three months, I felt it my duty to return home. On arriving, I found the little one quite low; but the blessed Lord heard our prayers, and her life seemed precious in his sight, and she soon recovered.

At Marvin, by order of the president, I joined Elder Stebbins on his tour in the Northwest, I taking up the two special lines, and he the spiritual part of the work. After a few days' labor at the stone school-house near Kirwin, where there were five taken into the old Kirwin church, we came to Oronoque. Here success followed our labors, and the debt was mostly all paid. The periodical work, which is a most practical one, has been quite successful, renewals and new subscriptions amounting to over 100 copies having been received, including, REVIEW, Instructor, Good Health, Home Missionary, Medical Missionary, Our Little Friend, and Sabbath School Worker. Our Little Friend is doing its work in our Sabbath-schools, and we hope the time will come when all of our schools will teach the Primary Division the important lessons found therein. By constant working, we hope to make the entire change from the Lesson Books previously used, the Intermediate Division using the Instructor, and the Primary, the Little Friend.

We reached Devizes March 23. The 24th and 25th were very stormy, the snow falling at least eighteen inches on the level. Here we have been snow-bound for a whole week, doing a little visiting and holding a few meetings.

As I look back over the past two months' labor, I can see many places where the Lord has come very near, and hearts have been melted with the advancing spirit of the message. To the blessed Jesus be all the praise for the success in all branches of the precious work! Brethren, pray for the glorious work of the third angel's message.

March 29. O. S. FERREN.

TRIUMPHING IN CHRIST.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the

savor of his knowledge by us in every place." 2 Cor. 2:14.

What encouragement for the laborers in the cause of truth, is found in these words of Paul! To him who fully comprehends their meaning by reason of personal experience, and does indeed triumph in Christ amid all the difficulties of earth's pilgrimage, what more could be desired? Co-workers together with him, closely united to him, always triumphing in him, God can use, yea, according to his word, will use, to make known his knowledge in every place. In every place, wherever their lot is cast, wherever they stand as monuments of his saving grace and keeping power, but more especially in those places where consecrated laborers boldly occupy the place he has assigned them, and faithfully discharged its duties "as good stewards of the manifold grace of God." In such a position, no soul need question results. Their foundation is sure. The Lord knoweth them that are his, and he will not permit his own to fail when working for him in his appointed way.

Paul says further, in the 15th verse: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." There will always be two classes of people—those who accept and those who reject truth; those who hear to the saving of the soul, and those who hear to condemnation. While the one class, saved by grace divine, through the faithful labors of the servants of God, become recipients of his great gift, even eternal life, the other class will just as surely receive the wages of sin, which is death. It matters not if no apparent results follow faithful labor of any kind in the Lord's vineyard; if the work has been done in the right spirit, if the words have been spoken or penned at the dictation of the Master, all is acceptable to God, though it does nothing but condemn those who hear; and the words of Paul are verified.

"Let every one that nameth the name of Christ depart from iniquity," be "clean through the word" which he has spoken unto us, and then through the righteousness which is ours by faith, and his indwelling Spirit, we can triumph in Christ, and know that he maketh manifest the savor of his knowledge by us in every place. Know that his blessing follows every word spoken, every letter penned, every deed performed; and that every prayer lifted to the throne of heavenly grace gains the ear of Him who sitteth thereon, and answers are sent as *He seeth best*. We may never see results as we would wish to see them; truths we would see accepted may be rejected; the answers of prayer may not be in accordance with our desires and plans; but having faithfully performed that which God required at our hands, triumphing in Christ while we did the work, let us each take courage and rejoice in the blessed privilege of being a co-worker together with him. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

MRS. NELLIE M. HASKELL.

Hallowell, Maine.

Bible Readings.

"Search the Scriptures,"—John 5:39.

THE SINNER'S FATE.

1. What is the wages of sin?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

2. What is the meaning of the word "death"?

3. But does Christ not say that their punishment will last forever?

"And these shall go away into everlasting punishment but the righteous into life eternal." Matt. 25:46.

4. Does "everlasting" or "forever" in the Scriptures always mean throughout eternity; or, just as long as the person lives?

"Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever. And also unto thy maidservant thou shalt do likewise." Deut. 15:17.

5. What does Paul say will be the sinner's fate?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9.

6. What does "destruction" mean?

7. What does John say will be the fate of the wicked?

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." Rev. 20:9.

8. But does he not say that Satan will be punished forever?

"And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Verse 10.

9. To what condition will this everlasting fire bring him?

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic: therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:18, 19.

10. Will any of the wicked escape punishment?

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Nah. 1:3.

11. Has any one ever yet suffered the vengeance of eternal fire?

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

12. To what condition were they brought?

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6.

13. How long did this eternal fire last?

"For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Lam. 4:6.

14. To whom were they made an example?

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6.

15. What does Malachi say will be done with them?

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

16. To what state does he say they will be brought?

"And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Verse 3.

S. F. REEDER.

RE-BAPTISM.

1. WHAT baptism did John preach? *Ans.*—That of repentance.

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4.

2. Why should one be baptized with this baptism? *Ans.*—For the remission of sins.—*Id.*

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

3. What was said to Paul on the occasion of his baptism?

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

4. Since the baptism of repentance is required at one's first conversion, if he wholly backslides, and is converted again, is it not just as necessary at this second conversion? *Ans.*—It seems reasonable that it would be; for he needs to repent, turn from dead works, and obtain pardon, just the same as before.

CONDITION.

5. What is the condition of such persons as are described above, while serving sin again after having once known the way of righteousness? *Ans.*—It is worse than their former condition, before they knew the right way at all.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus

Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. 2:20, 21.

6. Then since persons of the above description were baptized with the baptism of repentance when they turned from a common state or condition of sin, do they not need this baptism just as much after turning from a worse than that common condition of sin? *Ans.*—They do, and perhaps more; for they stand under heavier condemnation before God, having sinned against greater light, before their second conversion than before their first.—*Id.*

FIRST LOVE AND FIRST WORKS.

7. What does Jesus tell those to do who leave their first love? *Ans.*—To repent, and do the first works.

"Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:5.

8. Do not the class above described leave their first love? *Ans.*—Yes, and even more; for the most of them leave all the love they ever had.

9. Now, since those who simply leave their first love are required to do the first works over again when they return to God, should not those who leave all their love, or nearly so, do the first works over also when they return?

10. Is baptism one of the first works required of a Christian? *Ans.*—Yes, repentance, faith, conversion, and baptism are the very first things which every follower of the Saviour is taught to perform.

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 1:15; 16:16.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 2:38; 3:19.

11. Now, since the persons described above, leaving their first love, must unquestionably believe, repent, and be converted the second time, to be accepted of God, is it not necessary for them to be baptized the second time also, seeing that this act belongs to the list of first works?

A FIGURE.

12. Of what is baptism a figure? *Ans.*—Of burial.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

13. What in figure does one bury by this act? *Ans.*—The old man or body of sin.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

14. Do not those above described, dying to sin the second time, need to crucify the old man that the body of sin might be destroyed again, just as much as when they died to sin the first time? *Ans.*—Certainly; for in turning from God to serve the world and Satan, the body of sin was revived within them, and in order to be Christ's this body must of necessity be destroyed again.

15. Should not this body, meeting a second death, have a second burial?

A MEMORIAL.

16. Of what is baptism a memorial? *Ans.*—Of the burial and resurrection of Christ.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "Now if we be dead with Christ, we believe that we shall also live with him." Rom. 6:4, 5, 8.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2:12, 13.

"The like figure whereunto even baptism doth also

now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Pet. 3:21.

