

The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD IS THE WORLD

"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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PRAISE TO JESUS.

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

MEEK, holy Lamb of God!
 We praise thee night and day;
 There's merit in thy blood
 To take our sins away;
 Show pity, Lord, thy love we crave;
 Thou hast the power, O wilt thou save?

Blind, wretched, we have been;
 Vile, guilty, we are now;
 Forgive, O Lord, our sin,
 While at thy cross we bow;
 Our scarlet sins wash white as snow;
 Thy peace, thy righteousness bestow.

Let light from thine own word
 Shine from thy glorious throne;
 What we have seen and heard,
 Assist us to make known;
 Spirit of God, our prayer indite,
 In Jesus be our joy and might.

Come now into our heart,
 O Comforter divine!
 Thy love, thy zeal impart,
 That Christ may through us shine;
 Wise through thy word, strong by thy grace,
 O spare us, Lord, to see thy face.

In thy sweet home above
 On thine own earth made new,
 We'll praise thee for thy love
 And promises so true;
 Daily as pilgrims here we roam,
 We'll praise thee, Lord, while journeying home.

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 WORLD BY WISDOM KNEW NOT GOD.

BY MRS. E. G. WHITE.

THE truth of God is infinite, capable of measureless expansion, and the more we contemplate it, the more will its glory appear. The truth has been opened before us, and yet the words of Paul to the Galatians are applicable to us. He says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? have ye suffered so many things in vain? if it be yet in vain."

"Without me," Christ says, "ye can do nothing." Those who undertake to carry forward the work in their own strength will certainly fail. Education alone will not fit a man for a place in

the work, will not enable him to obtain a knowledge of God. Hear what Paul has to say on this matter: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Through successive ages of darkness, in the midnight of heathenism, God permitted men to try the experiment of finding out God by their own wisdom, not to demonstrate their inability to his satisfaction, but that men themselves might see that they could not obtain a knowledge of God and of Jesus Christ his Son, save through the revelation of his word by the Holy Spirit. When Christ came to the world, the experiment had been fully tried, and the result made it evident that the world by wisdom knew not God. Even in the church, God has allowed men to test their own wisdom in this matter, but when a crisis has been brought about through human fallibility, God has risen mightily to defend his people. When the church has been brought low, when trial and oppression have come upon his people, he more abundantly exalted them by signal deliverance. When unfaithful teachers came among the people, weakness followed, the faith of God's people seemed to wane, but God arose and purged his floor, and the tried and true were lifted up.

There are times when apostasy comes into the ranks, when piety is left out of the heart by those who should have kept step with their divine leader. The people of God separate from the source of their strength, and pride, vanity, extravagance, and display follow. There are idols within and idols without; but God sends the Comforter as a reprover of sin, that his people may be warned of their apostasy and rebuked for their backsliding. When the more precious manifestations of his love shall be gratefully acknowledged and appreciated, the Lord will pour in the balm of comfort and the oil of joy.

When men are led to realize that their human calculations come far short, and are convinced that their wisdom is but foolishness, then it is that they turn to the Lord to seek him with all the heart, that they may find him.

I have been shown that every church among us needs the deep movings of the Spirit of God. O, we would point men to the cross of Calvary. We would bid them look upon him whom their sins have pierced. We would bid them to behold the Redeemer of the world suffering the penalty of their transgression of the law of God. The verdict is that "the soul that sinneth it shall die." But on the cross the sinner sees, the only begotten of the Father dying in his stead, and giving the transgressor life. All the intelligences in earth and heaven are called upon to behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Every sinner may look and live. Do

not survey that scene of Calvary with careless, thoughtless mind. Can it be that angels shall look down upon us, the recipients of God's love, and see us cold, indifferent, unimpressible, when Heaven in amazement beholds the stupendous work of redemption to save a fallen world, and desires to look into the mystery of Calvary's love and woe. Angels in wonder and amazement look upon those for whom so great salvation has been provided, and marvel that the love of God does not awaken them, and lead them to pour forth melodious strains of gratitude and adoration. But the result which all Heaven looks to behold is not seen among those who profess to be followers of Christ. How readily do we speak in endearing words of our friends and relatives, and yet how slow we are to speak of Him whose love has no parallel, set forth in Christ crucified among you.

The love of our heavenly Father in the gift of his only begotten Son to the world, is enough to inspire every soul, to melt every hard, loveless heart into contrition and tenderness, and yet shall heavenly intelligences see in those for whom Christ died, insensibility to his love, hardness of heart, and no response of gratitude and affection to the Giver of all good things? Shall affairs of minor importance absorb the whole power of the being, and the love of God meet no return? Shall the Sun of righteousness shine in vain? In view of what God has done, could his claims be less upon you? Have we hearts that can be touched, that can be impressed with divine love? Are we willing to be chosen vessels? Has not God his eye upon us, and has he not bidden us to send forth his message of light? We need an increase of faith. We must wait, we must watch, we must pray, we must work, pleading that the Holy Ghost may be poured out upon us abundantly, that we may be lights in the world.

Jesus looked upon the world in its fallen state with infinite pity. He took humanity upon himself that he might touch and elevate humanity. He came to seek and to save that which was lost. He reached to the very depth of human misery and woe, to take man as he found him, a being tainted with corruption, degraded with vice, depraved by sin, and united with Satan in apostasy, and elevate him to a seat upon his throne. But it was written of him that "he shall not fail nor be discouraged," and he went forth in the path of self-denial and self-sacrifice, giving us an example that we should follow in his steps. We should work as did Jesus, departing from our own pleasure, turning away from Satan's bribes, despising ease, and abhorring selfishness, that we may seek and save that which is lost, bringing souls from darkness into light, into the sunshine of God's love. We have been commissioned to go forth and preach the gospel to every creature. We are to bring to the lost the tidings that Christ can forgive sin, can renew the nature, can clothe the soul in the garments of his righteousness, bring the sinner to his right mind, and teach him and fit him up to be a laborer together with God.

The converted soul lives in Christ. His darkness passes away, and a new and heavenly light shines into his soul. "He that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament; and they that

turn many to righteousness, as the stars forever and ever." What is done through the co-operation of men with God is a work that shall never perish, but endure through the eternal ages. He that makes God his wisdom, that grows up into the full stature of a man in Christ Jesus, will stand before kings, before the so-called great men of the world, and show forth the praises of Him who hath called him out of darkness into his marvelous light. Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God.

"Without me," Christ says, "ye can do nothing." Our faith, our example, must be held more sacred than they have been held in the past. The word of God must be studied as never before; for it is the precious offering that we must present to men, in order that they may learn the way of peace, and obtain that life which measures with the life of God. Human wisdom so highly exalted among men sinks into insignificance before that wisdom which points out the way cast up for the ransomed of the Lord to walk in. The Bible alone affords the means of distinguishing the path of life from the broad road that leads to perdition and death.

THE PROPHETIC SCAR.

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

(Concluded.)

To sum up, the points of agreement between these angels are as follows: (1) Both cried with a loud voice; (2) Each of these angels had a world-wide message; (3) The message of both angels related to the judgment; (4) Both angels call attention to the Maker of the heaven and the earth; (5) Both angels base their proclamation upon the book of Daniel; (6) The message of each of these angels was due in A. D. 1844. Where, as in this case, all the prominent features of two movements can be shown to be of the same character, the identity of the movements in question is proved beyond a peradventure; but what has identity to do with our present investigation? I answer much every way. If these movements are the same, the experience of those engaged in one of these movements will be identical with that of those in the other movement, even though not mentioned in the record of the latter. Applying this principle, the conclusion is reached that the Adventists of 1844, who claimed to be giving the message of Rev. 14:6, 7, were doomed to meet with a terrible disappointment. That conclusion is reached on this wise: In verses 3 and 4 of Revelation 10 it is stated that in connection with the cry of the angel, seven thunders uttered their voices, and that John, when about to write their utterances, was forbidden to do so, and commanded to seal up what they had said. To seal up in such a connection as this, must mean to render obscure or hide from view. There was therefore to be something in the experience of those giving the message of Revelation 10, that would be veiled in mystery. Further on, more light is thrown on this subject in verses 8 to 10 inclusive; it is recorded that the voice from heaven directed John to take up the little book that was in the angel's hand, and eat it. To eat a book signifies, in the figurative language of the Scriptures, to receive its teachings into the mind and heart. Jer. 15:16; Eze. 3:3. In the mouth of John the book proved to be as sweet as honey, but in his stomach it was bitter. From this it

may be inferred that the people whom John represented for the time being would have an experience delightful at first, but terribly bitter in the end.

Did the Adventists of 1844 have such an experience as this?—Precisely such a one. Nothing could compare with the ecstasy which marked the first part of their work as they went forth in the power of God, announcing that the hour of the judgment and the advent was at hand. The time fixed upon passed, and they awoke to the terrible consciousness of the magnitude of their mistake. They had staked all upon their faith that the end of all things was at hand. Deceived in this as they were, it seemed to them that everything was lost. In the same grave where they laid their hopes, they buried also their expectations, and in many cases their worldly belongings. Good men, great men, Biblical scholars, as they listened to the taunting shouts of their enemies everywhere, "Here yet, are you? Didn't go up, then?" it made them long for death or oblivion. Probably no class of men ever drank a more bitter cup since the disciples saw Jesus expire upon the cross, than these men drank. The case might be rested here in the assurance that candid minds would accept it as clearly made out; but one more witness shall be introduced to fill up the Scripture measure of testimony. In Matt. 25:1-13 is found the parable of the ten virgins. Beyond dispute it applies to the church in the last days. This might be demonstrated in two ways: First, in Matthew 24 the Lord brings his hearers down, step by step, to his second advent. In verse 44 he instructs them to be ready for the coming of the Son of man. In verse 48 and on, they were brought to the point where the evil servant should say, "My Lord delayeth his coming," and be cut off suddenly at the coming of his Lord. The next thing in order is the parable, commencing with the words, "Then [at that time] shall the kingdom of heaven be likened unto ten virgins." All are acquainted with the contents of the parable. Without descending to minute details, it is sufficient to say that in this pen picture the virgins represented the church of Christ as it should go out in the latter times to meet the Bridegroom, or Christ, at his coming. But if the virgins were a type of the church of the last days, then the latter will have an experience answering to the tarrying time of the parable. That is, they will expect the Lord, and prepare to receive him before he shall come in fact. While waiting in doubt and uncertainty, the cry will suddenly be raised, "Behold, the Bridegroom cometh; go ye out to meet him."

At this point a line of demarkation will be drawn through the church with terrible distinctness. It will become manifest that a portion of the church has not the grace, faith, and wisdom, to enable them to hold out until the Bridegroom comes. The Bridegroom will come, nevertheless, and those who are ready will go in with him to the wedding. Afterward, when the door has been shut, the foolish ones will knock for admittance, and be rejected. Thus much for the import of the parable. Now it is in order to inquire after its fulfillment. Did the Adventists of 1844 have an experience similar to that outlined in the parable? To those acquainted with the facts, it is not necessary to say that they did. In the spring of 1844 they fixed upon a time for the coming of Christ, and were disappointed. For three months they were overwhelmed with doubt and uncertainty. During that time many became indifferent to their former faith. At the close of that period the midnight cry was suddenly raised, "Behold, the Bridegroom cometh; go ye out to meet him." With a spontaneity unparalleled, it rang out through the length and breadth of the land, startling all who heard it as does a fire bell in the night. The Adventists closed up their ranks and marched on nearly in solid phalanx to the tenth day of the seventh month, Jewish time, or Oct. 22 of our calendar, when it was believed that the Lord would no longer delay his

coming. He did not come, however, in the sense in which they expected him. For a time confusion reigned. It was not long, however, until the wise among the people discovered that Christ though not having come to this earth as they had anticipated at first, nevertheless had come in the sense of the parable, *i. e.*, he had really come to the wedding that was to take place in heaven, not upon this earth.

For the first time, the light of the sanctuary question dawned upon their minds. They learned that it was to the investigative judgment that Christ went on the tenth day of the seventh month, Jewish time. There they went in with him by faith, and there they will eventually witness his union with his bride, the New Jerusalem. This doctrine many could not receive, and Adventists since then have been divided into two classes; *i. e.*, First-day and Seventh-day Adventists, the latter accepting the doctrine of the sanctuary, and the former rejecting it. To the one, all is light and satisfaction; to the other, all is obscurity. Time after time has been set by them. The closing of the door will doubtless take place at the end of probation. Then the unfortunate ones who have rejected the light and the truth that would have explained the mistake, will see their error, and knock for admittance, when, alas! it will be too late.

Reader, be not among that number. God's ways are not your ways. Do not undertake to judge him by your ideas of consistency. Anciently those who sat at the table of King David were compelled to eat with Mephibosheth, the son of Jonathan. It mattered not if he was lame in his feet, and halted in his gait. David loved him for his father's sake, and gave him a place at his board. So, too, at the marriage supper of the Lamb will be found those who in all sincerity of heart helped to give the message of Rev. 14:6, 7, and shall follow on in the track of advancing light to the end. Rev. 19:7-9. True it is that they blundered for a time, and that blunder is a scar they have been compelled to wear ever since, but God loves them because they love the appearing of his Son, and manfully proclaim their faith. I repeat, they will be at the marriage supper of the Lamb; and if you are there, you will discover that the scar they bear will become even glorious to look upon, since it proves their identity with those who ate the little book that was sweet as honey in the mouth, but bitter as gall and wormwood when once eaten.

ITEMS OF INTEREST.

BY A. SMITH.
(Grandville, Mich.)

SARACENIC INVASION OF EUROPE.

SPEAKING of the invasion of Europe by Saracenic tribes, Count A. De Gurowski, in his "Russia As It Is," p. 276, has the following:—

All of them appeared, or entered Europe, on horseback, ravaging and pillaging, and producing hussars or *spahes* [cavalry armed with sabre, carbine, and pistols]; and on horseback, they successively disappear from the European arena. (See Rev. 9:1-11.)

IMPORTANCE OF PUNCTUATION.

The following is from the *Detroit Commercial Advertiser* of Feb. 12, 1891:—

In a tariff bill passed by Congress more than twenty years ago, there was a section enumerating what articles should be admitted free of duty. Among the many articles specified were "all foreign fruit-plants," etc., meaning plants imported for transplanting, propagation, or experiment.

The enrolling clerk in copying the bill, accidentally changed the hyphen in the compound word "fruit-plants" to a comma, making it read all "foreign fruit, plants, etc."

The consequence that for a year,—until Congress could remedy the blunder,—all the oranges, lemons, bananas, grapes, and other foreign fruits were admitted free of duty. This little mistake, which the most careful man might easily have made, cost the Government about \$2,000,000.

BEAUTY OF EXPRESSION.

The following beautiful lines were written by

a native African girl, who at the age of seven or eight years, was brought to this country in 1761, and became a slave in the family of John Wheatley of Boston. She soon acquired a knowledge of the English language, and, in time, published many poems, from one of which; On Imagination, this extract is taken:—

Though winter frowns, to fancy's raptured eyes
The fields may flourish, and gay scenes arise;
The frozen deeps may break their iron bands,
And bid their waters murmur o'er the sands;
Fair Flora may resume her fragrant reign,
And with her flowery riches deck the plain;
Sylvanus may diffuse his honors round,
And all the forest may with leaves be crowned;
Showers may descend, and dews their gems disclose,
And nectar sparkle on the blooming rose.

COVENANT MAKING.

BY H. G. THURSTON.
(Cuba, N. Y.)

THERE are different kinds of covenants mentioned in the Scriptures, from which consolation and instruction can be obtained. Under the present, or commonly called new dispensation, God promised to put his laws in their minds and write them in the hearts of his children, showing conclusively that they are to live that law and render heart service, which includes the entire man. Heb. 8:10.

Another covenant is brought to view by the psalmist, that which men make with God "by sacrifice" (Ps. 50:5), and soon the time will come when God himself will say to the angelic host, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Yes, by sacrifice we may make a covenant of peace with God, with which covenant of sacrifice he is well pleased.

Well may the children of the Most High rejoice in both of these covenants; rejoice in them as pertaining directly to their eternal salvation. But there is another kind of covenant not so good, no, not good at all. I do not refer to the kind people sometimes make, at the same time intending to break them, but those the Lord warned Israel against making. Ex. 34:12. Special directions were here given respecting the nations then living in Canaan. No covenant was to be made with them, but according to God's word they were utterly to be driven out, lest by making a covenant with them, it should become a snare to Israel, not only on their borders, but in their very midst.

Before Joshua's death, he speaks with direct reference upon this point, that his people should not forget. He solemnly declares that ruin will surely result if they cleave unto the remnant of these nations, and make marriages with them. Josh. 23:12, 13. A mistake had been made at one time in this respect, and he would never have it occur again. This mistake came like many others, because men did not ask counsel of God. Chap. 9:14, 15.

It seems as though these things must be continually borne in mind, but the record states that when Israel became strong, then they did not utterly drive them out (Judges 1:28), but put them under tribute, perhaps thinking it a grand idea to have the land and keep some of the inhabitants to make it more pleasant, because they would not be obliged to depend upon their own efforts, their lawful resources, for enjoyment and support.

In consequence of this course, God sends a reproof, saying, "I also will not henceforth drive out any from before them of the nations which Joshua left when he died." Judges 2:21, 2, 3. This was a primary cause of a mighty evil, the result of which exists to-day. How much easier for them to have done right, if no idolaters had been in their midst! But "when Israel was strong," and in this prided strength lay their greatest danger, they failed to do what they should have done. Is it hard to find professed Israelites to-day who feel strong and then make a covenant with some sin and think to put it under tribute? And in doing this, do not they follow in the same course as ancient Israel, which resulted in ruin?

No man by his own strength can cast out sin; but as God fought their battles in those days (Josh. 23:10), so he will fight for us and remove our transgressions as far from us as the east is from the west (Ps. 103:12), and cast all our sins into the depths of the sea. Micah 7:19. Yes, the work will be complete in time (Isa. 1:18), the last sin bleached out. 1 John 1:6.

