

# Gen Conf Library F HOEY BIBLE IS THE FIELD IS THE WORLD And Sabbath THE ADVENT REVIEW AND HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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## THE COMING DAY.

"The redeemed of the Lord shall return, and come with singing into Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." ss. 61:11.

O, the day of joy that's coming,  
 When the reign of sin is o'er,  
 And this earth renewed and ransomed,  
 Paradise shall bloom once more.

Righteousness and truth forever  
 Fill the world with love and light,  
 And the reign of wrong and error  
 Vanish in the endless night.

Eyes that wept shall shine with rapture,  
 Hearts once broken sing for joy,  
 And the peace that passeth telling  
 Fill each heart without alloy.

Ay, that day is coming, coming,  
 Sing, my soul, rejoice and sing,  
 Like a "bride prepared" to meet him,  
 Who is coming as thy King.

—Anon., in *Christian Herald*.

## 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.

### "SEEK FIRST THE KINGDOM OF GOD"

BY MRS. E. G. WHITE.

(Concluded.)

THOSE who are more desirous of securing promotion and a good name in the world than of maintaining right principles, will betray sacred trusts. They will cripple their own influence, they will darken counsel by their words, and make false reasoning to look sound and right. All the success and patronage that can be secured by policy plans will serve only as a snare to those who work on this principle.

Some are flattering themselves that a more auspicious time is coming, when God will vindicate his honor by lifting up his holy law. Many who now look upon the cross as too heavy to bear, think they will then obey the truth, and triumph with it. But in maintaining the right, it is not safe, because of circumstances, to yield in any degree firm adherence to duty, or to teach others that they may yield with comparative safety. Such a course is like that of Judas, who sold his Lord to his enemies, fully believing that Christ would manifest his miraculous power, and give his enemies another evidence of his divinity. Judas never recovered the ground lost through his presumption. To place ourselves in a position where we have an appearance of yielding is a new position for this people. It is a new experience, a departure from the principles to which we have adhered, which have made us what we are to-day, a people whom God has

prospered, a people who have the Lord of hosts with them.

Brethren in the office of publication, you who have a connection with sacred things, God bids you to be careful where you place your feet. He holds you accountable for the light of truth, that it shall shine forth in clear and distinct rays to the world. The world will never help you by its devices to let your light shine. They stand under their leader, the great deceiver, who works through his human agents to eclipse the light. God calls upon you to shine. With intense solicitude trim your lamps, take the oil of grace in your vessels, and keep your lamps trimmed and burning, that your light may shine bright and clear amid the moral darkness of this world. All who hold the truth should hold it in righteousness, and appreciate its value and sacredness. They should ask wisdom of God, that they may send its rays into all the highways and byways of life. If we are sanctified by the truth, our souls will be pervaded by a deep and abiding sense of its importance, and it will be our meat and drink to obey the truth, and pass along the precious light to others.

Many who claim to believe the truth have rested in the theory, and have not felt the necessity of maintaining vital connection with the pure, sacred springs from which they must derive their life and inspiration. When they should have been earnestly praying to heaven, humbling their hearts before God, they have been busy with human calculations, human imaginings, have been exalting self in place of exalting the Lord. Yet they seemed unaware of their danger of leaving the precious principles of truth. We need to pray continually that God will help us to abide in the truth, and not be swayed from its principles by those who are not sanctified to God, or allow the opinions of worldlings to mold our institutions.

But although we are to stand firm as a rock to principle, we should be courteous and Christ-like in our dealings with all men. In meekness and love we should tell the people why we cannot accept the papal Sabbath, because it is a mark of special dishonor to God, whom we love and worship. But while we sacredly observe the Sabbath of the Lord, it is not our work to compel others to observe it. God never forces the conscience. That is Satan's work. But God is the author of the Sabbath, and it must be presented to men in contrast with the false Sabbath, that they may choose between the truth of God and the error of the enemy.

An effort is now on foot to enforce the observance of Sunday, and while the Sunday question is coming to the front, an opportunity is given to present to the world the true Sabbath in contrast with the false. The Lord is far ahead of us, he has permitted this Sunday question to be pressed to the front, in order that the Sabbath of the fourth commandment may be presented before legislative assemblies. The leading men of the nation are to have their attention called to the testimony of God's word in favor of the true Sabbath. If the testimony does not convert them, it is a witness that will condemn them. The Sabbath question is the great testing question for this time.