17. In celebrating this memorial, what does one express on his part? *Ans.*—His faith in the resurrection to eternal life by virtue of the resurrection of Christ.—*Id.*

18. Is it not just as appropriate and necessary that a person should make an expression of his second faith and hope in eternal life, in the same manner as he did of his first?

PUTTING ON CHRIST.

19. Whom does one put on by the act of baptism at his first conversion? *Ans.*—Christ.

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

20. Can one retain the Saviour during a second service in sin? *Ans.*—He cannot; for Christ cannot abide with such.

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it." "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 33:13; 18:24.

"But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Isa. 59:2.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Pet. 2:20-22.

These texts show that all who serve sin the second time will be destroyed, if they never return to the Lord. This fact proves, therefore, that such do not retain Christ, but put him off instead; for no one, after putting him on, will ever be destroyed if they never put him off.

21. Then, since the persons above described (who wholly apostatize), put off Christ, can they ever put him on again without repeating the act by which they put him on the first time? *Ans.*—It would seem not; for baptism is one of the principal means by which all must put on Christ, at first, or at any subsequent time. There can be no right way of putting him on other than the Lord's way, which is plainly specified.

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6:3.

NOTE.—Some may suppose that a person can put on Christ a second time by virtue of his first baptism; but this view cannot be entertained unless some scripture can be found to support it. But where can such be found? * * *

The Sabbath-School.

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

LESSON III.—PAUL'S DESIRE FOR THE CHURCH. PHIL. 1:1-11.

(Sabbath, April 18.)

1. Relate the circumstances of the establishing of the church in Philippi.

2. How did the Philippians show their appreciation of Paul's unselfish labors? Phil. 4:15, 16.

3. Did they do this because they were wealthy? 2 Cor. 8:1-4.

4. What was the secret of their generosity? Verse 5.

5. What was the occasion of Paul's writing his epistle to them? (See note 1.)

6. Whom did he associate with himself in the salutation? Phil. 1:1, 2.

7. What does this indicate? (See note 2.)

8. To whom was the epistle addressed? Verse 1.

9. What is the office of bishop? Titus 1:5-7; compare 1 Tim. 3:1, 2. (See note 3.)

10. With what feeling did Paul always remember the Philippians? Phil. 1:3, 4.

11. For what was he thankful on their behalf? Verse 5.

12. What caused his joy for them? Verse 6. (See note 4.)

13. Why was it fitting that the apostle should have this thought of the Philippians? Verse 7.

14. How were they partakers with him in his bonds? 2 Cor. 8:2; Phil. 1:29, 30.

15. Of what did Paul tell them that God was record, or witness? Phil. 1:8.

16. What was the burden of his prayers for the Philippians? Verses 9-11.

17. In what did he want them to abound more and more? Verse 9, see margin.

18. What may we learn by comparing verses 1 and 9? *Ans.*—That the fact that people are saints in Christ Jesus does not prove that they have reached the highest state of perfection.

19. What should be approved? Verse 10.

20. According to the marginal reading, how may this verse be rendered? *Ans.*—"That ye may try the things that differ." The Syriac has it, "Discern the things that are suitable."

21. What is it that enables men to try the things that differ, and to discern the things that are suitable? Rom. 2:17, 18.

22. Having by the word of God found the relative value of things that differ, what must we do? 1 Thess. 5:21.

23. What is the proper condition to be in when Christ comes? Phil. 1:10, last part. (See note 5.)

24. With what did the apostle pray that the Philippians (and we as well) might be filled? Verse 11, first part.

25. By whom does the fruit of righteousness come? *Id.*, last part.

26. Who alone can bring forth good fruit? Luke 6:45.

27. Then before men can bring forth the fruit of righteousness, what must they receive? Rom. 5:17.

28. How is God glorified? Phil. 1:11; John 15:8.

29. How may we bear much fruit? John 15:5.

NOTES.

1. From the preceding lessons we have learned of the establishment of the church at Philippi. The epistle written to them makes known to us when and why it was written. It was when Paul was a prisoner at Rome. A peculiar bond of sympathy existed between Paul and the Philippian brethren, because they had been partakers in the same afflictions which Paul suffered in bringing the gospel to them (Phil. 1:28-30), and because they alone had attended to his physical necessities (Phil. 4:15). So when they heard that Paul was in prison in Rome, they sent Epaphroditus, a prominent member of the church, with things necessary to Paul's comfort. While in Rome, Epaphroditus had labored beyond his strength in assisting and caring for Paul, and had been sick, so that he was near to death. (See Phil. 4:18; 2:25, 26.) It was by him, after his recovery, that Paul sent his letter to the Philippians, which is remarkable for the spirit of love and tenderness that breathes through it.

2. In this epistle Paul associates Timothy with himself. It will be noticed that in the salutation of nearly all of Paul's epistles, some one is associated with him. But it is only in the salutation. It does not indicate that those mentioned had any share in writing the epistle, but simply that they joined in the greeting to the brethren. The body of the epistle is Paul's alone.

3. In the Bible, the words "bishop" and "elder" are synonymous. (See Titus 1:5-7, where both words are used.) The word "bishop" is from a Greek word signifying to look over, to stand guard as a sentinel. It is in the sense that the word "overseers" is used in Acts 20:28, where we read that Paul told the elders of Ephesus to take heed to the flock over which the Holy Spirit had made them overseers. The idea of being overseers of the flock suggests shepherds; and in 1 Pet. 5:1-4 we find that the elders are called under-shepherds, Christ being the Chief Shepherd. An elder who realizes that his duties are those of a shepherd, will know that harshness and severity are not to be among his characteristics.

4. "Being confident of this very thing, that he which

bath begun a good work in you will perform it until the day of Jesus Christ." What was the ground of Paul's confidence in this matter?—The fact that the good work had been begun by the Lord. "Faithful is He that calleth you, who also will do it." (See 1 Thess. 5:23, 24.) A work that is begun by man, that rests upon human power, will surely come to naught, no matter how good an appearance it presents for a season. Christ is the only sure foundation. He is able to complete everything that he begins; and this thought, coupled with the fact of his willingness, as shown in his beginning the work, should beget the same confidence in all who have given themselves to him.

5. The word "sincere" means pure, clear, unmixed. The Greek word from which it is translated has the signification of *tested by the sun*, as the sun shining through a substance is the test of whether or not it is pure, or has an admixture of some foreign substance. A Christian who is *sincere*, is unalloyed. He has not two purposes, but is of a single mind, and transmits to those around him all the light that he receives from God.

News of the Week.

FOR WEEK ENDING APRIL 4.

DOMESTIC.

—Mrs. Phoebe Campbell died Tuesday, at Dexter, Me., aged 102 years.

—A volcano has recently appeared at sea about twenty miles from the Kodiak Islands, Alaska.

—The passenger steamer "City of Detroit" sank in Lake Erie, near Limekiln Crossing, Tuesday.

—Snow fell to the depth of eighteen inches at Denver, and two feet at Palmer Lake, Colo., Wednesday.

—New Orleans planing-mill employees were locked out Wednesday, because they refused to work with non-union men.

—Seven deaths from *la grippe* during the twenty-four hours ending at noon Tuesday, were reported in New York.

—Governor Markham, of California, on Tuesday signed the bill making train-wrecking punishable by death.

—The striking planing-mill employees in Indianapolis have decided to start a co-operative mill, with \$100,000 capital.

—The Farmers' Alliance of the South has accepted the proposition of the jute bagging trust relating to prices for the season.

—During March, 5,324 immigrants from Italy landed at New York, nearly double the number that landed in February.

—The wheat acreage of Kansas is thirty-five per cent. greater than last year, and the prospects for a crop are unusually good.