Then let sin all go, and let go of all sin by the power of faith and prayer, and God will make us good, so we can do good and have eternal life abiding within, and by this means prove Christ to be a Saviour from sinning as well as from sin.

WAIT ON GOD.

BY LAURA C. BEE.
(Battle Creek, Mich.)

WAIT on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:14.

In life's conflict, stern, unyielding,
Battling hard with self and sin,
Oft, too oft, we cast eyes downward,
Think of failures, look within.

Partings sore, and friendships broken
Make our hearts grow weary, faint,
And we long for love unchanging:
Wait on God, desponding saint.

Strength he giveth;—not like earth-strength,
Wavering, faltering, at alarms,
But abiding, deep, enduring,—
Rest in everlasting arms.

Then, sad heart, cease thy repining;
He who at the first could tell
What would bring thee soul refining,
For thy good doth all things well.

Deep his love, and kind his chastening;
'Neath his smile or 'neath his rod,
Look above, beyond this cloud-land;
Wait; take courage; hope in God.

THE POWER OF THE GOSPEL.

BY GEO. B. THOMPSON.
(Willow Hill, Ill.)

PAUL has defined the gospel to be the "power of God unto salvation to every one that believeth." It is that omnipotent power which made the world; that "spake, and it was done;" that brought light out of darkness; that created all the shining worlds throughout the eternal domain, from the blazing sun to the most distant nebulae that glimmer on the farthest outposts of creation's vast realm; that circumscribes their orbits, determines their periods, and causes them to revolve with the most infinite precision around their centers. That is the manifestation of the power of God in creation. The gospel is this same power working to eternal salvation. It is the same power which made light come forth from total darkness, that takes hold of the human heart and changes it from sin to virtue.

No deductions drawn from the dim lines of human reason can explain its workings. To us, it is utterly incomprehensible, as unfathomable as the mind of the mighty God. It is the mystery of godliness. Bishop Simpson sets forth this point in the following beautiful and forcible words:—

If we endeavor to analyze the elements of this power in itself, I think we shall fail. It is spiritual and invisible. All we can do is to trace the circumstances under which this power is given, and the results which flow from it. Indeed, power is in its nature indescribable. It is known simply by its results. Gravitation, that greatest of all material powers, ceaselessly active, everywhere potent, is wholly beyond our research, or even our conception. Where are those cords, stronger than steel, which bind the planets to their centers? Where are those unseen ties, that, like a universal net-work, envelop every atom in the air, and make it fall to the earth, and not merely to the earth, but in a direct line toward the center of the earth, though it be thousands of miles away, and can never be reached? It seems an emblem of God, filling all space, operating through all matter. If the dream of astronomers be true, that not only secondaries surround their planets, and planets their suns, but that suns revolve around the center of immense systems, and all these centers through the immensity of space move round one great center, who can ever conceive the magnitude of a force that can thus operate through infinite space with precisely the same law of attraction for vast worlds and for infinitesimal atoms? It is a force

never seen, and yet it operates alike in the sunshine and in the dark. It is never heard, and yet it sends its myriads of worlds singing and shining on their way. He who made that power by the word of his Spirit, gives that Spirit to work in us and through us.

Nor is it the only exhibition of power. Consider the chemical affinity that draws together the acids and the alkalies. With what constant and unseen power does it operate! Think of that magnetic power which makes the steel filings, though in a mass of dust and rubbish, and clippings of tin and brass, leave them all and fly up and kiss the magnet. It touches that pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds blow ever so fiercely, the cold comes ever so freezingly, the waves roll ever so furiously, and the vessel pitches and sinks as though it would be submerged; and yet that strange influence, unseen, unheeded, unfelt even by the most sensitive nerves, holds the needle in its place. Who can tell what is power? We see it in its effects; we measure it in its results. So with spiritual power. We cannot tell whence it cometh or whither it goeth; but it breathes upon the human spirit; the stormy passions subside; falsehood, fraud, lust, and avarice disappear; and truth, purity, meekness, and love reign supreme in the soul. It is a transmutation beyond what the philosopher sought in the fabled stone whose touch would transmute into gold. It is a new creature from the breath of Him who created all worlds and breathed into all spirits.—*Lectures on Preaching*, pp. 202-204.

This power is not bestowed because we may possess a certain line of clearly defined theological truth. We may have this, and yet be as destitute of power as were the hills of Gilboa of rain or dew. The disciples had been with Christ during all his ministry. They had beheld the lame walk, the blind receive their sight, and the dead raised to life. They had seen the glory manifested at the transfiguration, and heard the Father's words of approbation to his Son. Christ's agony in the garden, and god-like demeanor before his fiendish accusers was fresh in their minds. His crucifixion, the supernatural workings of nature at the cross, and his resurrection were familiar to them; and for forty days after they had been listening to his words of counsel. Yet they had not received that power necessary for them to have as they are to go forth into the world to battle against the strongholds of sin. But before he ascended, he said, "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

This Spirit and power must be possessed by all, who carry the light of the gospel to a world that lieth in darkness. Those who have the Spirit of God have power. Yes; they have divine, almighty power; a power to which all else is subject. Nothing can stay its progress. The bloody hand of persecution cannot stop its stately march. It illumines the dark corners of earth, and souls rejoice in the Lord. Without it we have no life; we are but barren fig-trees—children of wrath. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

None need be weak. Our Father is strong. We are exhorted to "be strong in the Lord, and in the power of his might." Eph. 6:10. The omnipotent arm is sufficient to strengthen and hold up the human race. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. When we have the Spirit of God, we have hold of the same power that parted the waters of the Red Sea, that threw down the massive walls of Jericho, and that shook open the prison doors when Paul and Silas were praising God.

Let none quail before the assaults from the pit of darkness. All power in heaven and earth is given into the hands of Christ, and he is with us "always, even unto the end of the world." What matters it though the hurricane may roar, and the impetuous fury of the tempest lash the sea of life into violent commotion, and the billows of adversity roll mountain high? what though around and above us the heavens seem as black as a fu-

neral pall? Let the tempest do its most. Christ stilled the tempest when on the earth.

Nothing can conquer God. In him is everlasting strength. The eternal God is a refuge and a sure retreat. "Underneath are the everlasting arms." In his strength we go forward in his work, enter the most unpromising fields, go to the places of outlawry and crime, to heathen lands, among cannibals, anywhere, trusting in the Lord of hosts, and resting not till human probation shall end, the problem of human redemption be worked out; the mystery of God be finished, and the angel of mercy shall fold her wings forever.

THE LAW AND SABBATH IN CHINA.

BY ELDER E. VAN DEUSEN.
(Detroit, Mich.)

I HAVE before me a book of 400 pages, entitled, "Life Among the Chinese," by Rev. R. S. Maclay, who was thirteen years a missionary to China. He was sent by the Methodist Episcopal Church. Mr Maclay says:—

In preaching to the Chinese, the missionary frequently refers to the decalogue, and presents its requirements and enactments as the divine law. Speaking one day on this topic in the chapel of our mission, in the city of the Fuh Chau, a Chinese gentleman present interrupted me with the remark, "We also have a heavenly law." The expression "heavenly law" (*tien tsu*) was new to me at the time, and I eagerly inquired about it.

"We all know," continued the speaker, "about the heavenly law," and the entire congregation corroborated the correctness of the statement.

"Where is this statute, or law?" I inquired.

They replied, "We cannot tell where it is." "Is it not found," I proceeded, "in some of your books?"

"No," they answered, "our books give us no information on the subject."

"Cannot some of your scholars or learned men explain the matter?"

"They know nothing more on the subject than we do."

"How then," I asked, with some earnestness, "do you know there is such a law as that to which you refer? You have never seen it, have never read it, are ignorant of its precise import; how do you know there is such a law?"

"Why," said they, "every one says there is a heavenly law, and we never heard of one who had any doubt on the subject."

I ascertained that all with whom I conversed, were informed on the subject. This statute is a kind of unwritten higher law to them; they accept it as the standard of morals, the authoritative rule of faith.

On page 42, he says:—

I was preaching one day to a Chinese congregation on the fourth commandment, and while endeavoring to explain and enforce the claims of the Sabbath, a Chinese gentleman present in the congregation startled me by saying, "May I inquire whether your Sabbath is the same as our heavenly day?"

"Heavenly day!" said I in reply; "what do you know about a heavenly day?"

"Why," responded the speaker, "we have always heard of a heavenly day, but we cannot say much on the subject."

"What is this heavenly day?" I inquired.

The uniform answer was, "We cannot tell what it is."

"When does it occur? Does it come once a year, once a month, or how often?"

The same answer still met me: "We cannot tell you anything about it."

Do your books say anything on the subject.—"Nothing so far as we know."

"And why," I proceeded, "in the absence of all direct evidence on the subject, do you believe there is a heavenly day?"

My effort to develop any latent skepticism was utterly futile. "Every one believes it," said they, "and it must be true."

Mr. Maclay further says:—

In the ancient history of China we are told that when a certain king ascended the throne, he instructed the different portions of his subjects: "On the seventh day come and pay your obeisance." Chinese physicians, in their diagnosis of diseases, lay it down as an axiom, that every case of sickness assumes a new phase every seventh day. . . . Mass for the repose of the departed spirit on the seventh day after the death of the party, and this mass is performed on successive seventh days for seven times.

He also says:—

This use of the number seven by the Chinese is the more remarkable because in China everything goes by decades or decimials. Their dozen is ten.

Again he says:—

Now connecting this singular fact with their proverb about the heavenly day, are we not authorized to infer that, in some former period of their history, the Chinese were acquainted with the divine command, "Remember the Sabbath day," etc.?

These statements of Mr. Maclay's only confirm other statements; "That the Chinese who now have no Sabbath, at one time observed the seventh day." They have traditions concerning the deluge, that quite correspond with the Bible record, they also have a tradition of the creation of the heavens and the earth, by Pwanku. They record a famine in China nearly coeval with that of Egypt, and of seven years' duration. God has permitted some of the nations that "did not like to retain God in their knowledge" to continue, and by their tradition to stand as living monuments to the great truths of his written word, given by the Spirit of God, to his holy prophets. Wonderful are his overrulings, even with those who have "forgotten him." One of old has said, "His ways are past finding out." Himself not seen, yet his works are well described by Job: "On the left hand, where he doth work, but I cannot behold him." Himself unseen upholds the universe; why, then, may not his power uphold a nation, and in their lengthened course, witness his Sabbath, and his laws of old?

THE RE-ENACTMENT OF THE SABBATH LAW.

BY T. R. WILLIAMSON.
(Tallmadge, Ohio.)

WE occasionally find people who say that "all the commandments were re-enacted in the New Testament except the fourth; that Christ left this commandment without any mention of its being in force in the new dispensation."

Now the facts are that a perfect law,—a law perfectly adapted to the wants of all the race, needs no re-enactment. God is unchangeably the same in all ages, and David, moved by the Holy Spirit, says, "The law of the Lord is perfect." Ps. 19:7. None of the commandments were re-enacted. They are of force now from their very nature, as they specify just the principles that govern God's moral heritage in heaven and in earth through time and through eternity.

But it is said that the other commands were all mentioned by Christ or his apostles while they were here on the earth; that that constituted their renewal, and the Sabbath did not share in this renewed and forceful re-enactment into law, as the other principles of right did.

A little examination of the sacred text will correct all misapprehensions in this regard.

The fourth precept of the law received just as much attention from the Master and his disciples as did any other of the ten words.

The law of God was given to Israel in such a way as to impress them with the fact that it was the legislation of the governing power of the universe; and not one of the commandments was ever mentioned afterward by inspired men or by the Lord himself, except as of a law already previously given and acknowledged by all to whom the word of God came, as being binding. When the young ruler came to Christ claiming to have kept all the law from his youth up, the words spoken to him then were not intended as a renewal of the law; there could be no need of such a renewal. The young man acknowledged allegiance to the law, and so did all others to whom the words usually taken as a renewal of the law were given.

But if we allow, for the sake of giving our opponents standing ground, that any renewal of the law was intended, even then the Sabbath stands out as having received just as special care, as any precept that Christ or his followers kept. He says he is Lord of the Sabbath. He, as judge and king upon his Father's throne, is Lord of all the law. He is the Lord and lawgiver. Why did he not then say, "The Son of man is Lord also of the commands 'Thou shalt not steal,' or

"Thou shalt not kill"?"—Because it was not necessary. These are the eternal principles of right and justice, and all understand and admit that as creator and governor, he must be Lord of them. The Jews had given the Sabbath a kind of false exaltation. They had made its rigorous and rigid observance seem to be more necessary than the other commands. They had made it seem above and beyond every other requirement. It was too sacred to be meddled with in any way. They considered it of more value than health or life even. They did not think so of the other precepts, and Christ told them that great as was the Sabbath, the Son of man was its Lord. He made the Sabbath, and if it was to have been changed, he would have said so; instead of this he marked it especially as being his. They are all his; for all things in heaven and earth are given into his hand.

It is pertinent here to ask, "How were the other commandments re-enacted?" There was no Sinaitic thunder, no smoke, cloud, and no earthquake, no trembling mount and no frightened multitude as when the law was given. There was simply and only a mention in conversation or in epistles, along with other matter, of the precepts which had been the standards of authority, and had been looked to as such for centuries, and the Sabbath both by mention and practice comes in for just as important a place in the New Testament as they. Christ kept it. Luke 4:16. The holy women who followed him kept it. Luke 22:56. The apostles kept it. Acts 17:2; 13:14, 42, 44; 16:13; 18:1-4, 11.

Finally, in Matt. 24:20, the Sabbath was mentioned by the Lord with just as much show of authority as he ever gave to any precept of the law. He warned his disciples not to use the Sabbath for flight, even from doomed Jerusalem, but they were to pray God that he would preserve the sanctity of the Sabbath, by their obedience to its requirements at that time of overwhelming confusion and dreadful trial.

If ever the Sabbath could be profaned for their convenience, it might be then. Thus if God's law can be said to have needed or received re-enactment, the Sabbath was honored as specially and as authoritatively as the command enjoining filial duties or any other of God's ten words.

—There are those who are particular never to break the laws of grammar, and who want all their language an elegant specimen of syntax, straining out all the inaccuracies of speech with a fine sieve of literary criticism, while through their conversation go slander and innuendo, and profanity and falsehood, larger than a whole caravan of camels, when they might better fracture every law of the language and shock intellectual taste, and better let every verb seek in vain for its nominative, and every noun for its government, and every preposition lose its way in the sentence, and adjectives and participles and pronouns get into a grand riot worthy of the fourth ward on election day, than to commit a moral inaccuracy. Better swallow a thousand gnats than one camel. —*Talmage, in N. Y. Observer.*

—Forty years was Moses a courtier, and forty years after that a shepherd. That great men may not be ashamed of honest vocations, the greatest that ever were, have been content to take up with mean trades. The contempt of honest calling in those which are well born, argues pride without wit. There can be no fitter disposition for a leader of God's people than constancy in his undertakings, without either weariness or change. He that hath true worth in himself and familiarity with God, finds more pleasure in the deserts of Midian than others can do in the palace of kings. While he is tending his sheep, God appears unto him. God never graces the idle with his visions. —*Bishop Hall.*

—When we cannot do what we would in religion, we must do as we can, and God will accept us.

The Home.

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

HOME.

"HOME!" the word has magic sweetness

To the heart that yearns for love;
See, on wings of arrowy fleetness
Homeward flies the mated dove!
So would souls, by fate left lonely
Through life's wilderness to roam,
Gladly fly, if they could only
In some fond heart find a home.

Home, the dearest of all places,
Whither toil the little feet;
Fairy rings of happy faces
Round its plenteous table meet;
Where is softly lisped "Our Father,"
Where, around the sacred Tome,
Husband, wife, and children gather,
In the harmony of home.

Home, the habitation holy
Where an angel mother stood!
In our eyes, though poor and lowly,
Noblest of all womanhood:
Ah, how many hearts have panted,
Far across the ocean foam,
Just to die in the enchanted
Heaven of their long-lost home.

Home should be a type of heaven,
Sacred temple of sweet peace,
Where no strife can enter, even
Care within its walls should cease;
But if death, or wholesome sorrow
From the Father's hand should come,
Out of anguish, let us borrow
Greater love for heaven, our home.

—Sunday At Home.

CHILDHOOD IMPRESSIONS.

SOLOMON says, "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22: 6. The negative of this is equally true, that if you train up a child in the way he should not go, he will not depart from it. Impressions received on the mind early in life, effect, largely, the future life of the individual. And later in life impressions received from surrounding circumstances have much to do with molding the future of our life. It was while sitting in the Capitol at Rome, and the barefooted friars were singing vespers in the temple of Jupiter, that Gibbon conceived the idea of writing his "Decline and Fall" of Rome. The situation impressed it on his mind.

The mind in infancy is a total blank on which anything may be written. Impressions from the words and actions of those of mature years, together with the surroundings, are continually being made on the youthful mind, and, as the "twig is bent, the tree is inclined."

The truthfulness of this has many illustrations in the lives of those who have lived in the past. David Hume was a believer in Christianity in his youth, but being appointed in a lyceum to advocate the cause of infidelity, familiarized himself with the sophisms of skepticism, and became a deist for the remainder of his life. That great infidel ranter, Voltaire, when five years old, memorized a skeptical poem, and the impression made on his mind was never obliterated. Napoleon, whose whole life was spent in war, amused himself when a boy, with toy cannon and mimic armies. Admiral Nelson, whose achievements at the Nile and Trafalgar are familiar to many, spent hours, when but a mere lad, in sailing a miniature ship on a pond. Robert Burns, whose writings are well known, was fed in boyhood on stories of ghosts, fairies, witches, apparitions, etc., by an old woman who lived in the same house. This doubtless accounts for the style of his literary productions. Scott's early reading was largely that of traditions and legends, and he has become famous by the fictitious name, "The Wizard of the North."