No greater contempt could be shown to the

Creator than the contempt manifested for the day which he has sanctified and blessed. And as Satan with his human agents pushes the warfare against God, by leading men to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in its defense. The Calebs must press to the front. The greater the contempt heaped upon the law, the stronger must be our love for it, and the more earnest our efforts to exalt it. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The prophet Isaiah says concerning those who advocate the truth of God, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." What is that?—The Sabbath of the fourth commandment. Raise it up by pen, by voice, and ring out the truth in every way possible. "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father: for the mouth of the Lord hath spoken it."

This is a work for those who see the Sabbath of the fourth commandment trodden down. They are to give it the exalted position it deserves. Isaiah says of Christ and his followers, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

This is the work now to be done on earth. Those who are living in transgression of the holy law of God will not find the truth palatable. When it is made plain that Sunday is a spurious Sabbath, founded in the power of the man of sin, they will say in language too plain to be misunderstood, "We want not a knowledge of thy ways, O Lord." Others will say as did Pharaoh, "Who is the Lord, that I should obey his voice?" But in the face of all opposition we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to be given to the world.

We need divine wisdom and skill that we may improve every opportunity that the providence of God shall prepare for the presentation of truth. While Satan will make masterly efforts to suppress truth, we must stand firm to our principles, reflecting light to the world. We should be alarmed at the least manifestation of a disposition to hush the voices that proclaim the third angel's message. That angel represents the people of God, who give the last warning to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as light-bearers to the world; but should the standard fall from their hands, the Lord would raise up others who would be faithful and loyal.

It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self love, to selfish considerations, ambition, love of ease, or desire to shun the cross. We are commanded to "cry aloud, spare not, lift up thy voice like a trumpet." Shall we labor to make the name of God a praise in the earth? Shall we obey his voice, or shall we listen to the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of eternal realities? The truth is everything to us, or it is nothing. Let those who want to make a name in the world, go with the world; but let those who would serve God, obey God, and not man. In the great conflict between faith and unbelief, the whole Christian world will be involved. All will take sides. Some may not apparently engage in the conflict on either side. They may not appear to take sides against the truth, but they will not come out boldly for Christ, through fear of losing property or suffering reproach. All such are numbered with the enemies of Christ; for Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Conservative traditions received from educated men, and from the writings of great men of the past, are not safe guides for us in these last days; for the great struggle before us is such as the world has never seen before. Those who have not acted a part in this work in the past, need to move with great caution in regard to accepting or refusing what may be presented to them as truth. They need to penetrate much deeper than their limited spiritual knowledge, or their present habits or opinions would lead them to do. We are not one of us safe unless we live as seeing Him who is invisible, even with past experience in the work; and we certainly are not safe, if we have not had that experience. Daily, hourly, we must be actuated by the principles of Bible truth,—righteousness, mercy, and the love of God. He who would have moral and intellectual power must draw from the divine source. At every point of decision inquire, "Is this the way of the Lord?" With your Bibles open before you, consult sanctified reason and a good conscience. Your heart must be moved, your soul touched, your reason and intellect awakened, by the Spirit of God; and then holy principles revealed in the word of God will give light to the soul. The true source of wisdom and virtue and power is the cross of Calvary. Christ is the author and finisher of our faith. He says, "Without me ye can do nothing."

Let no man seek to go about God's work in any one of its branches in his own strength; for if he does, the fruit will not be such as will abide unto eternal life. He appears to build on the foundation; but he puts upon it wood, hay, and stubble,—material that will be consumed. Our ideas must be elevated. Lift him up, the Man of Calvary; let the language of the soul be, "He must increase; I must decrease." It is very hard for self to occupy a subordinate place. It lifts up itself in many ways, runs without Christ, works without prayer and consecration. Man's wisdom is foolishness; but many do not yet know this. They form connections with

persons no more pious or consecrated than themselves. They counsel and plan with them, and if their devising is accepted, it will surely lead away from the right path. Their self-sufficiency is great, they do not feel the necessity of prayer at every step. They judge after the sight of the eyes, and the hearing of the ears, but have not the discernment that God gives, which would enable them to look beneath the surface. They favor those who should not be favored, and turn from those who should find help and comfort and justice at their hands. What government are we under? We shall have to make a decided choice either to be under Satan's rule, or under the rule of Him whom John saw while on the isle of Patmos, who "hath prepared his throne in the heavens," and whose "kingdom ruleth over all."

#### LIVING FAITH.

BY ELDER MATTHEW LARSON.

(Ruthven, Iowa.)