—Five cases of trichiniasis, the result of eating raw ham, are reported near Platteville, Wis. Three of the patients will die.

—Ground for the United States Grant monument will be broken April 27 at New York. The G. A. R. will have charge of the ceremonies.

—About seventy labor leaders and strikers were arrested in the Pennsylvania coke regions, Wednesday, charged with rioting. All were released on bail.

—Nevada will send to the World's Fair a bar of solid gold weighing 1,000 pounds. It is supposed that its weight will be a sufficient safeguard.

—A physician of Rochester, N. Y., has sent \$500, in small sums, to about fifty citizens of Springfield, Ohio, to pay for chickens, melons, etc., that he appropriated in his boyhood days.

—A bill to pension disabled Confederate soldiers and their indigent widows, and to appropriate \$10,000 for a soldiers' home at Little Rock, has passed both Houses of the Arkansas Legislature.

—Heavy storms are reported throughout New York and the Eastern States, with high tides on the coast, and deep snow inland. Telegraph and telephone wires are greatly damaged. Shipping suffered severely.

—The Maine House of Representatives has passed a bill providing for \$500 fine or two years' imprisonment for preventing, by intimidation or force, any person from entering or remaining in any man's employ.

—The Superintendent of Immigration at New York, Friday, ordered that twenty Italian immigrants who arrived Tuesday should be returned. Pauperism and loathsome diseases are given as causes for the order.

—The United States mints during March coined 8,226,322 pieces of money, valued at \$7,118,170. The total of gold coin was \$3,908,000, and of silver \$3,107,526, the balance, \$573,380, being in nickels and cents.

—Charles H. Cramp, head of the great ship-building firm, does not think that the Italian war ships, even should they be able to cross the Atlantic, would be in a condition to do much damage on this side of the Atlantic.

—Two sons of ex-Senator Fair—James and Charles—have been so hypnotized by a San Francisco physician, according to *The Examiner*, as to have lost their taste for spirituous liquors, in which they had been accustomed to indulge freely.

—The beet sugar industry is being worked up in Central Kansas. Dr. Smeitwiler, of Germany, is making experimental tests with foreign seed. He says a German syndicate with a capital of \$10,000,000 will put up factories if the tests are satisfactory.

—At Pittsburgh, Pa., the Waverly Oil Works, covering an area of four acres, were totally destroyed by fire Thursday night, together with 80,000 feet of sawed timber owned by George S. Lacey. The total loss is estimated at \$150,000, which is fully covered by insurance.

—The Delaware House of Representatives has passed the Senate bill providing that all tramps in Delaware may be arrested and set to work for sixty days breaking stone for mending roads. They are to work eight hours a day, and if refractory, be put in solitary confinement on bread and water.

—Dispatches from New Mexico report a great deal of disaster among cattle, sheep, and other live stock in that Territory. One stock owner says he has lost in the past few months over 30,000 head from freezing and starvation, and also reports that the loss is general among all the heavy sheep owners.

—The death-rate in Chicago is increasing, owing to the prevalence of *la grippe*, and undertakers and coffin manufacturers are very busy. The Department of Health was notified of 804 deaths within the city limits last week. That is about 100 more than during any one week of the *grippe* epidemic a year ago.

—The steamship "Anglia" sailed for New York from Gibraltar March 26, with Messrs. Louns and Colborn, saloon passengers, and 153 emigrants, who were rescued from the wrecked steamer "Utopia." Thirty bodies were recovered from the wreck to-day. So far, 130 bodies have been buried on shore, and 179 at sea.

FOREIGN.

—Severe fighting took place in Sligo on Saturday and Sunday, between the Parnellites and the McCarthy factions, and murder was only prevented by the presence of a large body of constabulary and a detachment of cavalry.

—March 24, 25, and 26 were notable days in Chili. The bombardment of Iquique by the revolutionists occupied the first two days, and resulted in the utter destruction of the town and the death of fully 1,200 people. Tarapaca was next bombarded and destroyed, over 2,000 persons being killed. A battle at Gaira followed this, and about 250 persons were killed. The revolutionists so far are victorious.

RELIGIOUS.

—The Church Missionary Society of England has ninety-one missionaries ready to go out to the various fields.

—More than half the students in the United States colleges are professed Christians—a gratifying fact, full of promise.

—Ponape, in the Caroline Islands, has been abandoned by American missionaries on account of the difficulties put in the way of their work by the Spanish authorities.

—Hebrew is again becoming a living language in Palestine. The thousands of Jews who are going there from different countries, being unable to communicate with each other in their ordinary languages, resort to the knowledge which they have of Hebrew, in their religious services, for a means of communication.

Appointments.

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

I WILL meet with the church in Leslie, Mich., in quarterly meeting, Sabbath and Sunday, April 4, 5. We hope to see a full attendance. O. F. CAMPBELL.

ADDRESS.

For the present, the address of Elder W. B. White will be 1505 E St., Lincoln, Nebr.

A CORRECTION.

In the report of the Conference in the REVIEW of March 81, the name of W. N. Glenn appears as a member of the Book Committee. It should be D. T. Jones.

Obituary Notices.

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

WHY NOT BEFORE?

You will come when my face is as pale as the flowers,
The lily white flowers you strew on my bier;
You will come at the close of the long, lonely hours,
And show how you loved me—when I am not here;
When the long watch is over, and life is no more;
But why not before, friend? oh! why not before?

You will bring of those flowers the best and the rarest,
To wave o'er my casket in beauty and bloom;
You will whisper my name mid the proudest and fairest,
And tell how my going has left you in gloom;
When nothing can comfort the heart that was sore:
Then why not before, friend? oh! why not before?

You will come to my grave with a heart almost broken,
And think of the kind words you oft might have said;
You will wish, oh! how keenly, the words could be spoken
That now cannot fill the dull ear of the dead;
When your voice cannot reach me on Lethe's dark shore:
Then why not before, friend? oh! why not before?

You will sing of my songs, you will tell of my story,
And weave the bright garland of praise round my name;
You will crown my cold brow with the laurel of glory,
When vain is the glory and useless the fame;
When the poor heart is still and the longing is o'er:
Then why not before, friend? oh! why not before?
—Inter Ocean.

FARRIS.—Beasley Farris, son of J. C. and T. A. Farris, was born March 18, 1888, and departed this life May 22, 1890, near Corinth, Miss. Beasley was a bright little boy, whom his father and mother fondly loved. His suffering was severe, but he bore it patiently to the last. J. C. AND T. A. FARRIS.

BARNEY.—Died at Cleon, Mich., of lung fever, infant son of Albert and Dora Barney, aged eight months. Sister Barney does not mourn as one who has no hope, and the father promises to so order his life that he can meet their loved one in the earth made new. Funeral sermon by the writer. Text, Heb. 12:11. HIRAM HATCH.

PATTEE.—Died in Monroe, Me., March 13, 1891, of typhoid pneumonia, Collins Pattee, aged eighty-eight years. Bro. Pattee embraced the third angel's message about fourteen years ago, under the efforts of Bro. Putnam. He has since lived a consistent Christian life, and leaves a large circle of relatives and friends to mourn his loss. J. W. HAZELTINE.

HENRY.—Died at the home of her daughter, in Rives Township, Jackson Co., Mich., March 5, 1891, sister L. T. Henry, aged 84 years and 21 days. She leaves four children—two sons and two daughters—to mourn their loss. Sister H. embraced the truths of the third angel's message over thirty years ago, mainly from reading. At the time of her death, she was a member of the S. D. A. church at Jackson, Mich. Funeral services were conducted by the writer, assisted by the pastor of the Baptist church at Rives Junction. H. M. KENYON.