Many other examples might be cited, illustrating the fact that the natural bent of the mind is toward that with which it has been impressed in youth. The mind like the body grows by that

upon which it feeds. If in youth evil ideas are impressed upon it; if light, trashy literature is read; if the mind is filled with stories of crime, and the daring deeds of bandits, when riper years are reached, there will be a natural tendency toward such things. But if on the other hand, the youthful mind is filled with beautiful stories of Jesus and his wonderful love; his deeds of kindness to fallen man; his meekness when despised, tempted, rejected, and shamefully treated; if the holy attributes of the law as exemplified in the person of Jesus, are taught, and impressed daily upon the juvenile mind, they will become a part of the individual, and the life of the Saviour will shine forth in deeds of kindness and love.

It has been aptly said that the "mind is the measure of the man." This is infinitely true. A man possessing a great and pure mind, capable of grasping stupendous problems, and reveling continually in thoughts of purity,—a mind that loves to dwell on the wonders of nature, and admire its beauty,—is a man of power. While on the other hand, one having an untutored mind, trained from infancy to contemplate the low and frivolous, which continually feeds upon thoughts of lasciviousness, is a pusillanimous being.

Let parents and others whose special duty it is to mold the minds of the young, present beautiful thoughts and examples before them to hang in memory's hall. The purity of childhood is emblematic of that purity which alone can enter heaven. God grant that it may be maintained.

GEO. B. THOMPSON.

CLUES TO CHARACTER.

OFTEN we shall find these clues in seeming trifles. Says the *Youth's Companion*:—

"How long have you been out of work?" asked a lady of a girl who came to apply for a position as chambermaid.

"Ten days," was the reply.

"And in that time you have not found opportunity to mend your frayed-out dress? I do not think you would suit me," the lady said.

"I was on the point of asking that lady to be my wife some twenty years ago," said one of New York's prominent lawyers, indicating a maiden lady of his acquaintance, "but she was needlessly late in keeping two appointments with me, and I did not ask her. The woman who makes a friend wait, will be liable to try her husband's patience too sorely for happiness."

"Why, you engaged that governess for your children without a recommendation," said a lady to a friend.

"Her neat, plain dress and pleasant manners were a better recommendation than any written one," the friend replied; "and then in the hour's conversation I had with her, I weighed every word, every movement, and I am convinced that Miss Snow is a lady worthy to be intrusted with my children."

It is the little things which help us to make up our estimate of a person's character, and it is the trifles of every-day life by which our friends and acquaintances judge us.—*Religious Intelligencer*.

DON'T HEAR EVERYTHING.

THE art of not hearing should be learned by all. There are so many things which it is painful to hear, very many of which if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears, and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ear as a sailor would furl his sail, and making all tight, scud before the gale. If a hot, restless man begins to inflame our feeling, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of one by heedless or ill-natured idlers were brought home to him, he would be-

come a mere walking pincushion, stuck full of sharp remarks. If we would be happy when among good men, we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs.—*Presbyterian*.

HAPPINESS.

THE idea has been transmitted from generation to generation, that happiness is one large and beautiful precious stone, a single gem so rare, that all search after it is vain, all effort for it hopeless. It is not so. Happiness is a mosaic, composed of many smaller stones. Each taken apart and viewed singly, may be of little value; but when all are grouped together, and judiciously combined and set, they form a pleasing and graceful whole—a costly jewel. Trample not under foot, then, the little pleasures which a gracious providence scatters in the daily path, and which, in eager search after some great and exciting joy, we are so apt to overlook. Why should we always keep our eyes fixed on the bright distant horizon, while there are so many lovely roses in the garden in which we are permitted to walk? The very ardor of our chase after happiness may be the reason that she so often eludes our grasp. We pantingly strain after her when she has been graciously brought nigh unto us.—*Sel.*

ORIGIN OF PLANTS.

CELERY originated in Germany.
The chestnut came from Italy.
The onion originated in Egypt.
Tobacco is a native of Virginia.
The nettle is a native of Europe.
The citron is a native of Greece.
The pine is a native of America.
The poppy originated in the East.
Oats originated in North Africa.
Rye was originally from Siberia.
Parsley was first known in Sardinia.
The pear and the apple are from Europe.
Spinach was first cultivated in Arabia.
The sunflower was brought from Peru.
The mulberry tree originated in Persia.
The gourd is probably an Eastern plant.
The walnut and peach came from Persia.
The horse-chestnut is a native of Thibet.
The quince came from the island of Crete.
The cucumber came from the East Indies.
The radish is a native of China and Japan.
Peas are supposed to be of Egyptian origin.
Garden beans came from the East Indies.
Garden cress is from Egypt and the East.
Horse-radish was brought from the south of Europe.

Hemp is a native of Europe and America.
The parsnip is supposed to be a native of Arabia.

The potato is a well-known native of Peru and Mexico.

The currant and gooseberry came from Southern Europe.

Buckwheat came originally from Siberia and Tartary.

Millet was first known in India and Abyssinia.

Writers of undeniable respectability state that the cereals and others of those edible productions grow spontaneously in that portion of Tartary east of the Bolor-Tagh, and north of the Himalaya Mountains.—*Sel.*

RULE YOUR OWN SPIRIT.

WE grow firm and strong to resist and to do; we gain the mastery of ourselves which brings superiority by a patient use of the incidents of daily life. To rule one's own spirit on the petty theater of a private sphere, creates a power which goes with us to wider fields of action. The principles and graces which stand the storms of public life must have been trained in the school of our daily world.—*Sel.*

The Mission Field.

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

CONDUCTED BY W. A. SPIEGER AND P. T. MAGAN.

NOTES OF TRAVEL.

GENERAL MEETING ON THE DON.

THE time during this meeting was mostly devoted to instruction, and was chiefly occupied by brother Conradi. The condition of the work in this field is encouraging. Although some of our people suffered an entire failure of crops, there has been an increase in the tithe, the amount for the year now being 800 rubles (\$400). Comparing the cost of living and wages in Russia with that in America, one ruble is fully equal to one dollar. Two new churches were organized during the year; and so far as reported, forty-seven have been added to our church membership.

A good feature of our general meeting was that all remained till the close. We made no effort to secure an attendance from the outside, to avoid danger, and to devote the time more fully to our own people. Meetings of the Mission Board were held in the meantime, also meetings for the workers. The following are the principal resolutions passed:—

1. *Resolved*, That we hereby express our sincerest gratitude to our heavenly Father for the manifold blessings of the past year in health, temporal gifts, peace, and the opportunity to work for the advancement of the truth.

2. *Resolved*, That as our lot has fallen in a great field, where workers are so few, we give ourselves and means more fully to the work, and use every agency within our reach to spread the message.

3. *Resolved*, That we recognize the necessity of educating people for the work, and hereby pledge ourselves to encourage with means and otherwise the youth of promise and devotion among us to fit themselves for usefulness in the vineyard of the Lord.

Whereas, There are persons among us having sufficient gifts for the work, if properly developed, but who have not the necessary means; and,—

Whereas, There are those who could herein be helpful to such; therefore,—

4. *Resolved*, That an educational fund be established for the aid of such worthy persons as are recommended by the Mission Board.

Whereas, Our beloved brethren in other lands have again undertaken to raise funds to aid in carrying forward the work in Russia the coming year; therefore,—

5. *Resolved*, That we hereby express our heartfelt gratitude for their assistance, and that we show our appreciation of the same by taking a lively interest in the work.

6. *Resolved*, That each church establish a poor fund for the aid of the worthy poor in their midst, such help to be given by direction of the officers of the church.

7. *Resolved*, That great care be taken to fully instruct people in the duties of membership before organizing a church, and that such a step be taken only by advice of the Mission Board, where this is possible.

8. *Resolved*, That we admonish our people to follow the instruction of the word in 2 Cor. 6: 14-18, in contracting marriages; and that in legalizing the same, the laws of the land be observed, so long as they require of us nothing contrary to the Bible.

Whereas, Means have been lost on unworthy persons by doing business with them without business papers; therefore,—

9. *Resolved*, That we advise all to guard their transactions by legal papers and accounts.

10. *Resolved*, That we adopt the Bible plan of paying a tithe of our income for the support of the ministry.

Whereas, The Sabbath-school affords for old and young the means of systematic study of the Scriptures; therefore,—

11. *Resolved*, That we urge all our churches and companies to introduce this institution, and that where the members are too widely scattered to gather on the Sabbath, they hold family Sabbath-schools.

12. *Resolved*, That we cheerfully adopt the plan recommended by the General Sabbath-school Association, of donating freely in the Sabbath-school for the support of foreign missions, and for the cultivation of the missionary spirit in us and our children.

13. *Resolved*, That we hereby express our deepest sympathy with those that suffer for Christ's sake, and that we recognize our duty to assist such according to possibilities and necessities.

The meeting closed with the Lord's Supper, at the close of which a collection was taken for those in bonds. It was a solemn hour to all. Some could not return to their homes because of efforts

on the part of the priests to have them imprisoned. None knew how long they would be at liberty, or when we would again be permitted to meet; but all felt like working while opportunity lasts, and trusting to the guidance of the Lord.

From the Don, we went to the Caucasus. A ride of fifty miles by wagon brought us to Taganrog, on the Sea of Azov, where we took the train. Twenty-one hours on the cars, in a southeasterly direction, brought us to Alexanderfeld, the center of our companies in this district. There are some good German colonies here. Some of these colonies are located on government lands, and pay a yearly rent to the crown. The soil here is excellent, and produces a large variety of fruits and grains. One of our brethren, who was formerly mayor of the colony, has some twenty varieties of grapes in his vineyard. In general, the country and the people in this field are the best we have yet seen in Russia.

The Caucasus mountains extend from east to west, from the Black to the Caspian seas. As seen from the distance, the Caucasus range seems to be quite even, with one exception, and that is a huge mountain pushing far above all the rest; it is Mt. Elbrus, over 18,000 feet high, or nearly a mile higher than Mt. Blanc, the highest peak of Europe. When the atmosphere is clear, Mt. Elbrus is plainly seen from Alexanderfeld, a distance of 175 miles. To those that wish to refer to the map, we would remark that our brethren are located on the River Kuban, north of the Elbrus.

H. P. HOLSER.

FROM THE "PITCAIRN."

WE remained at Suva, Fiji, a few days longer than we should otherwise have done, waiting for the mail vessel from New Zealand. Leaving there Sept. 21, we steered for Norfolk Island, which we reached the last day of the month, after a pleasant, though somewhat lengthy voyage on account of head-winds. On getting out of the tropics, we found ourselves suffering from cold, though the mercury reached only sixty-four degrees above zero. On reaching Norfolk, we were met by several whale-boat loads of men a few miles from shore, and given a hearty welcome to their island home. Most of these were relatives of our Pitcairn people, who had been looking for us for several months, having heard of our intended visit to their island.

Their resemblance to their Pitcairn relatives, and whole-souled manner of receiving us, made us almost feel that we had again reached the shores of Pitcairn. On landing we were taken to the home of a sister of brother McCoy's, and entertained in a royal manner. As soon as our arrival was known, the people came from all parts of the island to see their relatives, and to bid us all welcome to their island home. The people felt that it was really an honor to them that we had named our vessel "Pitcairn." Here we had the pleasure of meeting Mrs. Sarah Nobbs, widow of the late Rev. Geo. H. Nobbs, who for fifty-six years acted as pastor and teacher of the Pitcairn and Norfolk communities. Mrs. Nobbs is eighty-five years old, being the oldest descendant of the original settlers of Pitcairn Island, and a granddaughter of Fletcher Christian, the mate of the "Bounty." We also met John Adams, the grandson of the John Adams who was one of the mutineers, but who afterward taught the children of Pitcairn those principles of righteousness which have borne fruit in these latter days. Mr. Adams told me that nothing since his residence on Norfolk, had given him greater pleasure than the visit of the "Pitcairn."

Norfolk is the most beautiful island of the South Pacific, being like a park from one side to the other. Formerly it was covered with a dense underbrush, but is now as smooth as a lawn. The beautiful Norfolk pines are found in clumps in all parts of the island, though formerly covering its entire surface. Good roads traverse the island in all directions. For a number of years previous to 1856, when it was given up to the

Pitcairn islanders, Norfolk was one of England's convict settlements, sometimes as many as 2,000 prisoners being confined there. The old prison walls, barracks, and officers' quarters, are still in existence, though the former are in a state of dilapidation. Most of the buildings are in use by the present inhabitants, though many of the people have built homes in the country. Though the island is outside of the tropics, some of the tropical fruits grow there, such as bananas, pine-apples, guavas, etc. Most of the vegetables and fruit that grow at home are raised in abundance, though but little grain is grown. Large numbers of fine horses, cattle, and sheep are seen on every hand, no cutting of grass or stabling being necessary at any time of the year.

We had the pleasure of meeting with Capt. Joseph Bates, nephew of Elder Joseph Bates, who has lived on the island nearly thirty years. The most of the islanders are connected with the Church of England, though a few years ago the Wesleyans established a church there. Besides the descendants of the Pitcairners, the Melanesian Mission has its head-quarters there. Bishop Selwyn has had the oversight of this mission for a number of years, but has been obliged to return to England on account of his failing health. He is the successor of Bishop Patterson, who had charge of the mission until he was murdered by the natives of Santa Cruz, in 1871. In memory of this noble man, a beautiful chapel has been erected, which is one of the neatest I have ever seen. We were entirely unprepared to see the beautiful grounds owned by the Melanesian Mission. It is one of the most lovely spots we have ever seen. The mission vessel, the "Southern Cross," visits the island once a year, going from there to different islands of Melanesia, and gathering together boys and girls who are to be educated. These young natives are taught some of the simpler branches of education, the girls being taught to do plain sewing and house work. After remaining here a year or two, they are returned to their homes to act as missionaries for those still in darkness. Those who show a special aptitude for teaching, are after a time brought back to the school to receive more thorough training.

We visited the memorial chapel on Sunday, and saw the natives at worship. About seventy-five or eighty boys and girls were present at the services. Though some of them had been recently brought from their heathenish state, and were tattooed in heathen fashion, we were much gratified to see them dressed in a neat and tasty manner, and to notice the reverence manifested by them in the house of God. That good is being accomplished by the managers of this school, no one but a bigot can deny. The Rev. Mr. Palmer who has charge of the institution, and the teachers, took great pains to give us information concerning the work of the school. Some time is spent every day in manual labor, which to some extent makes the institution self-supporting. By the methods they adopt, a great deal of ground can be covered by a few white teachers; for as native teachers can live in those islands where white men could not live, many lives are saved by depending upon native teachers. The different islands, however, are visited at least once a year by white missionaries, who are thus able to advise, and to make such changes as are necessary. Of course natives alone cannot carry on the work of the gospel, though by the aid of the Europeans they can do a great amount of work that cannot be done by white men. The singing by the native boys and girls was good, and the large pipe organ was played by a native youth.

It was on one of these visits to the island of Santa Cruz that Bishop Patterson was murdered by the natives of that island. A few years before his death, in nearly the same place, Fisher Young, the son of Simon Young, who is elder of the Pitcairn church, was murdered by the natives, and also another young man from Norfolk. Much suffering has been endured by those self-sacrificing men to carry the gospel to the benighted heathen.

We hope at some future time to give more particulars regarding our visit at that island.

Not finding the mail we had expected at Norfolk, and having received scarcely none since June, we decided to go to Auckland instead of going to Sydney, Australia, as we had intended. So after stopping at Norfolk six days, we headed for New Zealand, leaving brother and sister Read and brother and sister McCoy to carry on the work in our absence. After a four days' trip, we reached Auckland, Sabbath, Oct. 10. We soon found the brethren and sisters at Auckland, who received us with much rejoicing. We shall probably have the necessary repairs made in our vessel at some point in New Zealand. We found a large amount of mail which greatly gladdened our hearts.

E. H. GATES.

Auckland, N. Z., Oct. 14, 1891.

P. S.—Mail for our company may be sent here for a time. Mail for brother Tay may still be sent to Suva, Fiji.

E. H. G.

THE WORK IN SWEDEN. 12

DURING the summer I attended our school in Christiania, and visited several places in Sweden. These were privileges of great encouragement. Aug. 27, I returned to Stockholm. Our work here has not been fruitless. Since we last reported from this place, fifteen dear souls have been received into the church. Most of these are young and promising people. We have now begun a series of lectures on the book of Revelation. The Lord is blessing us in our meetings. We have a good attendance, and some are deeply interested. On account of my studies, I am not able to hold meetings as often as it would be desirable. Other brethren are helping in the work. Several times the temperance people have invited me to speak to them, and these opportunities, we believe, will help us in our work. May our feeble efforts, through the blessing of God, result in some souls being won for Christ!

The work at large has been onward during the summer. In Borås, where for a short time tent-meetings were held, a small church has been organized. There was one Sabbath-keeper at this place before. Others are expected to join the church. Brother O. Johnson writes that he has just organized a church of ten members at Grängeberget, Dalarna. In Karkstad several have been baptized during the summer, and we hope that a church will soon be organized there.

On Sabbath, Oct. 17, we had the privilege of dedicating a meeting-house in Örebro. The ordinances of the house of God were also celebrated, and a sister was received into the church. This was a blessed season. Several visiting brethren were present. The work in Örebro began about seven years ago. The enemy has of course tried his best to hinder the work, but if God is for us, who can be against us? The work has made steady progress. Although the house which has been fitted up for worship is small, the brethren are very glad that they can have a place of their own, where they can worship God. And if the work shall continue much longer, they hope to have a larger building.

Our canvassers are of good courage. Some are having marked success with the subscription method, which was introduced at the school in Christiania last summer.

To Christ be all the glory! Brethren and sisters, pray for the work in Sweden.

Stockholm, Nov. 18. EMIL J. ÅHREN.

—Elder Conradi writes that the church in Hamburg has just had four added to its membership, and others are beginning to observe the Sabbath. The Sunday-night Bible readings are better attended than ever before. "I can say," he says, "to the praise of God, that the outlook was never better than at present. I never found it easier to present the truth than now. Harmony prevails in the church, and good courage among its members."

Special Mention.