THE life of a true Christian is most emphatically a life of faith. Says the apostle, "The life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20. But "the faith of Christ" does not lead to a life of inactivity, but is a life of doing. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." Luke 10:25-28.

"Christ here shows the lawyer that to love God with all the heart and our neighbor as ourselves is the true fruit of piety. 'This do,' said he, not merely believe, but do, 'and thou shalt live.' . . . The most eloquent sermon that can be preached upon the law of ten commandments, is to do them. Obedience should be made a personal duty. Negligence of this duty is flagrant sin."—*Testimony for the Church*, Vol. IV., p. 58.

#### Man may render obedience.

"He [Christ] shows by his willing obedience that man may keep the law of God, and that transgression of the law, not obedience to it, brings him into bondage. . . . He must accept the provisions of the gospel: he must be reconciled to God through obedience to his law and faith in Jesus Christ. His life from thenceforth must be governed by a new principle. Through repentance, faith, and good works, he may perfect a righteous character, and claim, through the merits of Christ, the privileges of the sons of God."—*Id.*, p. 294.

He who imagines that faith is "a stool of nothing-ism," will some day awaken to a sad disappointment. The religion of Christ was most emphatically a religion of works. John 4:34; 5:17. He who was our example, "went about doing good." Acts 10:38. Hence his people are to be a people of "good works." "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:8, 14; 2:14. It is a life of activity. "Faith, if it hath not works, is dead, being alone [margin, by itself]." James 2:17, 26.

Although works are not faith, they are "the fruit of faith."—*Steps to Christ*, p. 66. Faith involves a life of obedience.

#### WE MUST RESOLVE.

"We shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without continual help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer." "We must deliberately resolve that we will honor God." "Look upon Him whom your sins have pierced, and resolve, 'The Lord shall have the service of my life.'"—*Testimony No. 32*, pp. 101, 27, 194.

#### IT REQUIRES AN EFFORT.

"There are some who profess to be Christ's followers, yet put forth no effort in spiritual things. In any worldly enterprise they put forth effort, and manifest ambition to accomplish their object, and bring about the desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, as though another were playing the game of life for them, and they had nothing to do but wait the result. O, what folly! What madness! If all will only manifest that degree of ambition, zeal, and earnestness for

everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one, I saw, must obtain an experience for himself, each must act well and faithfully his part in the game of life." "Our efforts to resist the attacks of Satan must be earnest and persevering."—*Testimony for the Church*, Vol. I., pp. 407, 308.

"Each one has a personal battle to fight. . . . Those who decline the struggle lose the strength and joy of victory. No one, not even God, can carry us to heaven unless we make the necessary effort on our part."—*Testimony No. 32*, p. 101.

And that struggle, that battle, will be a life-long one.

"The arduous struggle for conquest over self, for holiness and heaven, is a life-long struggle. There is no release in this war. The effort must be continuous and persevering."—*Id.*, pp. 168, 169.

But in all this we need the help of Christ, we are to be "workers together with him." "Without me ye can do nothing," says Christ.

"If you have been doing the will of God, then his light and his approval will second your efforts, and prosperity will attend you."—*Id.*, p. 98.

#### WE MUST TRY.

"You may believe and promise all things, but your promises or your faith are of no value until you put your will on the side of faith and action. If you fight the fight of faith with all your will-power, you will conquer." "There is no such thing as following Christ unless you refuse to gratify inclination, and determine to obey God. . . . You may be doing your work for time and eternity in such a manner that it will stand the test of the judgment. Will you try?"—*Testimony No. 33*, pp. 41, 43, 44.

"We may gain an increase of strength at every step we advance heavenward. God will bless his people only when they try to be a blessing to others. Our graces are matured and developed by exercise."—*Testimony for the Church*, Vol. III., p. 436.

"Some, I saw, did not participate in this work of agonizing and pleading. . . . The angels of God left these, and I saw them hastening to the assistance of those who were struggling with all their energies to resist the evil angels, and trying to help themselves, by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them."—*Testimony for the Church*, Vol. I., pp. 180, 181.

"You must make constant effort to curb bad tempers and evil propensities. . . . Try to make yourself agreeable."—*Testimony No. 32*, p. 91.

"Let us try to appreciate the labor and energy that heaven is expending to reclaim the lost."—*Steps to Christ*, p. 13.

#### WE MUST STRIVE.

"Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:29. "With one mind striving together for the faith of the gospel." Phil. 1:27. "Ye have not yet resisted unto blood, striving against sin," Heb. 12:4.