BREWER.—Died of rheumatism and catarrh, Sunday, March 8, 1891, Victor H. Brewer, aged 5 years and 8 months. Victor was one of those bright, intelligent little boys so often stricken down by disease. He was a favorite with all who knew him. He was a great admirer of Bro. C. B. Hughes, who used to visit us and preach for us. He died with his arm lovingly clasped around his mother's neck. We laid him down with heavy hearts, but we hope to enjoy his company in the earth made new. The funeral services were conducted by R. L. Ewell, in the Disciple church, in the presence of a large and sympathetic audience. O. H. BREWER.

THOMAS.—Died at Wellington, Ohio, Jan. 11, 1891, Charlotte Lillian, infant daughter of J. J. and sister Cecelia L. Thomas, son-in-law and daughter of O. T. and J. A. Noble, of Cleveland, Ohio. Little Charlotte was never well, and her short life of only four months and two weeks was full of suffering; but we rest in the blessed hope of the resurrection, and know that when the Lifegiver comes, she will awaken, and then there will be no more sickness, pain, nor death; for the former things will have passed away. This hope especially sustains and comforts the bereaved mother. Funeral services conducted by Elder Wall, Baptist minister. O. T. NOBLE.

MARSH.—Died of quick consumption, in Battle Creek, Mich., March 7, 1891, John Owen Marsh, only son of Alvin and Laura A. Marsh. John was born in the town of New Hudson, Allegany Co., N. Y., July 10, 1853. His parents came to Michigan Oct. 24, 1854, and resided in Saginaw County until the fall of 1859, when they moved to Midland, and in 1861 to their present place of abode, in the town of Edenville, Midland Co. They were among the first to accept the present truth in Northern Michigan, so that John received a knowledge of it when very young. In his last sickness he had many evidences of a Saviour's love, and when asked if he believed that the Saviour loved him, he expressed *unwavering confidence*, saying, "He said he did." He leaves a wife and five children, one sister, an aged father and mother, and many relatives and friends to mourn their loss; yet they "sorrow not, even as others which have no hope." Words of comfort were spoken to the mourning friends, and to a very large assembly of sympathizing neighbors, from Isa. 60:20, by the writer. J. C. HARRIS.

DECKER.—Died in Newberg, Oregon, March 18, 1891, Lyman H. Decker, aged forty-seven years. Bro. Decker died of the disease called *la grippe*, after an illness of eight days. He embraced the faith of the S. D. Adventists about sixteen years ago. During the last years of his life he seemed to live very near to his Saviour; and in his last sufferings he expressed resignation to the will of God, and a lively hope of immortality. He leaves a wife and six children and a circle of friends to mourn their loss; but they sorrow not without hope. Funeral discourse by the writer, from Rev. 2:10, last clause: "Be thou faithful unto death, and I will give thee a crown of life." T. H. STARNICK.

CARRIEL.—Died at Cuba, Allegany Co., N. Y., March 1, 1891, John Carriel, aged 87 years, 5 months, and 14 days. Father accepted the faith of the Seventh-day Adventists about thirteen years ago, under the labors of J. G. Saunders, at West Pike, Potter Co., Pa., and was elected elder of the West Pike church at its organization, resigning a few years later on account of poor health. Six years ago he went to Cuba to live with one of his sons, where he remained until his death. Funeral services by the M. E. and Presbyterian ministers of the place, after which the remains were brought to Sanderlinville, Pa., and buried by the side of those of my mother, to await the call of the Master. J. CARRIEL.

PERRY.—Died at his home in Portland, Mich., March 13, 1891, of *la grippe*, Sydney C. Perry, aged 84 years, 9 months, and 21 days. Father was born in Oneida County, N. Y. He experienced religion at the age of nineteen, and united with the Baptists. In 1828 he married Miss Mary Bennett, and three years later moved to Ohio. He and his family received the light on the prophecies, and were among the disappointed ones in 1844. In 1852 he came to Michigan, and the year following, by reading, embraced the Sabbath and kindred truths. He ever loved the truths of the third angel's message, and was very careful in paying tithes and in doing what he could for the cause. He leaves a companion and six children, all Sabbath-keepers, besides a large circle of grandchildren and great-grandchildren. STEPHEN C. PERRY.

MANZER.—Died in Crystal Township, Montcalm Co., Mich., March 19, 1891, of a complication of diseases, sister Myra A. Manzer, aged 56 years, 9 months, and 17 days. Sister M. embraced the doctrine of a soon-coming Saviour, with kindred truths, some seven years ago, under the labors of Elders Wales and Kunz, since which time she has endeavored to walk in the advancing light of truth. When made aware of the fact that she must die and leave her family, she expressed herself as resigned to the will of God. She leaves a husband, five children, an adopted daughter, and a large circle of friends to mourn their loss. Funeral services were held at Crystal Lake, Sabbath, March 21, when she was interred in the cemetery at that place to rest till the Lifegiver shall come. Words of hope and consolation were spoken by the writer. T. Z. ANDREWS.

WILLIARD.—Died at her home in Atlantic, Iowa, March 8, 1891, of erysipelas and inflammatory rheumatism, sister Sophia Williard, aged 49 years and 14 days. She joined the Baptist Church when only nine years of age, and when Bro. Hankins and Willoughby held a tent-meeting in Atlantic, some four years ago, she embraced the third angel's message. For the last few years she has spent much of her time in nursing the sick. She has lived for many years in this vicinity, and had many friends. She was sick for three months, and was a great sufferer; but she bore her sufferings patiently, and although she realized that she was needed in her family, and desired to stay long enough to train up the children, yet she was reconciled to the will of God. Her aged invalid father seemed to be grief-stricken at her death. She leaves a husband and five children. Funeral services by the writer. J. J. ELLYSON.

ROSENTHAL.—Died at the home of A. N. Kinsman, in Austin, Minn., March 20, 1891, Frank J. Rosenthal, aged 20 years, 11 months, and 5 days. Frank had taken the place of his brother to assist in boring a well, his brother being sick. On the fifth day of March they were working at the tubing in the well, when it became necessary for some one to go down into the well. He went down, and while the iron tube was being lowered, the rope slipped, and he was struck on the back part of the head, the skull being crushed. He lived about fifteen days. A father and mother, nine brothers and sisters, a number of relatives, and a large circle of sympathizing friends were present at the funeral. Frank was baptized and united with the S. D. A. church at Austin about two years ago. He was a candid, open-hearted young man, and was loved by all who knew him. The family, the church, and the neighborhood will miss him much. Words of comfort were spoken by the writer, to a large congregation, in the Baptist church at Austin. Text, 2 Kings 4:26. C. H. BLISS.