SOMETHING FOR PROTESTANTS. 13

THE Catholic *Record* (Indianapolis, Ind.) of Sept. 17, 1891, contains the following, concerning the World's Fair, and the first day of the week, which is a square challenge to Protestants in regard to the Sunday institution. It ought to open their eyes on the question:—

The discussion on closing the World's Fair on Sunday has brought into promiscuous use the word "Sabbath." The Sabbath was the Jewish day of rest, and is still so observed by Jews who adhere strictly to the religion of their fathers. The Christian day of rest in English-speaking countries is called "Sunday" or "Lord's day." The first appellation will do, and the second is very good. There is then no use of a third name, and it is an absurd misnomer on the part of Christians to call it "the Sabbath." It is a matter of wonderment to us to see Catholic clergymen using the word "Sabbath" for "Sunday." We protest energetically against the *Protestant* mode of speech. It does not look well for Catholics to knuckle to such Protestant fantastic notions. But Protestants are consistent in calling their day of rest "Sabbath;" for they have scriptural ground for keeping the Sabbath, and none at all for observing Sunday. Sunday is founded, not on scripture, but on tradition, and is distinctly a Catholic institution. As there is no scripture for the transfer of the day of rest from the last to the first day of the week, Protestants ought to keep their Sabbath on Saturday, and thus leave Catholics in full possession of Sunday. We, therefore, can't see what business our Protestant friends have to call for the closing of the World's Fair on Sunday. What does it matter to them whether or not a Catholic institution is violated? We don't know whether or not the commission before which the petition is pending, knows its business, but if it does, it will have no trouble in reaching a decision. It will call on the petitioners for proof that the observance of Sunday is prescribed in the Scriptures; and as no proof will be forthcoming, what will remain but to dismiss the petition.

HAS IT COME TO THIS? 14

MUST the editors of great secular dailies, who are classed by theologians as "publicans and sinners," come to the rescue of the integrity of the Holy Scriptures as against the assaults of the leading divines of the country? This is the situation as it appears from the following editorial in the Chicago *Evening Journal* of Nov. 16:—

Dr. Strong has just written an elaborate assault on the inerrancy of the Bible, and it has been published approvingly by the *Examiner* of New York and the *Standard* of Chicago.

All the same, however, Dr. Strong's theory concerning the alleged errors in the Bible is singularly shallow and confused. He says:—

"The anxiety of many Christians to maintain the historical and scientific inerrancy of the Scriptures is mainly the result of their fear that the possibility of mistake in such minor matters may carry with it the possibility of mistake in the greater matters of faith and doctrine. But the fallibility of the record in one case does not involve its fallibility in the other. What we need in the Scripture is an absolute authority in matters pertaining to salvation. In its chosen sphere it is infallible; and its chosen sphere is the revelation of moral and religious truth."

No one but a theologian would ever ask people to believe a witness on one subject who was unreliable on every other. But aside from this weakness, Dr. Strong's statement labors under this insuperable difficulty, that the entire system of Christian theology is based on history, and is attacked by unbelievers on scientific grounds. Not to go outside of the doctrine of Christ, it is sufficient to say that Christ's lineage, the portents that accredited him, his miraculous birth, his sinlessness, his crucifixion, his resurrection, and his ascension, are all matters of history and science. Therefore, when Dr. Strong admits that the history and science of the Bible are fallible, he admits that its "moral and religious truth," "its faith and doctrine," and its "matters that pertain to salvation," are fallible also. To a layman, at least, this appears very plain.

It is possible that by the history and science of the Bible, Dr. Strong may mean those passages which are historical and scientific without any admixture of religious teaching; and if so, it becomes a matter of the greatest importance to determine which passages are of this character. Do they include such matters as the creation of the world, the campaigns and miracles of Moses and Joshua, the adventures of Jonah, Samson, and Daniel, and the travels of Christ and the apostles, and all similar passages? If so, nine tenths of the Bible is uninspired. Moreover, if no one can separate the fallible from the infallible passages, they might as well all be fallible; and if they can be separated, the first duty of Dr. Harper and Dr. Strong to the denomination is to publish an edition

of the Bible in which the fallible portions are clearly marked for the use of plain people.

Of course this doctrine of the fallibility of some portions of the Bible contradicts all existing Baptist symbols. Of the two leading creeds in use by the Baptist churches of Chicago, one begins with the words: "All scripture is given by inspiration," and the other declares that the Bible has "truth without any admixture of error for its matter." That the denomination should so suddenly change front on such an important matter is a singular tribute to the learning of Dr. Harper, backed, however, by the wealth of Mr. Rockefeller.

A. F. BALLENGER.

BALTIMORE'S BLUE LAWS. 15

A Strict Enforcement of Them Brings About a Very Sudden Reaction.

BALTIMORE, Oct. 16.—[Special.]—A week ago the Grand Jury directed the police commissioners to enforce the old Sunday law, and quoted the provisions of the aged statute. It almost prohibited the people from breathing. The police enforced the law to the letter. This so incensed the people that from all sides came protests. The enforcement of the obnoxious law aroused the church people also. Fearful that the enforcement would lead to a repeal of the existing statute by the next legislature, they prevailed on the Grand Jury to modify their order. The Grand Jury did so, and to-day all Baltimore is laughing at the wording of the new order. It allows the sale of medicine, soda water, bread, and postage stamps, and the delivery of ice-cream and cakes, provided they are bought the night before, but bars out cigars and confections. The order closes thus:—

This action is based on the belief of the Grand Jury that in the cases which they have ignored, a large part of the public believe that at this time the cases excepted partake of the nature of necessary work and traffic while in the cases which they have not ignored or excepted, they believe them to be cases of pretense and not a necessity.—*Pittsburgh Dispatch*, Oct. 17.

A PERMANENT PANIC IN EUROPE.

AMONG the many comments on the Sigri affair, one incontrovertible and important conclusion to be drawn from it, seems to have escaped attention. Some of the French papers called the landing of the British troops at Sigri an act of international piracy. In France generally, the press took occasion to warn Europe that France would not tolerate an act of reprisal by the English against Russia, on account of the advantages obtained by the latter country through Turkey's consent to pass certain of her vessels through the Dardanelles. If comments in the press of other parts of Europe were less warlike and threatening, they still made it plain that the public mind is at extreme tension, and ready to take fright from the slightest cause. Now that the fear has passed, and Europe breathes again, we see that there has been furnished incontestable proof that Europe is in a state of permanent panic. This is certainly a precarious and dangerous condition for the Old World to be in. To be constantly expecting disaster, to construe the smallest incident out of the common run as an indication of approaching misfortune, is no more healthy for States than for individuals. When such a state of things exists, the body politic is out of joint. Its condition invites disturbance of its functions. That there may be a change in this respect, and that calm hopefulness may succeed to this anxiety and apprehension, must be the ardent wish of every lover of humanity.—*Il Diritto* (Rome), Sept. 17.

—England is the only country in the world which does not either pay its members of Parliament or give them special rights or privileges. In Italy the senators are not paid a salary, but are allowed traveling expenses, and some other privileges. In all other European countries, members receive salaries, ranging from \$1.50 per day, the amount paid to the members of the Lower House in Switzerland, to \$5 per day, paid by both France and Austria.

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 15, 1891.

URIAH SMITH, EDITOR.
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GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
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THE REVOLT OF REASON. 16

PROF. DAVID SWING at Central Music Hall, Chicago, spoke Nov. 29, on "The Relation of Thought to Sentiment." Among the changes taking place touching the creeds formerly held by the churches, he mentioned the following:—

"The teachings regarding hell's fire and an endless hell have long ago failed to produce either a tear, love, or faith, or hope. Such a teaching is read in the most contemptuous manner even by orthodox people. These teachings no longer give thought to the flower of Christian emotion. They are the lava desert where no plants grow, where no bird can find a tree in which to sing."

It is not strange that, as the minds of men emerge from the darkness and superstition and mental and moral slavery of past ages; they should throw off the huge nightmare of eternal conscious torture inflicted by a God who styles himself the God of love, upon beings kept alive for that very purpose by his almighty power.

The sad feature of the case is, that men have been so thoroughly taught, and are still taught, to believe that the Bible teaches such a doctrine, that when they discard the monstrous error, they discard the Bible with it, instead of taking pains to learn that the Bible never has taught any such view, but that it is only one of the corrupt doctrines, which, drawn from paganism, have been foisted by an apostate church into the Christian system.

It is a matter of rejoicing that so many have learned that the word of God is not responsible for such teaching. And how ought we who love that word, to labor to vindicate it from the foul aspersion of the dogma of eternal conscious misery for the sins of a brief life on this earth!

Such teaching, as Mr. Swing says, fails to produce any effect; for men will not believe it. But show the sinner that God has mercifully set before him eternal life, but that if he will not accept it, his just and inevitable doom must be eternal death, and his reason is convinced, his sense of justice satisfied, and he is more often aroused to the great interests which are at stake, and led to seek the life so graciously offered. Many a former skeptic can testify that it was the Bible view of God's dealings with his creatures, that led him from his infidelity.

PRAYER. 17

THE essence of prayer is an earnest lifting up of the soul to God for divine aid. This is usually indicated by spoken words, but may exist without them, as in the case of Nehemiah's prayer before King Artaxerxes. Neh. 2:4. The words may be lacking, but if the earnest desire and reaching out for God's help be not present, real prayer does not exist.

Words are the most common vehicle for the conveyance of thought, and hence prayer naturally finds expression by this means. Words are the natural accompaniment of prayer, not the prayer itself, nor even the most necessary part of it. We do not pray to God for the purpose of making him acquainted with our wants; for these are already known to him before we ask him. Matt. 6:8. He knows much more about our wants than we can tell him. Neither are our prayers for the purpose of instructing God as to the manner or form in which his help is to be bestowed. That is his prerogative, and not ours. Neither do we pray to God for the purpose of reasoning with him, or of persuading him to do for us something that he would not do

otherwise. God cannot be reasoned with or persuaded. He knows our wants, is ready to bestow upon us that which is for our good, and needs not to be told how to do it. The only thing which we can do is to give an indication of our readiness to receive it.

Prayer, then, is our assent to that which God is willing and waiting to do for us. Without that assent he cannot act. He will not bestow spiritual blessings upon us if we do not want them. Such blessings are not to be bestowed upon the careless, indifferent, unappreciative heart. The great Giver waits for that earnest longing to be manifested which indicates that we are ready to welcome and appreciate his aid when and in whatever form he sends it.

Something more, however, than an earnest desire in the heart for God's help is necessary in order that prayer may be effectual. The heart itself must be cleansed of every cherished evil. We cannot come before God while in our hearts we regard iniquity. Ps. 66:18; 1 John 3:20-22. And we must ask for divine blessings with a right motive. Our prayers must not be selfish, lest it should be said to us, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3. This text reveals the fault of many unanswered prayers. God will never bestow a blessing in answer to prayer when the individual is not in a condition to be benefited by it, when it would be swallowed up in human selfishness, to spread no farther than the individual upon whom it descends. God never bestows a favor which is not large enough to benefit more than one individual, and therefore an earnest desire not only for our own spiritual benefit, but for that of our associates and the advancement of the cause of God in general, must be a feature of that prayer which is heard and answered in heaven.

We are living at a time when every Christian needs to know the nature and use of prayer. God can communicate with man in various ways, but only through prayer can man communicate with God. The channel of communication must be kept open. God is withdrawing himself farther and farther from the world, as it rapidly fills up its measure of iniquity, and the presence of his Spirit in the earth is becoming less and less apparent. As this state of things progresses, the prayers of Christians need to become more fervent and effectual, for themselves, because when iniquity abounds, the love of many will wax cold; for the church, because her light has grown dim, and gross darkness covers the people; and for the world, that the forces of evil may be held in check until the great work of separation between the righteous and the wicked is completed.

Prayer is a spiritual weapon both of offense and defense, and God has placed it in our hands with full instructions as to its use, with the assurance for our encouragement, now and in all time to come, that "the effectual fervent prayer of a righteous man availeth much." L. A. S.

HAS THERE BEEN A MORAL FALL OF THE CHURCHES?

SEVENTH-DAY ADVENTISTS have taught from the beginning of their existence as a denomination, that the second angel's message of Rev. 14:8, proclaiming the fall of majestic Babylon, is having a plain fulfillment in our time, and in this generation. They claim this is one of the prominent signs indicating the soon coming of the Saviour; that this experience is a repetition of that of the Jewish church at the first advent of Christ. They believe that when the first glorious proclamation of the nearness of the second advent was made by Wm. Miller and several hundred co-laborers, the popular Protestant churches as bodies rejected this message, and have hated it in their hearts ever since; and that since the second coming of our Lord is an event near at hand, as proved by the clearest scriptural evidences, therefore such an announcement of that fact was necessary, hence the message was a

God-given message. The time it was to be proclaimed, considering the vastness of the work of warning the world, the immense number of people in it, all of whom were interested in such a solemn event upon which their destiny for eternity hangs, must necessarily be as long as our generation, in order properly to call the attention of the world to it.

Therefore when the popular churches as religious bodies took their stand against such important light, serious consequences must follow its rejection. God could not look upon those who reject light with the same favor as upon those who receive it. When God withdraws his spirit because of the rejection of light, a great moral change must occur. The spirit of true religion will be found greatly wanting, and the only proper designation for such would be "fallen" churches.

But, says the objector, How do you harmonize this position with the facts plainly visible, of the great good being wrought to the world through these same churches you say are fallen? Are there not multitudes of excellent Christians in these churches? Are there not ministers who are blessed with the influences of God's Spirit, through whose influence multitudes have been converted since you say this "fall" took place? Are there not those whose sermons you quote yourselves, with approval in your papers, as being full of sound gospel doctrine and excellent moral instruction? Are they not doing a vast work for the heathen by their missionary operations, bringing the light of the gospel to those in darkness? and are not many of these missionaries persons of great devotion and most self-sacrificing spirit, who give as clear evidences of being God's faithful servants as any which preceded them before this "fall" took place? And are you not as a people getting nearer and nearer to them, and working more in harmony with them than formerly, as the years go by? And do you not recognize them as the Lord's servants doing his work? The great efforts of these same churches in translating and circulating the Bible everywhere, upholding the temperance cause, seeking to reclaim the lost and perishing, feeding the poor and needy, engaging in works of charity and mercy,—are not these excellent works that prove that the churches are *not fallen* bodies?

These are questions that surely are worthy of careful thought by all Seventh-day Adventists and all candid persons. And first let us inquire, What are we to understand by a *fallen* condition of the churches? Is it the total rejection of every person who is a member of such churches, so that none belonging to them can be saved? We think such a view would be extreme indeed. Have there been many other cases of moral fall, as bodies? That is where the great masses of them had through the rejection of light ceased to be recognized and used as mediums of influence by the Holy Spirit.

There has always been a moral fall preceding every great crisis of destruction from the hand of the Lord. Before the flood the masses of the antediluvian world had morally fallen and been rejected by God. Yet there were some among them faithful and true. So were Sodom and the other cities morally fallen before their destruction. The heathen nations of Palestine had a probation, and God would not let them be dispossessed of their land and destroyed till the iniquity of the Amorites was full. Then they were destroyed. Gen. 15:16. The ten tribes were God's especial people, but they were a fallen people and doomed to destruction as a nation, when Elijah and Elisha sought to gather out a people for the Lord. Their work was a typical one of God's work at the first and second advents. All but a few scattering ones—enough to maintain the name of the several tribes—soon went into captivity, and were lost among the heathen.

Who can say that the Jewish people, when they failed to be warned by John the Baptist and Christ the Lord of glory, and crucified Him who came to save them, saying, "His blood be on us and on

ur children," were not in a sadly fallen condition? Yet the exact point of their rejection as a body and a church was three and a half years after that, the autumn of A. D. 34, when the "70 weeks" "cut off" from the 2300 years for the special privileges of that nation to continue, expired. Then indeed the tame branches of the olive tree were broken off through unbelief, and that national church was a *fallen body*. Probably no Christian student will deny that.

Yet were there not gathered large numbers of that people into the Christian church after that, many of whom became ardent disciples of the Lord Jesus? It is quite certain that Paul himself was gathered in after that, and multitudes of the Jews believed also from that time onward, and even to this day true souls are called out of that Jewish church. Even long after A. D. 34, in every city where Paul and his fellow-workers labored, they first called the Jews together, and in substance said to them, It must needs be that the gospel be first preached to you. But if you reject it, lo! we turn to the Gentiles. No doubt there were many good people in the Jewish church at that time, who received the gospel afterward. Yet as a body, that church was terribly fallen.

G. I. B.

(Concluded next week.)

DEATH AND LIFE WITH CHRIST.

"Now if we be dead with Christ, we believe that we shall also live with him." Rom. 6:8. The thought of living with Christ is a very precious one to every child of God. We read of Mary, who sat at his feet, and of John, who leaned upon his breast at supper, and we think such companionship must have been very sweet, and so it was.

But the time will surely come when all those who have faithfully followed the Master here, will see him whom they have loved, and hear him pronounce the blessed words, "Well done." Then the prayer of Jesus will be answered, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." John 17:24. Then they will see his face, and his name shall be in their foreheads.

To live, even in this sin-cursed earth, is the all-absorbing desire of mankind; but to live with Jesus in the new earth will be life indeed.

To live with him then, we must be dead with him now. To be dead with him, we must be dead to sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

The way we may be dead with Christ is fully set forth in the following verse: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Here we are not only told how we may be dead to the world, but a rule is given us, which, applying to ourselves, we may discover whether we are dead to sin and the world or not.

Does sin or Christ reign in our mortal body? Do the desires, appetites, follies, and passions of sin control us, or are all our powers in sweet submission to God's will—Christ the hope of glory, enthroned within, reigning in and ruling over us?

Christ's authority in the heart must be complete. The heart is not so great but that Jesus can occupy the whole, nor so good but it may be made infinitely better by his presence.

Those who want nothing so much as Christ, may have his presence, not as "one that turneth aside to tarry for a night," but as a constant and abiding guest. To those in the Laodicean state of the church, who have not fully received him, he offers this gracious invitation: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Rev. 3:20. Shall we "bring him in a welcome guest," and fully allow his gentle sovereignty over us? If we do, sin will be removed; for Jesus and sin cannot dwell in the

same heart. Sin and self must be dead in us to fit the heart for the heavenly guest.