"I saw that you had several times yielded to the suggestions of Satan to cease striving to live out the truth."—*Testimony for the Church*, Vol. I., p. 545. "Strive to imitate Christ." *Id.*, p. 406.

#### WE MUST WORK.

"There are two errors against which the children of God . . . need to guard. The first . . . is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. . . . The opposite and no less dangerous error is, . . . that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. Obedience—the service and allegiance of love—is the true sign of discipleship. . . . That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption."—*Steps to Christ*, pp. 64-66.

"Faith will never save you unless it is justified by works. God requires of you to be rich in good works."—*Testimony for the Church*, Vol. II., p. 159. "Your spiritual strength and blessing will be proportionate to the labor of love and good works which you perform, . . . not that our good works alone can save us, but that we surely cannot be saved without good works."—*Id.*, Vol. III., p. 26.

#### In working, faith will strengthen.

"Every true purpose and every act of right-doing will be recorded in the book of life."—*Id.*, p. 370. "Obedience to God is sure to bring the victory. It is only through faith that we can reach heaven. . . . Faith is not certainty of knowledge; it is the substance of things hoped for, the evidence of things not seen." To obey the commandments of God is the only way to obtain his favor."—*Id.*, Vol. IV., pp. 27-28.

"There is earnest work to be done by us individually if we would fight the good fight of faith."—*Testimony No. 32*, p. 151.

"Strength comes by exercise; activity is the very condition of life."—*Steps to Christ*, p. 91.

Thus do we see that "the faith" demands from us more than just a believing; it requires an effort, a trying, a struggle, a conflict, a doing, and if in this warfare we are at times overcome by the enemy, we need not despair.

"Confess your faults, and make restitution as far as possible; and when you have done all on your part, you may ask the Lord to do that which it is impossible for you to do,—heal the wounds you have made, forgive you, and blot out your transgression."—*Testimony No. 32*, p. 99.

"We shall often have to bow down and weep at the feet of Jesus because of our short-comings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God."—*Steps to Christ*, p. 70.

"If you will do the work for yourselves which you know that you ought to do, then God will help you when you need help."—*Testimony No. 33*, p. 192.

In conclusion, we will hear the testimony of Peter: "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1:5-8.

#### CHRIST OUR EXAMPLE.

BY S. J. HERSUM.  
(Wilmington, Del.)

IN JOHN 13:15 the Saviour says, "I have given you an example, that ye should do as I have done to you," and in verse 17 he tells his disciples: "If ye know these things, happy are ye if ye do them." By this we learn that our happiness depends upon following the example that Christ has set, not only in this particular ordinance mentioned in this chapter, but in every action of his life.

Speaking of himself, Jesus says: "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. His life was in perfect submission to his Father's will: for he did always those things that pleased his Father. John 8:29. The apostle, speaking of the fall of man, says: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. He obeyed his Father's commandments. John 15:10. Nothing is plainer than that our Saviour's example, in this respect, also, was entire submission to the will of God.

Christ has also given an illustration of how to meet temptation. In his trial in the wilderness, when the Devil approached him with his insinuations, instead of entering into a controversy with Satan, Jesus met those temptations with a "Thus saith the Lord." The first temptation was to prove the sonship of Christ. "If thou be the Son of God, command that these stones be made bread." Satan pretended that he would accept such a miracle as this, as an evidence that Jesus was the Son of God. "But he answered and said, It is written, Man shall not live by bread alone." Matt. 4:4. In the second temptation the enemy quoted Scripture to accomplish his design, but Christ, instead of trying to prove that the scripture quoted did not apply at that time, or to himself, said: "It is written again, Thou shalt not tempt the Lord thy God." Verse 7. (See also Ps. 91:11, 12.) So may we when buffeted by Satan, use a "Thus saith the Lord," and the truth will do the work.

Another example set us by the Saviour is the manner in which he met those who accused the woman that was guilty of violating the seventh commandment. Instead of joining with her accusers in her condemnation, he seemed at first to turn a deaf ear to what they were saying. He stooped down, and with his finger wrote on the ground, as though he heard them not. John 8:2-6. It was true, according to Lev. 20:10 and Deut. 22:22, that she would be condemned to die; but Christ came not to condemn the world, but that the world through him might be saved. John 3:17. What did Christ do? Did he say, "You must carry out the instruction of the Scriptures," and thus seemingly deny what he had taught?—No. There was a better way. If there was any one among the woman's accusers who had never committed sin, that man might first cast a stone. This saying carried conviction to their hearts, and none felt like casting a stone at her. The Saviour did not justify the woman in her transgression. He called it sin, and immediately added, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. What a noble example was this, and what happy results it would bring if followed strictly in every case when persons are accused,

All Christ's followers will manifest the same spirit that he did; for "if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. If we have the mind that was in Christ, we shall pursue the same course that he did, and thus we shall be conformed to his image. Unless his example is followed, we can never have the character which he had.