HASKELL.—Died in the town of Norfolk, St. Lawrence Co., N. Y., Feb. 15, 1891, sister Salina Haskell, wife of Lewis Haskell (deceased), in the 88th year of her age. Sister H. was born in Vermont. At an early age she gave her heart to God, and joined the Baptist Church. The family came to this State about fifty years ago, and settled in Franklin County. In 1843 there was a course of lectures in Malone, on the soon coming of the Lord, and other Bible subjects. She and her husband at first were not inclined to hear, but by the urgent request of friends they attended the meetings, and, as the result, became deeply interested, and embraced in full all the message then being given. They were so well satisfied that what they saw and heard was the work and truth of God, that they embraced it with all their hearts, and never lost the spirit of it as long as they lived. In all their after years they felt a thrill of joy at the mention of the soon coming of the Lord. They moved to St. Lawrence County about forty years ago. Bro. S. W. Rhodes was the first one who came to their house and talked on the Sabbath question. Sister H. said she knew that what he said was Bible, for she had read it many times. She embraced it, and all the truths of the third message. There are but few persons circumstanced in life as she was, who have a better knowledge of the Bible than she acquired. It was the Book of books to her. It was her constant friend and companion. It was her meat and drink to read and receive its truth and light; no matter how pressing the cares of this life were, she always found time to search the Scriptures,

and talk their sacred truths to others. She has been failing in body and mind for some time, going down gradually, having no disease causing suffering or pain, but died of old age. The church has lost two good members in the death of Bro. and sister Haskell. Their house has been the meeting-house for forty years. Of their devotion to the church of God, we could not speak too highly. They gave the clearest evidence that they had made a success of life, and that they will be among the blessed in the first resurrection. Only one daughter (my wife) is left of a family of several. Having failed to obtain a speaker for the funeral service, the writer occupied that place, and spoke from the words: "And have the keys of hell and of death." "Surely I come quickly: Amen. Even so, come, Lord Jesus." C. O. TAYLOR.

CASE.—Our father, John F. Case, died of cancer of the stomach, at Allegan, Allegan Co., Mich., March 8, 1891. Father was born in Onondaga County, N. Y., Sept. 28, 1835, and was therefore 55 years, 5 months, and 8 days old at the time of his death. When in his eighteenth year, he removed with his parents to Ohio, where he embraced the Christian religion, and united with the Baptist Church. At the age of nineteen he came to Michigan, where he heard the third angel's message preached by Elder M. E. Cornell, and took his stand with the remnant church that keep the commandments of God and the faith of Jesus, which faith was his hope in the dying hour. He leaves a wife and four children to mourn his loss. We mourn, but not as those that have no hope; for if faithful, we shall meet again where parting will be no more. Words of comfort and consolation were spoken by Rev. S. D. McKee, pastor of the M. E. church of the above-named place. E. S. CASE.

ROSENBAUM.—Died in Battle Creek, Mich., March 29, 1891, of pneumonia, sister Iretta Rosenbaum, aged 31 years, 10 months, and 22 days. Iretta E. Fitzgerald was born in Convis, Mich., May 7, 1859. In early youth she came to Battle Creek, and entered the book-binding department of the REVIEW AND HERALD Office. Here she was converted, was baptized, and united with the Battle Creek church, of which she has ever since remained a consistent and acceptable member. She proved so faithful and efficient in her work in the Office, that during the closing years of her connection with that institution she had charge of the sewing room connected with her division of the work. May 15, 1890, she was married to Bro. Andrew Rosenbaum, whom she leaves to mourn her untimely departure. She also leaves a mother, a brother, and an infant son about two weeks old. She died in the liveliest triumph of faith, and is laid away in confident hope of a part in the first resurrection. The funeral was largely attended, March 31, and the beautiful floral tributes attested the loving remembrance of her many friends. C. S.

DONALDSON.—Died of tuberculosis, at Oakland, Cal., Feb. 9, 1891, at 4:40 P. M., Phebe C., wife of Bro. Virgil M. Donaldson, at the age of 32 years, 11 months, and 20 days. She was the daughter of Bro. N. N. Lunt, one of the old pioneers in the message. Sister Donaldson was born in Portland, Me., in the faith of our people, Feb. 19, 1858. Here she lived with her parents until she was eight years of age, when they moved to Battle Creek, Mich. While here, she worked for seven years in the Office of the REVIEW AND HERALD, going to the Pacific Coast at the age of twenty-three, and engaging in work in the Pacific Press, where her husband is now employed. She early gave her heart to God, and was baptized, with her sisters, by Elder James White, at the age of ten years. March 15, 1883, she was married to Bro. V. M. Donaldson, and leaves a bright little boy of three years as the fruit of that union. The Lord, in whom her hope had been through life, came very near to her in her last illness. She realized that death was near, and that all was well between her and the Lord. In her last hours she besought her only brother to give his heart to God. Her last words were, "The Lord be with you all," when she fell asleep in Jesus, to wake in the morning of the resurrection, when the Lifegiver comes. She leaves a husband and little son, a brother, two sisters, her aged parents, and many relatives and friends to mourn her absence. But their sorrow is the sorrow of hope, which will ripen in the glad fruition of the eternal day. Funeral services by the writer. M. C. W.

CHAPMAN.—Died in Oakland, Cal., Feb. 22, 1891, of hemorrhage of the lungs, sister Lottie L. Chapman, aged 34 years, 9 months, and 7 days. Deceased was the wife of Bro. E. A. Chapman, treasurer of the Pacific Press Publishing Co., and daughter of Bro. N. N. Lunt, who has been a Seventh-day Adventist from the earliest days of the denomination. She was born in Portland, Me., but at an early age removed with her parents to Michigan. At the age of twelve she was baptized by Elder James White, and united with the Seventh-day Adventist Church at Battle Creek. She was for several years connected with the work at the REVIEW AND HERALD Office at Battle Creek, and afterward was employed at the publishing house in Oakland, Cal. In 1881 she and her former husband, Bro. J. W. Gardner, accompanied Elder S. N. Haskell on his first missionary tour to Europe. The circumstances of her death were in some respects unusually sad. A sister, Mrs. V. M. Donaldson, had been buried but eleven days previously, having died of consumption. Her only surviving sister, Mrs. C. H. Jones, had started for the East, in company with her husband, just one day before sister D.'s death. This makes five deaths in connection with the family in three years' time. But there is one strong consolation, the afflicted ones sorrow not in either instance as those who have no hope. They have every reason to look forward to a glad reunion at the first resurrection. The funeral services were conducted by Elder Wm. Ings, who, from a long and intimate acquaintance with the deceased, was himself among the chief mourners. W. N. G.

LEWIS.—Died in Battle Creek, Mich., March 19, 1891, of pneumonia, Bro. Jonah R. Lewis, aged 78 years, 3 months, and 26 days. Bro. Lewis was born at Huntsville, Luzerne Co., Pa., Nov. 23, 1812. His father was a Baptist minister, the first in the county, a man of earnest piety and extensive influence. Bro. Lewis experienced religion at the age of sixteen, and joined the Baptist Church. Dec. 25, 1833, he married Caroline E. Bogardus. They had five children, all of whom grew to manhood and womanhood, four of whom still survive and were present at the funeral. He came to Michigan in the spring of 1838. In 1852 Bro. A. A. Dodge, with whose name many of our readers are familiar, called

at his house in Comstock, Mich., and introduced to him the views of S. D. Adventists, which he soon adopted, his wife joining him in the same faith not long afterward. In the spring of 1855, he moved to Battle Creek; in the autumn of that year the REVIEW Office was moved from Rochester, N. Y., to this place. He joined the church as soon as it was organized here, and remained a faithful member to the close of his life. He has always been faithful at his post of duty, and has ever been in sympathy with every advance move in the growth of the work at this place and elsewhere. In September, 1876, he lost a daughter, sister Seymour Bovee, and in June, 1877, his companion was taken away by death. Sept. 10, 1879, he married Mrs. Mary Robinson, of Otsego, Mich., who still survives. He also leaves four children, seven grandchildren, and one great-grandchild. He lived at peace with his brethren, striving ever to maintain a conscience void of offense toward God and man. We lay him away among the number of whom the angel spoke when he said, "Blessed are the dead which die in the Lord from henceforth." A large congregation attended the funeral in the Tabernacle, March 22. U. S.