This is the death which fits us to live and reign with Jesus when he comes. Upon one thus fully dead, Satan's temptations have little effect. A dead man cannot be flattered and praised into pride, nor reprov'd and reprimanded into discouragement. So the true followers of Jesus, whose anchor has entered within the veil, are always enabled to say, "None of these things move me."

"If we be dead with him, we shall also live with him,"—live with him when sin is not only removed from our hearts, but from the whole world, yes, from the whole universe; when Satan and all his power shall be forever destroyed; when there will be nothing to hurt or destroy in all God's holy mountain, and the whole earth shall be filled with the glory of God as the waters cover the sea. "The life we now live in the flesh, we live by the faith of the Son of God," but there hope will be changed to glad fruition, faith to sight, and prayer to praise.

"O, what are all my sufferings here,
If, Lord, thou count me meet
With that enraptured host to appear
And worship at thy feet!
Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eventful day."

M. E. K.

OPENING OF THE FOREIGN DEPARTMENT OF UNION COLLEGE.

ACCORDING to appointment, the opening of the foreign department of Union College took place Nov. 25. About fifty students were present the first day; since then, others have been coming in. This department starts out under very favorable circumstances, and is a very important forward movement in our educational work.

For a number of years there has been among our people a marked growth in the interest of education, and as a result several good schools are now in progress. The latest and largest is Union College, which has lately been opened for students. Union College, besides being complete in the English, has also departments in German, Swedish, and Danish-Norwegian. These departments are complete schools in themselves. We have many people of these nationalities in this country, and we are thankful that the truth has gained so strong a foot-hold among them, that such schools have become a necessity.

While there is a great dearth of English-speaking laborers, there is a still greater want of laborers in foreign tongues. The important and primary object of these foreign departments of Union College, is to open the way for the young people of these nationalities to be educated in their mother tongue, under the most favorable circumstances, both in the Bible and in the practical sciences, that they may be fitted to become useful members in our churches and also laborers in the different branches of work among their respective nationalities. There are a large number of young people among our German and Scandinavian brethren; but as they grow up in this country, and attend English schools altogether, they lose their own language almost entirely, and practically are no better fitted to bear responsibilities in connection with the church, or to labor among their own people, than are the English themselves. This is unfortunate. From what source shall we look for laborers in these languages if not from the sons and daughters of the brethren in these nationalities? One can very readily see that it is much easier for these young people whose parents speak their native tongue, to become proficient in the use of their mother tongue, if they have access to proper instruction, than for the English to learn a foreign tongue; and it is to provide just such opportunities, that these foreign departments have been provided at Union College. It now remains to be seen how much our brethren and sisters of these nationalities appreciate the opportunity that has been provided. We know that you all feel interested, and that you

are very desirous of seeing the work advance among your own people; and this is right. By the opportunities provided by these schools, the way is open for laborers to be fitted for work, more than at any time before.

The truth of God for this time is to go to every nation, kindred, tongue, and people; hence laborers must be educated, and publications prepared and sent out in all these different tongues. Therefore we feel in earnest, and urge you to make a liberal use of all the opportunities provided; and we plead with you, dear brethren and sisters, in behalf of the work of God, which needs consecrated and efficient laborers, and the thousands of souls who are in darkness, and are ignorant of the saving grace of God, to encourage your sons and daughters, and to open the way for them to attend the school. Many of our German and Scandinavian young people may think it more pleasant and congenial to their feelings, to study only the English, as most of their school privileges so far have been in the English. We can appreciate this quite fully, from our own experience. But our love for Christ and the truth, and our desire to do something to bring the light God has shown us to those who are yet in darkness, that they may receive of the same grace, should make us willing to labor and to sacrifice personal preference and pleasures for the good of others. It is written of Christ, that he pleased not himself. We feel very anxious that the foreign department of Union College shall be well filled. The demands of our work make it necessary that this should be so.

Competent teachers have been secured for the different languages. Elder O. A. Johnson will have charge of the Scandinavian department, and will give instruction in the Bible. Elder Johnson is President of the South Dakota Conference, and it is at a great sacrifice that he has taken this position in the school; for the Conference needs his labors. We hope all our Scandinavian brethren will value the efforts made by the School Board, and show their interest by securing a large attendance for the next term of the school, which will open Dec. 30.

It was the plan of the managers that Elder J. M. Ericksen should conduct the Bible study in the Swedish; but as the class was so small,—only fourteen,—the School Board did not think it advisable to retain two teachers for so small a number. Brother J. E. Bodin, lately from Sweden, is a teacher in the Swedish branch. For the Bible study the Swedes unite with the Danish-Norwegian department. We shall be very glad when the Swedish department is large enough to justify the Board in securing an instructor for Bible study in the language. Will not our Swedish friends make special efforts to secure this advantage?

For the German department the services of brother E. Severin, lately from Hamburg, Germany, have been secured. Unfortunately he was taken ill just as the school opened; but we hope for his immediate recovery. It was arranged for Elder F. F. Westphal to conduct Bible study in the German. Whether this is carried out or not depends on the number of Germans who attend. We hope, however, that there will be enough to make a good class.

The Danish-Norwegian department has two competent teachers, Miss Christene Nelson and Miss Marie Johansen.

We feel a special interest in the foreign department of Union College. We have long stood in need of just such facilities, and now that they are provided, we hope they will be appreciated, and a full attendance secured.

Elders J. G. Matteson, J. M. Ericksen, F. Westphal, O. A. Johnson, E. G. Olsen, and the writer were present during the opening of this department. Services were held in German and Scandinavian. The blessing of God was present, and we feel much encouraged at the prospects. Our greatest regret is that there is not a larger number to enjoy the privileges; but we expect that attendance will soon be largely increased.

O. A. OLSEN

Editorial Notes.

WE cannot in this life ascend to heaven, but we can bring heaven down to earth. In that fellowship and unity with God and with one another which we have through the Holy Spirit, earth and heaven meet, and amidst the dark and trying scenes of this life, we experience a foretaste of the felicities of the life to come.

It has been truthfully said that in all the world there is nothing great but man, and there is nothing great in man but mind. The thought may be carried further by saying that there is nothing great in mind but character, and there is nothing great in character but love. God, the greatest of all, "is love," and man is only great as he partakes of that which God is. Charity is the only thing in this world that will last forever.

A discrimination is to be made between the individual who does wrong, and the wrong which he does,—between the concrete person and the abstract traits which enter into his character. God hates sin, but loves sinners; and it should be the same with us. Sin is to be destroyed, completely and eternally, together with all that is evil; but many sinners (who are now such) will be saved. Of course, we should love our fellow-men not because they are sinners, but in spite of the fact that they are such, and because they need our love.

There are several kinds of aristocracies in the world, and to one or another of them nearly every person belongs. Lowest in the order is the aristocracy of fashion. To belong to this aristocracy requires but one trait—vanity. Next comes the aristocracy of wealth, to which one may belong if he happens to be the child of wealthy parents, though possessing not a single commendable trait of character. Next is the aristocracy of power, which requires usually that one should belong to the aristocracy of wealth, and should stand well with the majority, albeit that majority may be a horde of the most disreputable classes. Next is the aristocracy of intellect, into which, if one be not born there, he can enter only by hard work. Last and highest of all is the aristocracy of character, which requires the possession of the great virtue of self-control, and the subjection of evil traits of character. This, the highest aristocracy, is the only one which does not require that the individual should be favored by circumstances; for to it every person may belong if he will. Yet, strange to say, most people prefer to descend to the very bottom, and strive for a place in the aristocracy of fashion, power, or wealth.

The orthodox belief in the *post-mortem* consciousness of man is a standing monument of the credulity of the human race, even in its most enlightened and civilized stage. Without a shadow of support in either reason, science, or revelation, and refuted innumerable times by the most common and well-known facts of life, it yet survives and flourishes throughout almost the entire Christian world, and seems to be increasing in power, rather than diminishing. It is worthy of note that in the convulsions which have shaken Christendom in modern times, erupting and changing her theological beliefs, one of the worst of her false dogmas, including that of natural immortality, have remained unshaken. Faith in the divinity of Christ, in the inspiration of the Scriptures, in any or all of the fundamental doctrines of Christianity, has been lost, but not so with belief in the "immortal soul" or the Sunday Sabbath. No faith has been lost in these. Christendom has been giving up her true doctrines and retaining her false ones. But there is a reason for it. The author of false theology has used for these two doctrines; therefore he has taken care that they should not be lost. With one hand he will deceive the world in Spiritualism, and with the other he will bring persecution upon the remnant of God, who keep his commandments and love "the testimony of Jesus."

Religious Liberty.

CONDUCTED BY A. O. TAIT.

THE CHRISTIAN STATESMAN CHANGES HANDS.

THE *Christian Statesman* which has stood for so many years as the organ of the National Reform Association, has just been placed under the editorial management of W. F. Crafts. We have noticed for some time that there was a growing affinity between Mr. Crafts and the *Statesman*, but had no thought that things would culminate in this way.

He has given the *Statesman* a new design for its head, that is quite suggestive. The United States Capitol building, with the outlines of the globe drawn about its dome, appears just slightly in the background.

On one side of the Capitol dome is the figure of the cross, and on the other is a crown with the word "Christ" inscribed upon it. Streaming from both the crown and cross are the flags of the most prominent nations, and these are all descending upon our national state-house. It would appear from the design that it is intended for all the nations to be centered in the United States Government, and Christ to be made king of it all.

This idea of a theocracy is coming to be urged more and more by these self-styled reformers. But woe be to liberty and the people when they get it. Christ said his kingdom is not of this world, and there is no intimation anywhere in the Bible that God would ever establish another theocracy on this earth after the theocracy of Israel passed away. And the theocracy that these men are working for will be but a man-made theocracy, which is the worst form of religious intolerance that ever rankled in the breast of the most inquisitorial, ecclesiastical despot that has yet cursed this earth.

If Mr. Crafts takes up the same warfare through the *Statesman*, against the Adventists, that has been a marked characteristic of his work, it will only help on the discussion and dissemination of the great principles of truth that will soon triumph in the second coming of Christ.

THE WORK IN CHICAGO.

THE readers of the REVIEW may be interested in a report of the religious-liberty work in progress here in Chicago. Owing to the fact that the Fair will be held here, this city is becoming the center of the work of the American Sabbath Union. The question of closing the Fair on Sunday is kept before the people of the place continually, and will be until its object is attained, which is to strengthen the cause of Sunday legislation in the future.

The work here is important, but it is not ours. The Lord is opening the eyes of some to the truth that men are not made righteous by law. Many of the ministers begin to see the fatal tendency of the present movement, and are withdrawing their support. The labor organizations of this city have been relied upon for help in the work of securing Sunday laws, and a great deal of sophistry has been used to convince them that those who would take away liberty of conscience are the laboring man's friends. But notwithstanding this, a large number of persons who belong to these organizations are reading the literature of the National Religious Liberty Association with interest. Among these are the leaders of some of the organizations, representing many thousands of people. Our literature is received into the reading-rooms of the United Switchmen, an organization of about six thousand members, the Brick-layers, of about seven thousand, the Typographic Union, of seven or eight thousand, and the Trades and Labor Union, representing many thousands.

The secretaries in charge at each of the above reading-rooms, represent that the literature is in demand, and is read with interest. We have had some very pleasant talks with these gentlemen, and

others whom we have met during our visits at these head-quarters of the laboring men and artisans of this city, and strange to say, we do not find the condition of things existing among them that is represented by the speakers of the American Sabbath Union; namely, that these men are sorely oppressed in regard to the Sabbath. While the laboring men have grievances that they are seeking to have righted, the matter of Sabbath rest is never spoken of as one of them.

The Knights of Labor of this city have been inclined to favor Sunday legislation as a "humanitarian measure" and as a matter of policy; and this was brought about by the representations of the officers of the Sabbath Union. But the editor of the official organ of this body, the *Rights of Labor*, said to us not long since: "We have discovered the hypocrisy in the claim that Sunday laws are only designed to enforce the 'civil Sabbath.'" The paper is now exchanging with the *American Sentinel*, and we shall expect it will assume a different tone on this question in the future.

In addition to the work of furnishing the members of the World's Fair Commission with our literature, we have the names of more than three hundred of the leading men of the city, to whom we are sending our leaflets, some of whom we have met and talked with on the subject of our work; and have invitations to call upon others. We have every reason to believe that the truth is finding its way to some minds and hearts.

ALLEN MOON.

A. F. BALLENGER.

THE RELIGIOUS LIBERTY ASSOCIATION.

Its Object and Work for the Winter.

THIS Association is now so well known to the readers of the REVIEW as to need no introduction when we wish to speak of it, or its plans for future work.

Its object has ever been, and ever will be, to oppose all religious legislation of the civil government, and as the religio-political movement is seen in the land, seeking to secure Sunday laws and thus get the Government committed to religious legislation, it will bear a faithful warning against making an image to the beast, which began its career in precisely the same way in the fourth century, and afterward literally wore out the saints of the Most High, by following to its logical conclusion the promise established by this first step in religious legislation.

This is the work of the closing message of the gospel before the close of probation, and the coming of Christ. As this Association is an organization of Christians banded together for this special work, we very cordially invite all who are interested in this good work, to cast in your lot with us, and we will give you a wide field for usefulness in carrying the light to millions who are in darkness on this important subject.

We do not expect by securing a decision from the United States Supreme Court, to stop the clamor of the unreasonable and bigoted, who desire religious legislation; but we hope through this means, and the circulation of the *American Sentinel*, and the scattering of religious liberty tracts, so to agitate the subject that the honest will be enlightened and saved from this terrible delusion, and the awful judgment of God which will finally fall upon the shelterless heads of those who are deceived thereby.

That the work of the Association has not been unfruitful in the past, can be shown from the testimony of many witnesses who were once strong advocates of religious legislation, but are now staunch defenders of religious liberty. Some of these have accepted the full light of the gospel for this time.

These are omens of cheer to the faithful laborers, who have in the past, with untiring devotion, carried forward the work. Is it not now time for us all to join hands with them and help the coming year as never before? We have reached the winter season, and many will find leisure during the long

evenings to read. They will read something, and what shall it be?

It is our plan to do our utmost to place in their hands these valuable principles of gospel truth, by placing before them the *Sentinel* and religious liberty tracts. This is an excellent opportunity for all who wish to do missionary work. Let us not wait until their minds are all filled with other things, but now, at the very beginning of the leisure season, let us give them an opportunity to read the truth. We cannot afford to delay while so many are rushing on in opposition to these gospel principles from lack of knowledge.

We also request all ministers to seek every occasion to speak on the subject, and we will in this way have a large force of workers carrying on the work at slight expense. The Press Agents should all be especially active in their line of work.

The Executive Committee have given this matter careful consideration, and they know of no other way in which so much can be done at so little expense, and they believe they will have the hearty co-operation of all in this plan.

There will be other matters of interest coming up from time to time, of which you will learn through your State officers. Elder A. O. Tait, Corresponding Secretary of the Association, will keep you informed with reference to further plans.

May the Lord greatly bless and prosper the work in our hands the coming winter.

R. C. PORTER, Pres. N. R. L. Asso.

CIRCUMSCRIBING OTHER PEOPLE'S LIBERTIES.

On the evening of Nov. 24, 1891, Rev. Herrick Johnson of Chicago, delivered an address in which he gave ten reasons why the Columbian Exposition should be closed on Sunday. One of the reasons given is this:—

"The right of liberty must be circumscribed so as to make room for the exercise of the liberty of others."

The *Chicago Daily Tribune* of Dec. 1, 1891, under the above heading, comments on this reason as follows:—

"There are many persons who will wish to visit the Fair Sunday. They have a right to do so; for no law makes such a visit illegal on their part, nor is it claimed that the opening of the Exposition Sunday would be in violation of any law. But Dr. Johnson wants their rights 'circumscribed,' and their liberties taken away, in order to 'make room for the exercise of the liberty of others'—of those who do not want to go to the Fair, and who also claim the right to prevent others going there. But what right or liberty of theirs would be circumscribed if the Fair were kept open Sunday? (Though it is not understood, there is no intention on the part of the directors to have the machinery running on Sunday or any active business going on.) If they were forced to attend; if a truant officer were sent around every Sunday to gather them up and ship them into Jackson Park, it would be a gross violation of their liberties. But nobody proposes to do anything of the kind. So, since no one intends to interfere with their liberty to stay out, why do they wish to lay hands on others and prevent them from going in?"

"Undoubtedly those who think like Dr. Johnson, would grieve if they knew that people went to look at the Exposition on Sunday. They grieve when they see people sauntering in the parks on that day. But they must not forget that they themselves do many things to grieve others. Many a Roman Catholic is pained that Dr. Johnson should remain a Calvinistic Presbyterian when he might join the 'true church' and be saved according to their view. Many Seventh-day Baptists and Hebrews grieve when they see Dr. Johnson forgetting to keep the seventh, or Sabbath, day holy. If the Roman Catholics or the Seventh-day Baptists or Hebrews had supreme power, they might 'circumscribe' Dr. Johnson's liberties more or less, so that they might have the free exercise of their liberties at the expense of his. In this country, however, the consciences of one set of men cannot be allowed to regulate and dictate the acts of others, when those

acts interfere with no one's rights or liberties recognized by law."

The answer to the *Tribune's* question, "Why they wished to lay hands on others," is found in the fact that there has crept into our land of liberty a spirit of medievalism, the characteristic of which is to "lay hands on others." It is a relic of that spirit which caused the world's midnight—the Dark Ages; which lighted the fires of Smithfield; which set in operation all the scenes of the Spanish Inquisition, and the tortures of Torquemada. A professedly religious body, the National Reform party and its allies, is the chief abettor in the movement. And they seek to enforce religious convictions by means of civil laws which will effectually "circumscribe" the privileges of others, and enforce upon the minority the man-made creed of the majority. They see in the closing of the World's Fair a long stride in the direction of their cherished scheme, and therefore seek to close the gates of this world's gathering and force from its patrons, regardless of their own consciences, a recognition of Sunday, and exalt it as a *religious institution*.