#### NOT TILL THEN.

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

I FEEL a restless and an untold longing  
For life immortal in another sphere;  
Ah, what desires within my heart are thronging  
For the perfect peace that hath no being here,  
Where friends are true, and love is pure and tender,  
And all is lovely as a dream of day,  
Where earth is robed in peace, and heaven in splendor,  
And every saddened thought has passed away.  
That time will come at last. I am not dreaming  
When I tell you Eden flowers shall bloom again,  
The earth made new, while heaven's radiance beams  
Bids a long farewell to sorrow, sin, and pain.  
Then, and not till then, the spirit's yearning  
For kindred minds will all be satisfied;  
Then, and not till then, the glad returning  
Of love gems to our hearts to e'er abide.  
Then, and not till then, the eager grasping  
Of joys that heaven has for us in store;  
Then, and not till then, the joyous clasping  
Of loved ones who shall separate no more.

#### THE COVENANTS.

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

IN Jer. 31:31, 32 the Lord announced his intention to make a new covenant with the house of Israel. Here are his words:—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord."

The reader will note the circumstance that the Lord charges Israel with having broken the Sinaitic covenant. To break a covenant means to violate its terms. But if the Israelites violated the terms of the first covenant, they either did something which that covenant forbade, or else they had failed to do something, which by its terms they had agreed to do. In either case, it follows that the covenant in question was one which contained conditions. The same principle holds true in reference to many other expressions in the Scriptures relating to that covenant. Here are several of them: "Because they continued not in my covenant." Heb. 8:9. They will "provoke me, and break my covenant." Deut. 31:20. "Transgressed my covenant." Josh. 7:11.

The expressions, "To continue in a covenant," "to break a covenant," and "to transgress a covenant," predicated as they were of the Hebrew people, all imply that the covenant in question was conditioned upon the faithful performance on the part of said people of certain specifications to which they had agreed. In short, they prove that the first covenant, as heretofore argued, was a covenant to which certain conditions were attached. The way is now open to test the question whether the ten commandments really constituted the first, or Sinaitic, covenant in the primary sense of that word.

The writer submits that they could not have done so from the obvious consideration that a covenant in the primary sense of that term, as already shown, is an agreement between certain parties, either to do, or not to do, certain things; whereas the ten commandments contain no such agreement. Standing alone, they simply require

the worship of Jehovah, and forbid idolatry, blasphemy, Sabbath-breaking, the dishonoring of parents, murder, adultery, theft, false witness, and coveting. Let the reader examine them critically, and see if such is not the case. It is frankly conceded that they are several times styled a "covenant;" but it is emphatically denied that they are ever called "the first covenant." There is a wide difference between the two appellations. There are very many things which might be called "a covenant," but there is but one thing which could be denominated "the first covenant." As already argued, the ten commandments could not have constituted the first covenant, strictly speaking, since that covenant was an agreement between God and the people; whereas the ten commandments are not of that nature, but simply prohibit the people from doing, or command them to do, certain things.

Do you ask, then, why they were ever styled "the covenant?" The reply is, that even though a satisfactory answer could not be given to that question, it would still be true that they are not the "first covenant" in the primary sense of the term, because their very nature forbids such a conclusion. Rejecting, therefore, an explanation which involves an absurdity, let us see if there is not a direct and satisfactory way out of the dilemma. Already it has been assumed that ordinarily a covenant contains both promises and conditions, and that the latter are often spoken of as "a covenant," or as "the covenant;" that is, they being a part of the covenant, are put in the place of the whole covenant for the sake of convenience. Looking upon the subject in the light of this fact, the task becomes an easy one.