BENHAM.—Died in South Colton, St. Lawrence Co., N. Y., March 15, 1891, Bro. Harvey Benham, in the eighty-ninth year of his life. He was born in Vermont, but has been a resident of this county sixty-two years; has been out of it twice in that time. Thirty-five years ago his attention was called to the fact that the seventh day is the Sabbath. After much study and thought he commenced its observance. He continued to accept the truth as it has been brought out during the giving of the third angel's message, and was very firm and decided in all his religious views. We laid him down in the cold, dark grave beside his companion, who died five years ago, to rest in hope till the Life-giver shall come, who has the keys of death and the grave. Words of instruction were spoken to a very attentive congregation, from 1 Cor. 15:26. Elder Brown (Baptist) kindly assisted in the services. C. O. TAYLOR.

PARKER.—Wm. H. Parker, of Springville, Tenn., died Sept. 18, 1890, aged 40 years and 2 months. Bro. Parker was converted under the labors of Bro. Samuel Fulton, nine years ago, after which time he lived a faithful, devoted Christian life. Four years ago he was arrested for working in a quiet manner on Sunday, for the support of his family, and was sent to the Henry County, Tenn., jail for three months. While in jail, before his time was out, he took typhoid fever, but after his recovery he returned and satisfied the demand of the law; but he never enjoyed good health afterward. In May, 1890, he went to the sanitarium at Battle Creek, but it was soon learned that he had cancer of the stomach. He remained there until August, and then returned without relief, and rapidly declined until Sept. 18, when he quietly fell asleep in Jesus. He leaves a wife, two children, two step-daughters, an aged father and mother, and three brothers to mourn, but not as those that have no hope. Words of consolation were spoken to an attentive audience, from John 5:28, 29, by the writer.

Two months later, little Oscar, son of Bro. Wm. H. Parker, died of membranous croup, being 5 years, 8 months, and 12 days old. We laid him away by his father, to await the coming of the Life-giver. J. MOON.

STEELE.—Again death has selected as its "shining mark" one of our promising young men. Bro. H. H. Steele, of Winston, Mo., but well known in Battle Creek College and by the friends of the cause in Illinois, died of "mountain fever" in Bodarc, Colo., Dec. 24, 1890. Bro. Steele's great ambition was to secure a liberal education, that he might the better advance the cause of truth. To this end he attended Battle Creek College until his means were exhausted, after which he began canvassing for our denominational works; but the work was too severe for his delicate health, and he was compelled to give it up and engage in school-teaching, in which occupation he was employed when death overtook him. He never lost sight, however, of his original purpose, but, as a local obituary stated, "he craved to live that he might do good, but was resigned to die if it was the will of his Creator." During his last days, he repeated portions of Scripture and sung snatches of hymns suggestive of his faith and confidence in sins pardoned. None of his family were with him during his sickness, nor at the time of his death, but Christian hands ministered to his wants, and as nearly as it is possible to do, supplied the place of a parent's love. The teachers' association of which he was a member, passed resolutions of appreciation for his faithful work as a teacher, and sympathy for the family and friends. The funeral sermon, by Rev. E. E. Rorick, of the Methodist Church, on "The Frailty of Man, and the Resurrection of the Just," was very touching and appropriate. His pupils showed their love by each placing a bouquet of flowers in his coffin, and other friends brought flowers as tokens of esteem. He is the first to find a resting-place in the new Bodarc cemetery; but it may be earnestly wished that those who follow will be in possession of as bright a hope of having a part in the first resurrection. A. F. BALLENGER.

PEASE.—Asa C. Pease died in Parker, S. D., Feb. 17, 1891, of rheumatism, resulting in heart-disease. He was also afflicted with an ague-cake, which became a dry cancer, and was attached to the outlet of the stomach. This was the result of malaria taken into his system during his service in the war of 1861-65, to which he gave four years of his life. There was a time when the ague-cake could have been removed, but after it became attached to the stomach there was no hope. He was a great sufferer, but never complained. He was born in Wilton, Me., Dec. 16, 1833, and his age, therefore, at the time of his death, was 57 years, 2 months, and 1 day. He was converted at the age of thirteen, and united with the Free-will Baptists. Early in the fifties he came west to Minnesota. In 1872, for want of a home in the church, he united with the M. E. Church, in which he was a class-leader until the spring of 1875, when Elders Hill and Morse came to the neighborhood where he was then residing (Round Prairie, Todd Co., Minn.), and gave a course of lectures on present truth. He and his wife and about twenty others accepted the views held by S. D. Adventists. He has always been a firm believer in present truth, but owing to his poor health for a few years past, he has not attended meetings much. None of our ministers being present, the funeral was conducted by Elder Hyde (Methodist), in the M. E. church. Words of comfort were spoken from Num. 25:10, last clause. He leaves a wife and ten children,—six daugh-

ers and four sons; but we sorrow not as those without hope, for we feel that he left evidence that he was accepted of God, and will come forth in the first resurrection. One week previous to his death, when he said that he was liable to pass away at any moment, he said: "Call the children in, and we will prepare for the change." He talked to and advised each one, and asked their forgiveness wherein he had not set a good example or had been unkind to them. He bade each one good-by, asked the Lord to bless them, and then requested to have a portion of the Scriptures read, after which he prayed with us very earnestly; and when we arose from our knees, he remarked, "Now I can rest." From that time until he died, the expression of his countenance was calm and serene. He said his trust was perfect in the Lord. **CONSTANCE PEASE.**

FINCH.—Sister Catherine, wife of Bro. C. P. Finch, was born in Connecticut in 1824, and died in Mattawan, Mich., March 17, 1891, aged sixty-seven years. She was married to Bro. Finch in the State of New York, in 1842. They embraced the first angel's message immediately after their marriage, and were among the first in the State to receive the Sabbath truth. Jan. 27 she was crossing the street, apparently in her usual health, when she fell to the ground, and from that time she gradually declined until her death. She was a faithful member of the S. D. A. church at Alma, Mich. She leaves a husband, two sons, and one daughter to mourn their loss. Funeral sermon by the writer. **R. S. WEBBER.**

STOCKMAN.—Died at her home in Spring Valley, Minn., Feb. 22, 1891, sister Delfa A. Stockman, in the sixty-seventh year of her age. Her maiden name was Day. Sister Stockman was born in New York, where she lived until a few years ago, when she with her husband moved to Minnesota. She embraced the views held by Seventh-day Adventists, under the preaching of Elder Whitney, while in New York. She had been a sufferer for several years from heart-disease, which finally caused her death. She manifested much patience in her affliction, and died in hope of having a part in the first resurrection. She leaves a husband and many friends, who mourn but not without hope. Words of comfort and admonition were spoken by the writer, from Heb. 6:18, 19. **C. H. BLISS.**

BURDICK.—Mrs. Emma L. Burdick, wife of W. S. Burdick, and daughter of Thomas and J. E. McDowell, died Jan. 24, 1891, of that terrible disease diphtheria, after an illness of thirteen days, at her home in El Monte, Cal., aged 26 years, 3 months, and 16 days. Emma was born near Fox Lake, Dodge Co., Wis. When about seven years of age, she, with her parents, moved to Nebraska. When about seventeen years of age she was baptized and joined the S. D. A. Church. Soon after she became an earnest worker in the missionary work. At the age of about nineteen she was united in marriage to W. S. Burdick. About two years ago they moved to California and joined the St. Helena church. When she had been sick two or three days, she felt that she had not been living as near to God as she should; that she had been too anxious about the things of the world and had not trusted in God as she should have done. She then tried to draw near to God, and to get just right in his sight. She made thorough work, and had the evidence that God accepted her. She sent messages to different ones—confessions to some, and words of warning to others, that they should prepare now, while in health, to meet their God, and not wait until they are on their dying bed; for a sick bed, she said, is no place to prepare for heaven. She learned the lesson which she felt that God wanted her to learn, and bore her terrible suffering with perfect patience and entire submission to the will of God. She had strong faith until a few hours before her death, that God would bless the means used, and she would be spared to her family. She had a very strong desire to live for her children and husband's sake, and to serve God more faithfully. But when told that she could live but a few hours more at most, she said, "It is all right. God knows best. His will, not mine, be done. The blessing for those who die in the Lord is mine. I am resting in the arms of Jesus. I am going to sleep in Jesus. It is sweet to rest in Jesus. Tell them all I died happy. We shall soon meet again." Her mind was strong and active until the very last. She leaves a husband, who keenly feels his loss, and three little ones—two daughters and one son—to mourn, but not as those who have no hope; for even the little ones are comforted with the thought that soon Jesus will come, and we will meet again nevermore to part. There were very short services at the grave, conducted by her uncle, Dr. M. G. Kellogg.