The whole movement savors of bigotry born of ecclesiasticism, and will result now, as it always has in the past, in persecution. Let the clergy, if they wish to withhold the masses from attending the Exhibition, preach to them the gospel, and convince them if they can, that to attend is wicked; but don't *compel*. Ambitious Rome did this, and the result is seen in her "decline and fall." Let Sunday once become exalted and enforced by law, and it will become a Juggernaut which will roll beneath its ponderous wheels the rights of peaceable minorities, and kindle in our land the fires of persecution. Let the people beware! GEO. B. THOMPSON.

"MAKING ITS WAY IN DARKNESS."

CHICAGO has an organization called the "Sunday-rest League," which we have been told is entirely distinct from the American Sabbath Union. Its distinguishing feature is the entire absence of the religious phase, and those who are interested in securing a weekly rest, and who are afraid of the Puritanic tendencies of the American Sabbath Union are invited to join the League. Ever since a representative of the American Sabbath Union, in enumerating the "friends of the Sabbath" at a ministers' meeting, named the Sunday-rest League in connection with his Union, and dropped the shy remark that "for good reasons the representatives of these two organizations would not openly co-operate," we have been suspicious that this Rest League is a religious ally of the American Sabbath Union, disguised by a secular dress. Until recently we had no reliable information to prove the correctness of our suspicions.

A few weeks ago, following a League meeting at the Auditorium, at which over 5,000 people were in attendance, the chairman was requested to speak at an American Sabbath Union meeting, which he did; and for the time-being the two organizations forgot their plan of campaign not to "openly co-operate." The representative of the League, in comparing his organization with the American Sabbath Union, said:—

"The difference is about the difference between the Methodist and the Congregational churches."

Then followed the reason for the organization. Said the speaker:—

"We found foreigners and others holding different views from us regarding Sunday. They do not believe as we do, and they won't believe as we do, and we can't make them believe in our Puritanic ideas of the Sabbath. Consequently we organized the Sunday-rest League on a basis which will admit of their working with us."

In closing, he said:—

"We must be all things to all men, that we may secure the keeping of the Sabbath holy unto the Lord our God."

How literally are these dishonest schemes to secure the enactment and enforcement of Sunday laws,

fulfilling the following quotation, familiar to readers of the REVIEW:—

"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending."

All should heed the following admonition from the same source:—

"Let the watchmen now lift up their voice, and give the message which is present truth for this time. Let us show the people where we are in the prophetic history, and seek to arouse the true spirit of Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed." A. F. BALLENGER.

THE SOUTHERN PRESS ON THE KING CASE.

THE death of brother R. M. King, who has so nobly braved the storms of persecution for conscience' sake in the State of Tennessee, has called out much comment from the Southern Press. We are glad to note the cry for a better state of things, as is echoed by the following from the *Chattanooga Daily Times* of Nov. 17, 1891:—

"Mr. King, a quiet old farmer of Gibson county, this State, was prosecuted for following his usual vocation—farming—on Sunday. Mr. King was a Seventh-day Adventist. He kept Saturday, the old Sabbath, holy, and plead this in defense; but he was fined all the same; the verdict below was affirmed by the Supreme Court; the case was taken to the United States District Court for West Tennessee, there confirmed and thence appealed to the Supreme Court of the United States.

"Now the 'culprit' has died; this abates the action, and we shall not get a decision on the question involved from our highest judicial tribunal, more's the pity.

"It seems to us that what are commonly called 'Sunday laws,' could be and ought to be modified, so as to allow citizens to keep such day as their religious belief requires. It smacks of persecution to hale a good man into court and punish him for simple obedience to conscience, or for not losing a day he regards as secular, by way of complying, not with that which he believes to be God's law, but a purely human invention. In many of the States, Quakers, Jews, and other sectaries holding views similar to those held by Mr. King, are excepted from the operation of the Sunday laws, and no inconvenience to anybody has resulted, so far as we know. It was not charged that King disturbed the worship of any one, or of any body of his fellow-citizens. His prosecution was the expression of bigotry, taking the form of fanatical malice.

"It is nauseating to read of Mr. King as a 'notorious Sabbath desecrator,' in Sunday morning is sued of the secular press. That sort of hypocrisy can do no good, be the Sunday laws right or wrong in principle. The man who prints a newspaper of Sunday morning, to be sold over his counter, cries upon the streets, hawked upon the cars, and sold at news stands, ought to observe a discreet silence on the subject of 'Sabbath desecration.'"

R. M. KILGORE.

THE SUNDAY QUESTION IN JAPAN.

A MISSIONARY writing to the N. Y. *Independent* commends that journal for the interest it is taking in the discussion to secure the closing of the World Fair on Sunday. He says that a very common question to be asked in Japan is, "Do you think they will close the Columbian Exposition on Sunday?" Thus we see that an interest is manifested in the Sunday-closing question in countries far removed from our own. The efforts made in this way to enforce the observance of Sunday will give great opportunities to enlighten many upon the claims of the true Sabbath. Let the discussion go on.

—We are in receipt of an interesting communication from Elder Breed of Minnesota, with reference to the action of the Catholics in turning out their schools in that State to the public, and getting their Sisters of Charity retained as teachers. He also mentions the movement on foot to make Monday the holiday in the public schools, instead of Saturday. We are promised reports of these developments for the REVIEW.

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.

FAITH.

BY LEPHIA M. BRYANT.
(*Mon Claire, Wis.*)

Be not afraid, when near death's shadow hovers,
And when the tomb hides loved ones from your sight;
Be not afraid, remember that God covers
Death's charnel house with his bright bow of light.

Be not afraid, though slanderous tongues assail thee,
And with harsh words would fain obscure thy worth;
Be not afraid, God's love will never fail thee,
Though thou shouldst lose thy dearest friend on earth.

When from thy sight life's sun is slowly fading,
And your last days are drawing to a close,
Be not afraid, for thou art surely treading
A path of toil for one of sweet repose.

THE WORK IN IRELAND.

HAVING been connected with the work in this field now for over two years, we can truthfully say that the Lord has greatly blessed the efforts put forth to spread the last great message of warning among this people. Indeed we have witnessed his opening providence, his divine help and blessing, rest upon the work far beyond our expectation, when sent to this field.

In order to appreciate the circumstances in connection with the work here, it should be borne in mind that there seems to be absolutely nothing that the common people, who have but little means, can get to do, when they take their stand to keep the Sabbath. This has been the greatest difficulty we have had to meet. The very class who are most willing to hear, have the greatest obstacles to contend with. On one occasion more than fifty who were convinced in their souls that they should accept the truth, appeared before their employer with a petition, soliciting him to allow them to keep the Sabbath of the Lord; but being denied, they sank down in hopeless despair, many of them, to my personal knowledge, not having one dollar to fall back upon if they had taken hold.

Since our last report, no effort has been made in the direct line of propagating the special lines of truth that we all hold dear to our hearts. We believe the time has been profitably spent in establishing those who have already taken their stand, and in visiting various points where an interest had been awakened through books which we sent out shortly after coming to the island. Three sisters have lately taken their stand to obey the Lord, one of whom has united with the canvassing force in Belfast, and in her first week's work sold nearly sixty dollars worth of books. The others are not of age, and are consequently compelled to remain at home and suffer for their Master's sake the most cruel persecution an unconverted father can invent.

At times they have been compelled to go into a room with the light of the sun all carefully closed out, and there remain in darkness to reflect upon the course they have chosen to pursue. Nor has persecution's inventive genius stopped even here. It has resorted to flogging, equal to that of the old time method. The younger, a girl of fourteen, has been beaten with a leather strap for five minutes, as hard as her father could lay it on, until she was black and blue, and the blood was running from the wounds. He threatens to repeat this every day until the truth is given up.

In this most unhappy situation they have been enabled to show to their persecuting father and neighbors, that there is a power in God to uphold and strengthen all who are willing to receive it, and that his promise, "When my father and my mother forsake me, then the Lord will take me up," has been fulfilled in this particular case. Faithfulness in suffering for the cause of God, has often been the means in God's hand of bringing a knowledge of the truth before others, and the present case has not been fruitless in this direction. Inquiry has sprung up all through that part of the country, and have received letters and invitations to come and visit among the nearest neighbors of this family. Calls have been offered, with all the assistance, in the case, the owner could render, if I would come and tell them the truth.

Various openings are at the present time staring in the face, and calls arousing our sympathy

come to us, asking us to come and labor among them. The following will serve as a sample which has just come in since I began to write this article:—

"I am disappointed and surprised to hear of your sudden call away from here, while there is so much work to be done. I fully expected you would at least have given a little of your time here this winter. Perhaps some of the brethren in England might come."

The writer is a man of influence, and promised to take his stand before an effort should be made to get the truth before his neighbors, if I would only come. We praise God for the way he has established the work here, and although we are about to leave this field by the direction of the Foreign Mission Board, we leave with the assurance that the good work will continue until all of God's dear children are gathered out and prepared to meet their Saviour in the clouds of heaven. It is most encouraging to see the sale our books are having in this field, and the spirit of determination in our canvassers never to lessen their efforts until their work is crowned with victory, and they hear the "Well done, thou good and faithful servant."

Brother E. M. Morrison's stay of one week among them has been a great source of encouragement indeed. We are at present acquainted with fifty-six who are keeping the Sabbath on this island, fifty-two of which are natives. One young man has gone to one of our schools in America, with a view of fitting himself for further usefulness in the cause. We will ever look back to our experience here with much pleasure, and pray the good Shepherd to care for these lambs of his fold, and bring them safely to drink of the sweet river of life, in his own blessed presence.

WM. HUTCHINSON.

INDIANA.

INDIANAPOLIS.—Our congregations here have steadily increased, and last evening (Sunday) there was the largest congregation of strangers that ever gathered in the church. The Indianapolis News, a paper with a circulation of above 25,000, publishes our sermon each week. Six have united with the church. We sadly need Bible workers here now to aid in the work. The harvest truly is plenteous, but where are the reapers? Pray for the work here.

Nov. 30.

A. W. BARTLETT.

MISSOURI.

ST. LOUIS.—Since Oct. 23, I have been holding meetings with the church at this place. Last Sabbath seven united with us, two by letter and five by baptism. Others are interested, and we believe that ere long some of these will take their stand for the truth. Our people are widely scattered over the city, and it is a hard matter to get a full attendance at night meetings, yet the meetings held have done the church good, and we praise God that we are privileged to see more of a spirit of love and unity coming in. We labor and pray that this spirit may deepen, and abide in every heart. Rooms have been procured at 3211 Salisbury St., which will be occupied by the church as a permanent place for meetings, and while we leave for a few days to attend a council meeting of the Conference Committee and Tract Society Board, to be held at Kansas City, we expect to return at its conclusion, and continue the work here.

Nov. 30.

R. S. DONNELL.

FLORIDA.

BARBERVILLE.—After the Austell institute I came to this place, and held a few meetings with the brethren who have newly come into the faith. They were all of good courage, and very anxious to hear from the Austell meeting. I then went about four miles west of Barberville, and began a course of meetings at the home of brother Heacock. The brethren from Barberville also attended these meetings. We cannot tell yet what the result may be, but we are thankful to God for what we can see.

Last week I wrote for brother Crisler to come up and spend Sabbath and Sunday with us, which he did, and Sunday afternoon three precious souls were buried with their Lord in baptism. A large congregation assembled at the water's edge, and brother Crisler spoke to them a short time on the subject of baptism. There are now twelve who are keeping the Sabbath at this place.

Our next place of meeting will be Seville. We have reason to believe that God is opening the way

before us in that place. We expect to make a united effort at Seville, as we have secured the use of the Baptist church.

J. O. JOHNSTON,

Nov. 23.

CALIFORNIA.

PASADENA AND TULARE.—As it is very seldom the readers of the REVIEW see any reports from this State, I thought it would be encouraging to others for our laborers to furnish something occasionally. Thinking that others may be waiting for some one to lead out, I will give a few items concerning some of our late meetings.

Oct. 27 I left Oakland for Pasadena, some 500 miles distant, to attend the Southern camp-meeting. As we went by steamer from San Francisco to San Pedro, we did not reach the camp ground until the 29th, the date for the beginning of the meeting. When I reached the ground, nearly all the tents were up, and some 200 campers were on the ground. Others came in until there were about 250 in attendance. The camp was situated within the city limits, on vacant lots surrounding the church. It was convenient to the car line and good walks, so that the people of the town could reach the ground without any trouble. As is usual in this State, the ground was destitute of shade trees. All around us were fine orange trees loaded with fruit, but as the fruit was green, and they were off the camp-ground, they were of no service to the encampment.

There was a good spirit in the meetings from the first. The laborers present who took part in the meetings, were Elders Haskell, Mc Clure, St. John, Derrick, Andross, Lamb, and the writer. The Spirit of the Lord came very near to his servants, and the people seemed anxious to receive instruction. There were a large number of young people and children upon the ground. These had their meetings twice each day, and some marked cases of conversions were manifested. Several of the young people who came to the meeting discouraged and backslidden, went home rejoicing in the truth, and determined to fit themselves for future usefulness. Elder Haskell's talks on the needs of foreign fields, turned the attention of several in that direction. Some expressed their determination to begin at once to prepare for the work, wherever the Lord should send them. There was a very good outside attendance from the town and vicinity. Those who came, gave good attention, and at the last meeting some of them spoke of the interest they had had in the meetings. There are several Bible workers at work in the town, who will follow up the interest.

Thus another camp-meeting has been held in Southern California, and the judgment alone can reveal the good that was accomplished. If the brethren and sisters will take the good spirit of the meetings to their homes, and live out the instruction given, much fruit will be seen in the near future.

Nov. 12-16 I spent with the church at Tulare. This company is the result of two efforts some years ago. Elder D. C. Hunter with other help, held a series of meetings at this place, when a few embraced the truth. Afterward Elder A. W. Bartlett held meetings in the town, and others came out, and a church was organized. Some of those who first embraced the truth have moved away, and the company was reduced in numbers until the church became quite weak. Last spring a camp-meeting was held in the town, which took away some of the prejudice, and opened up the way for missionary work. During my visit with them, I held ten meetings, and visited several interested ones. Five persons went forward in baptism, which was very encouraging. There are as many more who will soon follow them, if we judge from their conversation. The Lord has blessed the efforts of those who have been working from house to house, and they will no doubt see much fruit of their labor. I enjoyed my visit with this church, and had good freedom in speaking the word of life to them.

J. H. DURLAND.

INSTITUTE IN DIST. NO. 3.

It was my privilege to attend two of the four weeks of this gathering of the ministers, licentiates, and workers, assembled in Battle Creek from Nov. 13 to Dec. 13, from the four States comprised in this General Conference district. Judging from what I saw and heard during the time I was present, I conclude that the institute will be of great profit spiritually to those in attendance. There was quite a full representation of the laborers in the district, nearly all the ministers and licentiates being pres-

ent, as well as many Bible workers. In addition to this, many of the members of the Battle Creek church availed themselves of the privilege granted them to listen to the instruction given.

One feature which seemed to add interest to this institute was variety in the instruction, many different topics being introduced. While Elder A. T. Jones gave his regular Bible lessons of the gospel, justification by faith, and the preaching of "the mystery of God," he also presented to the class the history of the workings of the "mystery of iniquity." Brother O. A. Olsen gave several talks upon the church and church work, and how it should be carried on by the ministry. Brother Prescott gave talks upon the epistles, particularly that to the Galatians. Brother E. W. Farnsworth gave about ten talks upon the gifts of the Spirit of God, and in contrast with it, set forth what the Scriptures teach respecting the counterfeit workings of Satan, as now being manifested, and to be manifest in the world. During the last week he gave talks showing how Christ is preached in developing all the cardinal truths of the Bible. He is indeed the Alpha and the Omega—the alphabet of all God's plan for the salvation of men.

While in attendance at the institute, it was the privilege of the writer to give ten talks on the work of the gospel ministry in its various phases and duties.

There was one point on which our minds were deeply impressed while listening to the reading of the testimonies from "Patriarchs and Prophets" and the "Great Controversy" concerning Satan's fall and his present workings, but especially what he is to do in the immediate future, as he shall manifest himself as an angel of light, claiming to be Christ himself. It was shown that it is not only the above writings that set forth what Satan is to do, but Spiritualists themselves are now claiming that Christ meets with them in their circles, and that very soon he is to "manifest himself personally, in such an unmistakable manner that all will be compelled to believe."

The Lord has revealed these important things that are coming, and sister White has written them out, and they are thus printed, not for the books to lie upon the shelves unread and uncirculated, but that we should do all in our power to get the information they contain before the people. Shall we not endeavor to place them in the hands of every Seventh-day Adventist family, and also secure their circulation to all who may be induced to read?

We expect the canvassers and workers in Dist. No. 3 to make more vigorous efforts than ever before to circulate these important volumes. Many of them will doubtless turn their attention to canvassing for these volumes. Shall we not see a greater effort made in this direction by all the districts? May the Lord arouse us all to the importance of so doing. J. N. LOUGHBOROUGH.

APPRECIATION OF THE REVIEW.

We extract the following appreciative words from a private letter received at this Office from Mrs. Frank Brown, Quanicassie City, Tuscola Co., Mich.:

"I have been a subscriber for the REVIEW five years. I have read every article its pages contained, and have ever found a ready answer to any question that did not for a time, seem just clear to me.

"Often I have been pondering upon some certain subject, and could not make it appear satisfactory to my mind. Almost without exception, the next REVIEW would contain an article explaining everything to my entire satisfaction.

"It has been my teacher and dear friend. I could not get along without it. I do not live where I can attend church or Sabbath-school; none of our people live near me, and I prize this true friend more than I can tell. I read sister White's sermons, and cannot help thinking what a difference there is in sermons. Each one of hers has the spirit of truth stamped upon its face, harmonizing with Bible truth."

This sister but voices the sentiment of thousands of subscribers who have had a similar experience. But what shall we say of hundreds of our people who take the REVIEW only occasionally, or worse still, go entirely without it year after year?

Do they not meet a loss, and deprive themselves of a great means of blessing and help in the divine life? If all appreciated its weekly visits as does this sister (and who can say that she prizes it too highly?), it would be a welcome visitor in every

family which professes to keep the commandments of God and the faith of Jesus. M. E. K.

ARKANSAS TRACT SOCIETY PROCEEDINGS.

THE fourth annual session of the Arkansas Tract Society was held in connection with the camp-meeting at Van Buren, Ark., Aug. 25.

The reading of the minutes of the last meeting being waived, the Chair was empowered to appoint the several committees as follows: On Nominations, Geo. W. Page, S. P. Adams, Geo. W. Copley, W. F. Garrison, and J. B. McConnell; on Resolutions, J. Divilbiss, H. Clay Griffin, Prof. C. C. Lewis, N. P. Dixon, and J. A. Sommerville; on Auditing, Therese Schmuck, and Carrie Rousseau; on Constitution, W. H. Rampton, S. P. Adams, and A. B. McAlexander.

Adjourned sine die.

SECOND MEETING, AUG. 27, AT 9:15 A. M.—Elder McReynolds made some remarks on the importance of the work that comes within the scope of the tract and missionary society, especially in view of the effective work the canvassers are now doing. He urged the necessity of giving attention to the missionary work at home, suggesting that canvassers furnish lists for the tract and missionary societies to use in mailing papers, and showed the necessity of holding up the hands of the canvassers in the field.

Elder Hyatt thought the local societies should be set to work, to keep them spiritually alive and growing. Brother Dixon admonished all to work without ceasing, and showed the mutual relationship that exists between the canvassers in the field and the societies at home. Elder Underwood spoke on the effectiveness of the right kind of prayer in carrying on missionary work.

Mrs. P. P. Wilcox, the secretary and treasurer, then read the following financial statement for thirteen and one-half months, ending Aug. 15, 1891:—

Table with financial data for Arkansas Tract Society, including cash on hand, cash paid out, resources, and liabilities.

Report of missionary labor for six months, ending June 30, 1891:—

Table with missionary labor statistics, including number of members, reports returned, letters written, etc.

The report was accepted. Reports from committees were called for, and the Committee on Resolutions reported as follows:—

Resolved, That this Society adopt the constitution recommended by the International Society at its last session.

Meeting adjourned.

THIRD MEETING, FRIDAY, AUG. 28, AT 9:15 A. M.—The Committee on Constitution reported as follows:—

Your Committee in harmony with the action of the Committee on Resolutions, recommend the adoption of the constitution of the International Society adopted at its last annual meeting.—Carried.

The Committee on Nominations reported as follows: For President, Elder C. McReynolds; Secretary and Treasurer, H. Clay Griffin; State Canvassing Agent, S. C. Osborne; Directors: Dist. No. 1, Mrs. E. D. Lamberson; No. 2, W. F. Martin; No. 3, Jonas Divilbiss; No. 4, J. L. Shockey; No. 5, J. W. Hawkins.

Your committee further recommend that Dist. No. 6 be discontinued.

Meeting adjourned.

FOURTH MEETING, AUG. 31, AT 9 A. M.—Report of the Auditing Committee was called for, and reported as follows:—

We, your committee for auditing books, find the same from date June 30, 1890 to Aug. 13, 1891 to have been kept moderately well, there having been four parties in

charge of the books since that time. The books are now in good shape.

Moved the adoption of the report.—Carried. Adjourned sine die. C. McREYNOLDS, Pres. H. CLAY GRIFFIN, Sec.

SOUTHERN TRACT SOCIETY PROCEEDINGS.

THE first annual session of the Southern Tract Society met at Austell, Ga., Oct. 4, at 3 P. M., the President in the chair. After a few remarks by the President in regard to the object of the organization, and the necessity of forming plans for the execution of the work before us, the report of the organization of the Society was read, and with slight corrections, approved. The Chair being empowered to appoint the usual committees, named the following: On Nominations, L. H. Crisler, D. T. Shireman, J. W. Scoles; on Resolutions, G. T. Wilson, B. F. Purdham, C. F. Curtis.

Adjourned to call of Chair. At subsequent meetings the Committee on Resolutions presented the following, which was adopted:—

Whereas, The Signs of the Times has been instrumental in the Southern field of bringing people into the truth, and the publishers immediately intend to change the Signs to its former size, a sixteen-page weekly; therefore,—

1. We recommend, That our societies take it in clubs, and use it as a means of disseminating the truth.

Whereas, Weekly reports of the canvassing work is a means of great encouragement to the canvassers, and also to others to engage in that branch of the work; therefore,—

2. We request the REVIEW AND HERALD branch office at Atlanta to issue and mail weekly reports of the canvassing work done in this district, to all the canvassers and workers in the Southern mission field.

Whereas, The International Tract Society at its last annual session, changed the basis of membership, which does not require the membership fees; therefore,—

3. We recommend the adoption of Article III of the new State tract and missionary constitution for the Southern Tract Society.

Whereas, The American Sentinel contains light which the people much need to understand at this time; therefore,—

4. We recommend, That our brethren and sisters in Dist. No. 2, do all they can to increase the circulation, by taking the Sentinel, reading it themselves, and circulating it among the people, and taking clubs of the same for the missionary purposes.

Whereas, The plan of holding weekly missionary meetings has proved to be a great help in increasing the interest in the missionary work wherever it has been tried; therefore,—

5. We recommend, That special efforts be put forth to encourage all our churches to adopt this plan, and to use the Home Missionary readings in the weekly meetings of the societies.

Whereas, Dist. No. 2 is a large and important field; and, Whereas, The present is a favorable time to circulate our literature; therefore,—

6. We urge our brethren to be more liberal in the fourth-Sabbath contributions to the tract society, that there may be ample funds to enable the Society to carry on its important work.

Elder A. T. Jones made some very pertinent remarks on Resolution No. 4. He spoke of the importance of reading and circulating the Sentinel, of our need to be well posted on these subjects, and suggested that an opportunity be given to all present who wished to subscribe for this journal.

Remarks were also made by Elder Olsen, J. M. Craig, and others in regard to the methods, and the necessity of reporting for the encouragement of others. The Secretary read the report of labor from October, 1890, to June 30, 1891, as follows:—

Table with statistics for Southern Tract Society, including number of societies, members, letters written, etc.

FINANCIAL REPORT.

Table with financial data for Southern Tract Society, including Christmas offerings, donations, and tithes.

The report of the Nominating Committee was read and adopted as follows: For President, R. M. Kilgore; Vice President, C. F. Curtis; Secretary, Lysle Reynolds; Treasurer, REVIEW AND HERALD, Atlanta, Ga. Directors: Georgia, G. T. Wilson; Florida, L. H. Crisler; Alabama, Daniel Graber; Mississippi, to be supplied; Louisiana, B. F. Purdham; North Carolina, D. T. Shireman; South Carolina, C. F. Curtis; Cumberland Mississ. Field, C. E. Sturdevant.

Adjourned sine die. R. M. KILGORE, Pres. LYSLE REYNOLDS, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1891.

Table with statistics for Wisconsin Tract Society, including number of letters written, received, Bible readings held, and periodicals distributed.

Value of books, tracts, and pamphlets furnished members by the librarians, \$37.52.

The following societies failed to report: Adam's Center, Avon, Baldwin, Clintonville, Danish, Cushing, Leon, Lime Ridge, Lena, Milton Junction, Madison, Maiden Rock, Monroe, Neenah, North Lake, Oakland, Pound, Poy Sippi, Shawano. S. D. HARTWELL, Sec.

Special Notices.

NOTICE.

A MEDIUM sized, zinc-covered trunk has remained unclaimed at the Hillsdale, Mich., baggage room, since the Lansing camp-meeting. If any of our people own the trunk, let them see to it at once.

WISCONSIN, NOTICE!

QUARTERLY meetings for Little Prairie and Hebron will be held at Hebron at the close of the week of prayer, Dec. 26, 27. We hope to see or hear from every member of this society at this meeting. C. W. OLDS.

IOWA CONVENTIONS.

THE Lord willing, the health and temperance and Sabbath-school workers will hold union conventions in different localities in Iowa during the winter, at times and places calculated to draw a fair representation from neighboring churches. The Conference Committee is willing to do all in its power to encourage the work. Let all attend who can.

The time allotted to each place will be from ten days to two weeks. The exercises will be conducted under the direction of the State officers.

Council Bluffs, Dec. 11-24
Sioux City, Dec. 25 to Jan. 7

Appointments for the east and central part of the State will be made in due time.

A. ALLEN JOHN, Pres. Iowa II. and T. Asso.
MRS. FLORA PLUMMER, Pres. Iowa S. S. Asso.

WEST VIRGINIA, NOTICE!

THOSE who contemplate attending our canvassers' institute or general meeting to be held Dec. 28 to Jan. 10, will please observe carefully the following directions: The B. & O. R. R. Co. has issued certificates which will enable the holder to purchase, at any ticket office on their line in Maryland and West Virginia, a return ticket at the rate of two cents per mile each way. These tickets may be purchased Sunday, Dec. 27, but not later than Friday, Jan. 8, and hold good for returning until Tuesday, Jan. 12. All those who entertain hopes of attending, and have not been furnished with certificates, should notify me at once, that you may receive them in time. All certificates unused must be returned to me, as I am held responsible for them. Remember you are to purchase return tickets, also that without these certificates to present when you purchase your tickets, full fare must be paid. T. E. BOWEN, Sec. W. Va. Conf.

SOME CHANGES IN THE MICHIGAN TRACT AND MISSIONARY SOCIETY.

ON account of feebleness of health, brother N. R. Staines, director of Dist. No. 3, found it necessary to offer his resignation to the Board of Directors, which was accepted, and brother M. B. Cyphers was appointed to take the place made vacant.

The Conference Committee found it necessary to release Elder E. VanDeusen and wife from the care of the Detroit Mission, on account of the failure of the health of sister VanDeusen. Brother and sister VanDeusen have given very faithful service in this work, and we are very sorry that this step became necessary; but it seemed to be the only proper thing to do. The Conference Committee has appointed Elder H. M. Kenyon and wife to the place formerly occupied by brother VanDeusen in the Detroit Mission. They also appointed Elder VanDeusen to act as director of Dist. No. 4, in the place of Elder Kenyon.

Also the writer has found it necessary to resign his position as President of the Michigan Tract and Missionary Society. The General Conference work is constantly increasing. Of late we have found no time to spare for local work. For this reason we have not been able to give the thought and labor to the Michigan Tract Society that we ought to have done. This is not right, and the work of the Society has suffered on this account; therefore we have offered our resignation to the Board, which has been accepted, and Elder I. H. Evans, the President of the Conference, has been elected President of the Michigan Tract and Missionary Society to fill the vacancy caused by our resignation. We are sure that we will see that this is for the best, and we are sure that the work will prosper under this arrangement. We are much interested in the work of this Society, and acknowledge with gladness the readiness with which the brethren and sisters have responded to our efforts in trying to forward the work. We shall always be glad to render assistance in our power to advance the work of the Society. O. A. OLSEN.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON XXVI.—THE RISEN CHRIST. MARK 15: 41-47; 16: 1-20.

Parallels: Matt. 27: 57-66; 28; Luke 23: 50-56; 24; John 19: 38-42; 20; 21.

(Sabbath, Dec. 26.)

1. Who came for the body of Jesus before the Sabbath? Mark 15: 43; John 19: 38, 39.

2. What did they do with the body? Mark 15: 46, 47; John 19: 40, 41. (See also Matt. 27: 60.)

3. What precautions were taken by the Jews? Matt. 27: 62-66.

4. Who came first to the sepulcher, and for what purpose? Mark 16: 1, 2.

5. What question did they ask themselves? Verse 3.

6. How did they find their question answered? Verse 4; Matt. 28: 2-4.

7. Whom did they find at the sepulcher? Mark 16: 5; Luke 24: 3, 4.

8. What did the angel say to the women? Luke 24: 5-7; Mark 16: 6, 7.

9. What did the women do? Mark 16: 8; Matt. 28: 8.

10. What occurred on the way? Verses 9, 10.

11. What circumstance showed the blind wickedness of the Jews? Verses 11-15.

12. How did the disciples receive the message? Mark 16: 10, 11; Luke 24: 10, 11.

13. To whom did Jesus next appear? Mark 16: 12. (See also Luke 24: 13-33.)

14. How did the eleven regard the testimony of these two? Mark 16: 13.

15. Did they believe even after Jesus appeared to them? Luke 24: 36-41; Mark 16: 14.

16. What did Jesus say to them when he had convinced them that he had risen? John 20: 21-23; Luke 24: 44.

17. What did the Holy Spirit enable them to do? Verses 45-48.

18. When did Jesus next meet with his disciples? John 20: 26-29.

19. On what occasion did Jesus meet with his disciples the third time? John 21.

20. Where did the next meeting recorded take place? Matt. 28: 16, 17.

21. What instruction did Jesus give his disciples? Verses 19, 20; Mark 16: 15.

22. What did he say would be the effect of their preaching? Verse 16. (See also 2 Cor. 2: 15, 16.)

23. What assurance did he give them? Mark 16: 17, 18; Matt. 28: 20; Luke 24: 49.

24. How able is he to fulfill his promises? Matt. 28: 18; Rev. 1: 18.

25. With what power did the disciples go forth after the ascension of Jesus? Mark 16: 19, 20. (See also Acts 4: 7, 10; Eph. 1: 19, 20.)

News of the Week.

FOR WEEK ENDING DEC. 12.

DOMESTIC.

—The first session of the Fifty-second Congress opened at Washington, D. C., Dec. 7.

—A national conference on University Extension will be held in Philadelphia, Pa., Dec. 29-31.

—La grippe in a virulent form is prevalent in Topeka, Kans. Three thousand cases are reported.

—In 1891, 243,308 bales of hops were grown in the United States, against 204,849 bales in 1890.

—Tuesday the Indiana Supreme Court decided that a woman had a right to sue any one for damages who alienated her husband's affections.

—A freight train broke in two at Marquette, Mich., Wednesday, jumped the track, crashed into two houses, setting them afire, the ruins burning.

—The Dominion Mineral Company, of Sudbury, Ont., has sold its Blizzard and Worthington nickel mines to an English syndicate for \$2,000,000.

—The United States Supreme Court will adjourn for the Christmas holidays, Dec. 21, and will not re-assemble until Jan. 4. None except unfinished cases will be heard Dec. 21.

—English Board of Trade returns for November show an increase in imports of £5,710,000, and a decrease in exports of £2,230,000, as compared with the corresponding period one year ago.

—Tuesday the House of Representatives of South Carolina passed the Childs bill to prohibit the manufacture and sale of intoxicating liquors in the State, and it is expected to receive twenty-two out of thirty-five votes in the Senate.

—A grand jury at San Antonio, Tex., was arrested Tuesday. A fine of fifty dollars is hanging over each member imposed by Judge King, of the Forty-fifth District Court, who held that they were in contempt in serving an attachment on him while he was on the bench.

—The record for speed by a railroad train was broken a few days ago on the Bound Brook Railroad between Neshaminy Falls and Langhorne, Pa. Engine No. 206, drawing two ordinary coaches and a heavy private car of one of the officers, succeeded in running a mile in 39 4-5 seconds, five miles in 3 minutes, 26 3-5 seconds, and ten miles in 7 minutes, 12 seconds.

FOREIGN.

—Dr. Welti, President of Switzerland, has resigned.

—It is estimated that 13,000 persons have been ill of influenza in Hamburg during the past week.

—The Mallisori tribe from Albania has raided and burned several villages and hamlets in Serbia, and killed eleven persons.

—Influenza is epidemic in Upper Austria. Horses have also been attacked by the disease, and many deaths of animals are reported.

—President Peixotto of Brazil has issued a manifesto, declaring members of Dictator Fonseca's government traitors to the constitution.

—The London Chronicle's St. Petersburg correspondent says that the czar has refused to receive a deputation of noblemen desiring to present an address asking him to grant a constitution in Russia. Many nihilists are being arrested daily in Russia.

—In connection with the appointment of a new metropolitan at Kieff, Russia, the czar urged that immediate and vigorous steps be taken against the Stundists, who already number over 1,000,000, and are, he says, "injuring more and more the faith of our fathers."

—Count Tolstoi and his daughters are organizing kitchens in the Demkoff district to feed the starving. There are 12,000 wagons loaded with grain, blocked on the Vladikavakas Railway. Only ten wagons can be sent north daily, owing to a lack of rolling stock, and snow still further impeded the transportation of the grain.

—The German potato crop, as estimated by the agricultural associations and reported by them, is placed at a very much higher figure than last year's crop, which it exceeds by 1,710,689 tons. The crop this year is considered to be 18,830,254 tons, as against 17,119,565 tons in 1890. Though this year shows an improvement, it is still below the average of ten years, the figure for which is 20,175,400 tons.

RELIGIOUS.

—The four days' session of the Christian Alliance convention held in Chicago, closed on the evening of the 4th inst. During the final hours of the convention \$2,260 was subscribed to establish a new mission of that Alliance in Chicago.

—The London Standard says the Brazilian government has dismissed the Papal Nuncio at Rio Janeiro, and has intimated to the Vatican that Brazil is willing to maintain relations, but will not tolerate ecclesiastical interference in politics. Unless the Vatican acquiesces, the Brazilian Minister to the Vatican will be recalled.

Appointments.

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

No providence preventing, I will be with the church at Leslie, Mich., Sabbath, Dec. 19, and remain through the week of prayer. M. S. BURNHAM.

THE Lord willing, I will meet with the churches in Wisconsin as follows:—

Mount Sterling,	Dec. 12, 13
Boscobel,	" 19, 20
Mount Hope,	" 26, 27
Waterloo,	Jan. 4, 5

R. J. WHITE.

GENERAL meetings will be held in Michigan as follows:—

Willis,	Dec. 31, to Jan. 5
Ogden Center,	Jan. 7 " 12
Jefferson,	" 14 " 19

At each place the meetings will begin Thursday evening.