Mrs. J. E. McDowell.

(Signs of the Times, please copy.)

Appointments.

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

APPOINTMENTS OF STATE MEETINGS, CAMP-MEETINGS, ETC., FOR 1891.

DISTRICT NUMBER ONE.

MEETING at Kanawha Station, West Va., March 26 to April 12. Elders E. E. Miles and D. C. Babcock.
Canvassers' institute at New Market, Va., March 29 to April 10. Elders E. E. Miles and F. M. Roberts.
Canvassers' institute at Baltimore, Md., April 9-20. Elder E. E. Miles.
Canvassers' institute at ———, Vermont, April 25 to May 10. Elder E. E. Miles.
Canvassers' institute at Hartland Me., April 16-30. Elder E. E. Miles.
General meeting at South Lancaster, Mass., May 20-25.
Pennsylvania camp-meeting, June 2-9
New York " " 9-16
Canada Conf. " " 24-30
Vermont " " Aug. 25-Sept. 1
Maine " " Sept. 1-8
N. E. Conf. at So. Lancaster, Mass., Oct. 2-11
Ministerial institute for Dist. No. 1, " 13-Nov. 15

DISTRICT NUMBER TWO.

Tennessee River Conf. camp-meeting, Sept. 1-8
Southern Council and institute, " 11-Oct. 6

DISTRICT NUMBER THREE.

Ohio camp-meeting, Aug. 18-25
Indiana " " 25-Sept. 1
Michigan " " 27- " 8
Illinois " " Sept. 8-16

DISTRICT NUMBER FOUR.

Minnesota camp-meeting, June 2-9
Iowa " " 9-16
Wisconsin " " 16-23
So. Dakota " " 23-30
Nebraska " " Aug. 25-Sept. 1

DISTRICT NUMBER FIVE.

Texas camp-meeting, Aug. 4-11
Arkansas " " 11-18
Missouri " " 18-25
Colorado " " Sept. 1-8
Kansas " " 16-23

DISTRICT NUMBER SIX.

California camp-meeting, Tulare, April 9-20
Upper Columbia camp-meeting, Walla Walla, Wash., May 19-26
North Pacific camp-meeting, " 26-June 2
GEN. CONF. COM.

GENERAL CONFERENCE CORRESPONDENCE.

ALL matter intended for the Corresponding Secretary of the General Conference should now be addressed to W. A. Colcord, care REVIEW AND HERALD, Battle Creek, Mich. The address of the writer will be, Pacific Press, Oakland, Cal. No correspondence intended for the General Conference should be addressed to D. T. Jones. All will please make a note of this change, that delays in correspondence may be avoided. **DAN. T. JONES.**

MEETINGS IN NEW ENGLAND.

No providence preventing, Elder Haskell and the writer will attend meetings with the Boston church, Sabbath and Sunday, April 11, 12, and at Norwich Town, Conn., April 18, 19.

Elder Haskell has just returned from his trip around the world, after an absence from New England of over two years. He has very many soul-inspiring things to relate concerning his recent missionary tour. God has greatly blessed his servant on this journey, and his providence has opened the way before him in a most marked manner. We had hoped to be able to make appointments for Elder Haskell to visit quite a number of the churches in New England, but present indications are that he will be able to spend but a short time with us at this time. We hope the brethren and sisters from the churches in the vicinity of Boston and Norwich Town will attend these meetings. We are hoping to be able to make other appointments later.

A. T. ROBINSON.

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Corrected Nov. 30, 1890.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atl. Exp.	Even'g Express.	Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 9.10	pm 10.10	pm 9.25	pm 4.50
Michigan City.....	9.10	11.10	2.00	4.45	am 12.25	11.25	7.00
Niles.....	10.20	pm 12.35	2.50	5.50	1.45	am 12.40	8.25
Kalamazoo.....	11.50	2.20	4.00	7.04	8.35	am 12.47	pm 7.15
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.20	8.04	8.00
Jackson.....	3.10	4.30	5.38	8.52	6.25	4.45	9.55
Ann Arbor.....	4.42	5.29	6.30	9.45	7.50	6.05	11.00
Detroit.....	6.15	6.45	7.30	10.45	9.20	7.30	pm 12.10
Buffalo.....	am 3.10	am 3.10	am 3.10	am 6.25	pm 4.55	pm 4.55	8.30
Rochester.....				8.00	11.35	10.20	am 1.30
Syracuse.....				pm 4.0	pm 8.50	am 7.20	9.42
New York.....				6.00	10.57	9.35	pm 2.50
Boston.....							
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Even'g Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 3.00	pm 7.00			
New York.....	11.50	4.50	6.00	10.00			
Syracuse.....	pm 8.30	11.55	am 2.10	am 8.00			
Rochester.....	10.40	am 1.42	4.20	10.45			
Buffalo.....	pm 11.30	11.30	2.25	5.30			
S. Sp. Bridge.....	am 12.20	am 12.20	3.25	6.25	am 1.50	am 8.45	
Detroit.....	8.30	7.50	9.25	pm 1.20	9.15	4.45	pm 7.45
Ann Arbor.....	9.43	8.57	10.19	2.19	10.30	5.55	8.55
Jackson.....	pm 11.25	10.05	11.18	3.20	11.50	7.15	10.25
Battle Creek.....	12.55	11.35	pm 12.22	4.30	am 1.23	8.47	11.57
Kalamazoo.....	2.17	pm 12.12	12.59	5.02	2.17	pm 1.30	am 12.50
Niles.....	4.10	1.23	2.08	6.17	4.15	7.40	3.10
Michigan City.....	5.25	2.31	3.18	7.20	5.45	9.55	4.30
Chicago.....	7.35	4.35	4.50	9.00	8.05	11.20	6.40

*Daily. †Daily except Sunday. ‡Daily except Saturday.
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GOING WEST.	STATIONS.	GOING EAST.
8.00	Boston.....	8.30
8.00	New York.....	11.10
8.00	Buffalo.....	9.50
8.00	Niagara Falls.....	8.15
8.00	Boston.....	8.30
8.00	Montreal.....	8.10
8.00	Toronto.....	8.45
8.00	Detroit.....	9.45
8.00	Port Huron.....	10.31
8.00	Lapeer.....	8.55
8.00	Flint.....	8.00
8.00	Durand.....	7.20
8.00	Lansing.....	6.37
8.00	Charlotte.....	4.58
8.00	BATTLE CREEK.....	4.05
8.00	Vicksburg.....	2.55
8.00	Schoolcraft.....	2.42
8.00	Cassopolis.....	7.17
8.00	South Bend.....	6.35
8.00	Haskell's.....	11.41
8.00	Valparaiso.....	11.25
8.00	Chicago.....	8.40

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The Review and Herald.

BATTLE CREEK, MICH., APRIL 7, 1891.

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See list of appointments for several important general meetings and the camp-meetings for 1891, on preceding page.

Our "Yale Letter" this week, by Bro. C. C. Lewis, discusses a question of immediate and continual importance to all our young people. We trust it will be carefully and thoroughly considered by all.

As will be seen by the standing list of appointments for general meetings and camp-meetings for the coming summer and fall, the committee have suggested the dates for these meetings; but for only a few of them are the places yet decided upon. It is desirable that those to whom this duty pertains, should decide as soon as practicable on the places where the meetings are to be held, that they may appear in the appointments.

In our Special Mention department this week will be found a reference to events in the East which are immediately connected with the "Eastern Question." Since the events there recorded took place, events of even a more startling nature have occurred, involving the murder of one official and plots against others, which it would seem must inevitably hasten an important crisis in that quarter. Great changes may soon be inaugurated there.

Most of our readers have no doubt read about the appeal of Mr. Wm. E. Blackstone to the President of the United States, to use his influence with Russia and Turkey to secure the territory of Palestine for the Jews. This the *Independent* of March 26, 1891, calls "one of the most preposterous propositions ever offered to the public." It then goes on to show from the comments of Jewish journals themselves, that the Jews who are in Palestine are, as a rule, of the lower class, dependent on charity for their very existence, and that Jews in other countries do not desire to return to Palestine. Especially is this true of the Jews in America, who prefer to remain here American citizens, as this is a better country to live in than Palestine is. It is essential to certain "Age to Come" theories that the Jews should be gathered again to Palestine.

But the prophecies do not require it; and all efforts by misguided Christians in that direction we look upon, as the *Independent* further calls them, as "pure child's play, not worth a moment's serious consideration."

On last Sabbath, the first quarterly meeting of the present year, Bro. A. T. Jones occupied the Tabernacle pulpit, speaking on 2 Pet. 1:1-4. He showed how men have endeavored to find out God by finite standards, and have failed. Through Jesus Christ we gain a knowledge of Him that hath called us to glory and virtue; and all eternity will not be long enough for us to find out his fullness and perfection, for he is infinite. So we should likewise not gauge his promises by finite standards, but relate ourselves to him through Jesus Christ in such a way that he can fulfill to us all there is in them, which he has given us a surety in Christ that he will do. After the discourse, seven were baptized by Bro. Webber. The ordinances were celebrated in the evening.

Referring to the chronic irritation of the pope over the loss of his temporal power, and his petulant agitation of the question of regaining it, the *Christian Statesman* of April 2, 1891, says:—

"This claim of the pope, strenuously maintained by all Roman Catholics, to supremacy over all Christendom, can hardly fail in some eventful day, to disturb the peace of the world."

We apprehend it is a great deal more likely to disturb his own peace; for it would not be strange if the nations (the ten horns of Revelation 17) should become tired of his Holiness's sham holiness, his intrigues, plottings, and wire-pullings, and conclude to rid themselves of the whole incubus, and so fulfill Rev. 17:16, 17.

The highest Roman Catholic dignity in the United States, Cardinal Gibbons, thus insults history. In a sermon some three weeks ago, according to reports in the daily papers, he made the following declaration:—

"The Catholic Church has always been the zealous promoter of civil and religious liberty, and whenever any encroachments on these sacred rights of man were perpetrated by professing members of the Catholic faith, these wrongs, far from being sanctioned by the church, were committed in palpable violation of her authority."

The civil and religious liberty which Rome grants is liberty on the part of the people to sell themselves body and soul to the hierarchy; and liberty on the part of the hierarchy (where they have the power) to enforce such submission by all the horrors of the rack and dungeon, fire and sword; and this is the kind of liberty that some Protestants would be glad to see established in this country. And if a religious-political organization, so utterly apostate as to be called in the Scriptures, "Babylon the Great, the mother of harlots and abominations of the earth," an organization whose skirts are stiff and heavy with the blood of over 50,000,000 of martyrs, has the effrontery to come out now and pose before the intelligence of the nineteenth century as the "zealous promoter" in all past time, "of civil and religious liberty," it need not surprise us, perhaps, that unsophisticated Protestants, fast sinking to the moral level of the old mother, should, in the name of religious liberty, call for measures which would virtually unite Church and State, and re-enact the intolerance of the Dark Ages.

A SUNDAY COMPROMISE.

The "New York Sabbath [Sunday] Committee" has just issued its annual report for the past year, which is said to show "gratifying evidence of an improved condition of affairs on the subject of the Sabbath." A notable feature is its account of the movements in Europe in behalf of Sunday rest. According to a French journal, a general and vigorous demand for Sunday rest is one of the most marked characteristics of the past year. But what strikes us as the most peculiar is the action of Switzerland, where a law has just gone into effect securing to employees in the government transportation service fifty-two days of rest in a year, *seventeen* of which, at least, shall be *Sundays*. Two

thirds of this law might be called, therefore, "civil" rest-day law, and the other third religious. But the camel has got the head and fore-shoulder comfortably in, and the remainder of the body will doubtless follow in due time.

HOW IS THIS?

The *Christian Statesman* of April 2, 1891, comments on the inherent weakness of the South American Republics, as manifested in their almost ceaseless revolutions; and it attributes this condition to the spiritual influence of Roman Catholicism, which has had for centuries supreme control of the countries. It concludes its remarks with the words:—

"The absence of gospel teaching during the centuries, the presence of the confessional and the easy way of pardon, the practice of the principle of the order of Loyola, has kept South America in darkness and in chains, and while struggling toward better things, these republics are yet held down by the incubus of its unhappy spiritual dwarfing and starvation?"

But how is this? For we remember that one of the secretaries of the National Reform Association of which the *Statesman* is the organ, has been won in his zeal to have religion united with, and enforced by, the State in this country, to refer to these same South American States as proper models, and to profess a willingness to unite with Roman Catholicism even through repeated rebuffs, to have the same order established here. Is the *Statesman* willing to see this country come into the same condition it has described in the foregoing paragraph?

GENERAL CONFERENCE DISTRICT NO. 2.

We now expect to give our time to the work in this Southern field, and we desire to learn all we can about the work in every part of the district among the churches and companies of believers, and also the situation and condition of every isolated Sabbath-keeper. We would ask that those who have a desire to work in the cause, or who desire that labor should be performed in their neighborhoods where openings already exist, correspond with me freely, giving me the facts in the case. We want also to hear from all the workers in the field. It is now expected that we shall have at least three tents in the district this season, and we trust our brethren and sisters will not fail to remember the laborers in their prayers, and to return to God promptly their tithes and offerings, that the work may be carried forward as rapidly as possible in both our home and foreign mission fields. I shall always be glad to answer questions or impart an instruction that I can. My address will be *Col. South Boulevard and Bryan St., Atlanta, Ga.*

R. M. KILGORE.

SHEET MUSIC.

The three pieces of sheet music published by the National Religious Liberty Association have had a very encouraging sale, and have demonstrated their value as religious liberty missionary documents. They contain nothing offensive to any one's doctrinal opinions, and being beautifully and appropriately illustrated, are well adapted to interest lovers of music in the questions of religious freedom.

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N. R. L. A. CORRESPONDENCE.

ELDER A. O. TAIT has recently been appointed corresponding secretary of the National Religious Liberty Association, and all correspondence intended for the corresponding secretary of the association should be addressed to him, in care of REVIEW and HERALD, Battle Creek, Mich., and not to J. O. Corliss, as formerly. Elder Corliss requests that mail intended for him individually, be marked "Private."

W. A. COLCORD, Rec. Sec. N. R. L. A.