R. C. HORTON,
A. O. BURRILL,

THERE will be general meetings in districts Nos. 5 and 8 in Michigan, as follows:—

Table with 2 columns: Location and Date. Locations include Ovid, Ithaca, St. Charles, Freeland, Edenville. Dates range from Jan. 1-5 to Feb. 2.

We invite all the neighboring churches to attend these meetings. Those from Greenbush will come to Ovid; from Sumner, Alma, St. Louis, and Ashley to Ithaca; from Chesaning, Saginaw, Chapin, etc., to St. Charles; from Midland and vicinity to Freeland. We hope our brethren will rally to these meetings. They will begin Thursday night and close the following Tuesday evening. Let all come to stay clear through, and pray that God will greatly bless us.

E. W. FARNSWORTH. I. H. EVANS.

MEETINGS during the week of prayer will be held in Wisconsin as follows:—

Table with 2 columns: Location and Date. Locations include Debelo, Elroy, Baraboo, Boscobel, Mt. Hope, and Waterloo, White, Sextonville and Land Prairie, Ogdensburg, Royalton, Eureka, and Poy Sippi, Mackford, Oakland, Milwaukee.

One Hundred Mile Grove, Madison, Monroe, Milton Junction, Maple Works, Loyal, Elder C. A. Smith will arrange for meetings in Dist. No. 9.

Milwaukee, Plainfield, Brother Wm. Sanders, director in Dist. No. 7, will arrange for meetings in that district.

M. H. BROWN, Pres.

BUSINESS NOTICES.

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

FOR SALE.—A good house for business, 22x30 ft., on a lot 50x150 ft., situated on a business street of College View, Nebr. An electric street-car line passes the door. For particulars address B. B. Wood, College View, Nebr.

LABOR BUREAU.

WANTED.—A good Seventh-day Adventist man to work my farm. Address Sarah A. Rabs, Brownsville, Me.

WANTED.—To adopt a Sabbath-keeping girl between the ages of eight and twelve years. Will give good home and school privileges. Address Burt A. Coddington, Box 97, West Charleston, Vt.

ADDRESS.

My permanent address is now 655 Annunciation St., New Orleans, La. B. F. PURDHAM.

CHANGE OF ADDRESS.

HEREAFTER my address will be E. R. Williams, Bozeman, Mont., instead of Eugene Williams. Those sending mail to me will please make a note of this, as it will save me much trouble in the loss of mail. E. R. WILLIAMS.

Obituary Notices.

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

BRISTER.—Died of tubercular meningitis, at Hitchcock, S. Dak., Sept. 22, 1891, Merrill, infant son of Charles and Minnie L. Brister, aged 5 months and 8 days. We miss our little darling from our home, but our heavenly Father knows what is best, and he has promised us that, if we are faithful, we shall meet our child, never to part again. MINNIE L. BRISTER.

THOMPSON.—Died at Glenwood, Washington Co., Oregon, Nov. 9, 1891, Mrs. Jennie Thompson. She was born March 22, 1866. She was baptized and joined the Baptist Church in August, 1878, and remained a member of that church till May, 1890, when she embraced present truth, and united with the Beaverton church of Seventh-day Adventists in October of the same year. Sister Thompson was born in Pickaway county, Ohio, and was married May 18, 1884, to C. H. Thompson. She leaves four children, a husband, father, mother, two brothers, two sisters, and a host of friends to mourn their loss. J. C. HALL.

LAMB.—Adaline Lamb died on her birthday, June 15, 1891, aged seventy-six years, at her home in Hubbardston, Mass. She embraced present truth in the winter of 1855, and from that time has faithfully adhered to the faith. Her death was peaceful, she being conscious till the last, even folding her hands on her breast as she breathed her last. Elder Orville Farnsworth attended the funeral, speaking from Rev. 14:13. At her request remarks were made on the third angel's message. She rests in hope. S. N. HASKELL.

HUNTLEY.—Jennie, wife of G. P. Huntley, died at her parents' home at Vermillion, S. Dak., Nov. 15, 1891, in the thirtieth year of her age. She was attacked by the dread disease diphtheria, and as she was not able to resist it, she fell a victim to the last enemy, death, to remain such but a short time till the Life-giver comes. Sister Jennie was converted and joined the Baptist church at Vermillion, but afterward she embraced the truth. She leaves a husband and other relatives to mourn her loss, but they mourn not as those without the blessed assurance. CORA HUNTLEY.

HAMILTON.—Died of pulmonary consumption, at her home near Radcliffe, Iowa, Oct. 9, 1891, Mrs. Alcesta Hamilton, wife of J. W. Hamilton, aged 36 years, 10 months, and 9 days. She was born in Pennsylvania, and moved with her parents to Grundy county, Iowa, in 1863. At the age of fourteen she was converted and united with the Winnebrenarian church. Three years later she embraced the present truth, uniting with the Seventh-day Adventist church of Radcliffe, Iowa, at the time of its organization, about eight years ago. She gave good evidence that the Lord accepted her, and died in the triumphs of living faith. She leaves a husband, five sons, and one daughter, to mourn the loss of an affectionate and loving wife and mother. Words of comfort were spoken by Elder Hawn (Methodist), from Num. 23:10. J. W. HAMILTON.

OSBORNE.—At his home, near Topeka, Kans., brother Nicholas Osborne fell asleep in Jesus, Oct. 17, 1891, after a brief illness. Brother Osborne was born in Hendricks county, Ind., June 10, 1837. He was converted and united with the Missionary Baptist Society in 1859. Upon hearing the third angel's message, he was impressed with the spirit of obedience, and for the past eighteen years has been a faithful member of the Seventh-day Adventist Church. He leaves a wife, two sons, and four daughters, who are comforted in their bereavement with the assurance that he died happy in the Lord. His standing in the community where he long resided, was attested by many acts of kindness to the sorrowing family, besides a large and sympathetic attendance at the funeral. Services were conducted by the writer. E. P. DEXTER.

CLEMENS.—Edith H., aged six, and Samuel T., aged four years, daughter and son of Edward and Margaret Clemens, died of purpura, at North Warren, Pa. They seemed to be nearly recovered from scarlet fever, when this disease began its fatal work, and on Sabbath morning, Nov. 14, 1891, Edith breathed her last, and little Samuel died the morning following. To the parents and relatives this was indeed a double sorrow. As they laid side by side in one casket, so peaceful, beautiful, even in death, the sight was most touching. But the mourners' sorrow not without hope; for these little ones had learned the way to the Sabbath-school, whence they had often gone with their mother, and begun to learn the alphabet of Jesus. With hope in Jesus, we laid these lambs away to sleep to await the dawning of the resurrection morn, when the voice of the Son of God shall call them forth. By request, Rev. 21:4 was used as the text from which words of consolation were spoken by the writer, Nov. 16. H. G. THURSTON.

GIBSON.—Died at the home of brother H. C. Francis, in Boise City, Idaho, Aug. 27, 1891, brother William A. Gibson, after a severe illness of fourteen days. Brother Gibson was born Oct. 8, 1857 in Lawrence county, Mo. He moved with his parents to Oregon in the year 1872. In 1877 they moved to Washington, near Walla Walla. In the fall of 1878 he was married to Elizabeth Wheeler, and joined the Seventh-day Adventist Church soon after. His wife died Oct. 15, 1882, leaving one son. He spent much time in canvassing, until the latter part of 1884. He met with trials, however, that discouraged him, and he remained in a hack-slidden condition for several years. But he attended the Milton school last winter and the Walla Walla camp-meeting in June, and there he gave himself anew to God and joined the church again. From that time until death claimed him, he was happy in the Lord, and rejoiced in the promises, and gave his life to the work of the Master. When taken sick, he was canvassing for "Great Controversy." He endured his suffering with great patience. He said he was ready to go if it was the Master's will. He was taken to Dayton, Wash., for burial. He leaves a son, father, mother, brothers, sisters, and a host of brethren and sisters in the church, to mourn their loss. MRS. SUSIE E. MELVIN.

WHEELER.—Died Nov. 25, 1891, at her residence in South Lancaster, Mass., sister Rhoda B. Wheeler, aged 78 years and 6 months. She embraced the doctrine of the coming of the Lord under the preaching of William Miller, in 1841. Soon after the passing of the time in 1844, she embraced the Sabbath and kindred views, which were very precious to her till the day of her death. With a zeal which in her early experience at times bordered upon fanaticism, she retained her devotion until the morning she died. Two years ago she came near dying, and disposed of her things. After recovering, she said, in referring to it, "When one gets his trunk packed already to start, he wants to go." Not a murmur or complaint of treatment from any, or of suffering was ever heard from her lips. Prayer and praise filled her thoughts, which she often expressed in words. She would often say, "Praise the Lord, O my soul;" "Glory, Hallelujah"; "Glory be to God in the highest." Then again after having severe suffering, she would say, "There are angels hovering around." She believed and ever lived in a state of justification by faith since 1841, and she died as she lived. Those who were watching with her the last night she lived, said the experience of that night was very precious to them. A few days before she died, the writer had a pleasant conversation with her, when she reviewed her early experience. She rests in hope. Discourse by the writer from 1 Thess. 4:13-18. S. N. HASKELL.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

Table with columns for EAST and WEST directions, listing stations and times for various train services.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:16 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday. Accommodation train for Niles and all intermediate points leaves Battle Creek at 7:53 A. M., arriving at Niles at 10:05 A. M., daily except Sunday.

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



Chicago & Grand Trunk R.R.

Time Table, in Effect May 10, 1891

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times between Chicago and various stations.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

CHEAP EXCURSIONS TO CANADA.

Chicago & Grand Trunk.

An opportunity to visit Canada is offered by the Chicago & Grand Trunk Railway. Beginning Monday, Dec. 21, and continuing until and including the 23rd, the C. & G. T. R'y will sell excursion tickets to principal points in Canada at the low rate of one fare for the round trip, good to return up to and including Jan. 9, 1892.

The Great St. Clair Tunnel, under the St. Clair River, between Port Huron, Mich., and Sarnia, Ont., connecting Canada with the United States, will be open for passenger traffic at that time and only the passengers via the C. & G. T. will be taken through this tunnel. It is the greatest sub-marine tunnel in the world, it is a continuous iron tube of over a mile in length, which together with the approaches on each side, makes over two miles. It was constructed at an expense of nearly \$3,000,000, and well worth seeing, as well as the advantage which the continuous route offers in the way of avoiding the delay and inconvenience of the old method of crossing the river on the ferry.

The C. & G. T. is the only line operating Pullman cars Canada; it is known as the Pullman and dining-car line. I advantages for Canadian travel over all competitors are too many to be enumerated. For further particulars apply to Ticket Agent.

"SIGHTS AND SCENES IN CALIFORNIA."

Is the name of one of the recent publications issued by the Passenger Department of the Union Pacific System. It deals minutely with every resort of health or pleasure within assigned limits, and will be found bright and interesting reading, is doubly interesting to those who desire to escape the rigorous winter, which will soon be upon us. For a copy of this interesting pamphlet, address E. L. Lomax, Gen'l Pass. and Ticket Agt., Omaha, Neb., and remember that the Union Pacific offers superior service to California tourists; Pullman Palace Sleepers and Dining Cars, Chicago to San Francisco, and Pullman Colonist Sleepers from the Missouri River to San Francisco.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 15, 1891.

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The numerous appointments in the REVIEW this week need special notice, in order that full preparations may be made and that the meetings appointed may be a success.

In an obituary notice last week the name of the Elder who baptized sister James was given as J. D. Riel, but should have been J. D. Rice. This again emphasizes the fact that care should be taken in writing manuscript intended for publication; as we are unaccountable, especially in the case of proper names, for mistakes in interpreting illegible writing.

The occurrence last week by which the millionaire Mr. Sage so narrowly escaped death, in which respect he was more fortunate than others, is a significant hint of the baleful possibilities which may develop into future realities, as the struggle between wealth and poverty grows deeper and more bitter. It shows us also a new respect in which the possession of riches is not conducive to peace of mind. Verily, too much wealth is a curse rather than a blessing.

The annual Presidential Message is just now the topic of general discussion. The message is a lengthy one, and as usual, deals with a variety of subjects. The President takes quite strong ground in regard to the murder of United States sailors at Valparaiso, the Chilians regarding it almost equivalent to a threat of war. He has a kind word for the Jews who have recently been expelled from Russia. He says the "Hebrew is never a beggar," and that "he has always kept the law." These

friendly words from the chief magistrate of our country are in pleasing contrast with the persecuting spirit seen in many parts of the Old World, where anti-Semitic riots are of frequent occurrence; and there are many people in this country who might be benefited by reading carefully this part of the President's Message.

Writing from the steamer "Teutonic," under date of Monday, Nov. 23, brother A. T. Robinson says:—

"The close of the ministerial institute at Lancaster, Mass., closed our labors in America, and we immediately made preparation for our long ocean voyage. We left South Lancaster, Monday evening, Nov. 16, spent one day in New York City, and sailed from there at seven o'clock Wednesday morning, the 18th. Our party comprises Elder J. S. Washburn, wife, and child; brother J. M. Craig, Mrs. Robinson, and the writer. We have had a remarkably smooth passage until to-day. There is quite a heavy sea, but we are all getting to be such good sailors that we rather enjoy a change from the monotony of the past five days. Many of our fellow-passengers have been very sick nearly all the way, but our party has escaped thus far, with the exception of a few slight attacks the first day out. I have not felt a symptom of seasickness, and have been able to improve the time to very good advantage.

"We expect to reach Queenstown to-morrow noon, where quite a large number of the passengers will land. After spending about two weeks in England, we expect to start on our twenty-one-days' voyage for South Africa, from whence we will occasionally report to the REVIEW the interest in our work."

TROUBLES IN CHINA.

The rebellion in China is still the object of much interest. An engagement between the imperial forces and those of the rebels, Nov. 27, resulted in the defeat of the latter with the loss of 600 killed. No quarter was shown those who were made prisoners. In the Province of Takou, brutal outrages have been committed upon the foreign missionaries and native Christians, and there is reason to believe that the local authorities secretly connive with the rioters, and abet them in their work.

The government at Peking, either does not care, or has not the courage to interfere. The press of this country is demanding that the great powers take hold of the matter, and insure safety to all foreigners in China. M. E. K.

A PITIFUL PLEA.

FROM the *Christian at Work* we learn that a petition has been sent to England, signed by 227 Bombay opium drunkards, a translation of which reads as follows:—

"TO THE GREAT AND GRACIOUS RULER, THE EMPRESS VICTORIA: The humble petition of opium drunkards in the city of Bombay. We, the undersigned, very humbly state that we have become addicted to the opium habit; and that the strength of it has mastered us. We, in ourselves, have not the power to get free from it. Through the habit of opium we have become reduced to a state of utter poverty. The money which should have nourished our wives and children has gone to the opium shop. Our bodily strength has been wasted away. It is not good, then, to be slaves of opium. So long as the government does not stop opium, our reformation is impossible. Therefore, we very importunately beseech the government to consider our condition; and having mercy upon us and our wives and children, to close altogether the trade in opium. Give nobody a license to sell opium. By doing this we shall not be tempted to use the opium. Some say that the government wants the money. But if the government will save our lives and stop the sale of opium, then we will forever pray for the prosperity of the government."

It is evident that the petitioners realize that their lives are in the balance against money; for "some say that the government wants the money. But if the government will save our lives and stop the sale of opium," is the almost hopeless petition. Can any one conceive of a much more hopeless plea!

The question is, Will the petition be granted? Will England's greed for money succumb to her respect for the lives of her subjects? Here is a direct appeal for a so-called Christian government to put into practice one of the very first principles of Christianity—lift up the fallen. N. W. L.

A DOUBTFUL ORACLE.

The oracles of ancient times were remarkable for their readiness in answering all kinds of questions. There was, however, one very noticeable thing about their answers; they were generally given in language that might be construed in more than one way, so that whatever might happen, the oracle would not be compromised. To illustrate: The oracle of Delphi informed Cræsus, king of Lydia, that if he went to war, he would ruin a great country; but whether his own, or some other country, the oracle did not say. It will be seen by the above illustration, that, although claiming to give an answer, the oracle really was dumb.

These thoughts were suggested by some answers recently given in the *Christian Oracle*. In reply to one who wishes to have 2 Pet. 3: 19, 20, explained, three explanations are given, each one of which is contrary to the other two, and then the readers of the *Oracle* are very coolly told that they "must decide for themselves which one they will accept as being correct"! This is very much in keeping with the replies of ancient oracles which were, as we have seen, chiefly remarkable for their obscurity and ambiguity.

We would commend to the *Oracle* the following words of the apostle Paul: "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? . . . So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14: 7-9. M. E. K.

TO THE BRETHREN IN NORTHERN MICHIGAN.

Please Preserve this for Reference.

THE Michigan Conference has decided to have general meetings held in various parts of the State during the present winter. Accordingly the undersigned have been appointed to hold meetings through January at the following named places and dates:—

Carson City,	Dec. 31 to Jan. 5
Greenville,	Jan. 7-12
Morley,	" 14-19
Edmore,	" 21-26
Mt. Pleasant,	" 28 to Feb. 2.

It will be noticed that these meetings are each to begin Thursday and close Tuesday. That is, they will begin Thursday evening at seven o'clock, and close Tuesday evening. This will give each district in which these meetings are located, all the privileges of a camp-meeting without the camp. Let all prepare to attend the meetings to be held nearest them, as valuable instruction, fitted for the present time, will be given. We are now being driven rapidly toward the time when the latter rain is expected, and it would not be surprising if some drops of it would be felt at these gatherings. Let no one be hindered from attending by the ordinary affairs of life. The life to come is worth more than this.

Let the elders of those churches where the meetings are located, immediately correspond with one of us, and if a better place for holding the meeting can be agreed upon, the appointment may be changed accordingly. But unless some notice to this effect is received, the appointments will stand as given.

It will perhaps be necessary for brethren at distances from the appointments, to bring bedding with them, to insure their comfort, provided cold weather is experienced. Other appointments will probably follow these. Let there be a general rally at every point named.

J. FARGO.
J. O. CORLISS.