The people in entering upon the covenant had agreed to obey the voice of God. The ten commandments were uttered by that voice, and cover all moral obligation. Those commandments, therefore, furnish the conditions upon which the first covenant was based. To keep the commandments would be to keep that covenant. To break them would be to break that covenant. They might, therefore, with the most perfect propriety be styled, as they are in the texts cited by the objector, "the covenant," "God's covenant," etc.\* The writer, to prove that in adopting this construction, he is not resorting to a new and novel view for the sake of bolstering up his peculiar Sabbath opinions, appends the following quotation from an authority who supports first-day observance, and stands very high in the scholastic world:—

"Generally, however, the form of a covenant is maintained by the benefits which God engages to bestow being made by him dependent upon the fulfillment of certain conditions which he imposes upon man. Thus the covenant of Sinai was conditioned by the observance of the ten commandments (Ex. 34:27, 28; Lev. 26:15), which are therefore called Jehovah's covenant (Deut. 4:13); a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical Scriptures."—Comp. Dic. of the Bible, art. Covenant.

The reader will take notice that the preceding quotation sustains fully all that the writer has said to the effect that the first covenant was a covenant with conditions, and that the ten commandments are in the Scriptures styled "the covenant," because they were the conditions of the first covenant, and not because they were the covenant as a whole.

The position of the Antinomian in this controversy is expressed in the following syllogism:—

"The ten commandments are in certain scriptures styled the covenant, God's covenant, etc. They are so styled because they constituted the first covenant. The first covenant was abolished. Therefore as the ten commandments were identical with that covenant, they are no longer binding upon any one."

The fundamental fallacy of this syllogism lies in the assumption that the ten commandments constituted the whole of the first covenant proper. Having shown as we have, that the ten commandments could not in the very nature of the things be a covenant at all in the primary sense

\*The following texts are among those usually quoted to prove that the ten commandments were the first covenant: Deut. 4:13; 9:9-11; Ex. 34:28.



of that term, and as a consequence, that they could not have been the first covenant, the premises of our friends have been demonstrated to be erroneous, and the conclusions drawn from them false.

It now becomes incumbent upon the writer, while admitting that the first covenant is abolished, to make it clear that the decalogue was not necessarily abolished along with it. This he will do in the following manner: (1.) The keeping of the ten commandments furnishes to the people the conditions of the first covenant; (2.) those commandments enforce great moral principles that existed before that covenant was made, and must continue to exist for all time; (3.) those great moral principles having been codified in the decalogue and made the conditions of the first covenant, would exist by virtue of their own intrinsic morality even after the first covenant was abolished; (4.) therefore when the new covenant was formed, they were still in being, and from the very necessity of the case found a place in that covenant, since it is incredible that the second, or new, covenant, could have ignored great moral principles; the existence and obligation of which were essential to the well-being of society.

As an illustration will sometimes make a point more easy of apprehension than it is possible for a naked argument to do, the writer will have recourse once more to the covenant or agreement referred to above regarding the construction of a dwelling-house. Let it be premised that in the case cited, the contractor had engaged to build the house within a limited time, he to do all the work himself, and to do it according to the plan and specifications agreed upon. Let it be premised also that in process of time he found himself incapable from lack of skill, of completing the house in the style prescribed in the specifications, and as a consequence was compelled to forfeit his contract. Having done so, the other contracting party comes to him, and with unexampled liberality addresses him as follows: Neighbor B, you have failed to carry out your contract. I knew that such would be the case, but I thought that such a failure would prove a valuable lesson to you, and so I permitted it to take place. I am ready now to make another contract with you, based upon *better promises*. Heb. 8:6. You build the house according to the specifications of the contract which you forfeited, and I will give you the same amount of money that I engaged to give you originally, and in addition I will furnish to you free of charge a master-builder who is perfectly competent to do all of the work which you prove to be incapable of doing.

Do you not perceive, reader, that the foregoing illustration represents substantially the condition of things under the first and second covenants respectively? Under the first covenant, the people undertook to win eternal life by keeping the law of God perfectly in their own strength, without intelligently availing themselves of the help which heaven proffered.† A disastrous failure was the result. Jehovah knew beforehand what the come-out would be, but it was necessary in order to prepare the people to receive the promised Christ to destroy their overweening self-confidence. In due time, the second, or new, covenant was instituted, and took the place of the old one. The conditions of the new covenant were the same as those of the old one; *i. e.*, the fulfilling of the righteousness of the moral law, or the ten commandments. The advantages which accrue to the believer through the better promises of the new covenant do not come through a license to sin (1 John 2:1); but instead, through the reception of more grace to enable him to keep the law, and through the infinite advantage which he receives from having the righteousness of Christ imputed to him, as fully as though it were his own.‡

#### THE DIRECT TESTIMONY OF THE SCRIPTURES ON THE COVENANTS.

Theories may sometimes prove to be faulty when standing alone, but when confirmed by the direct testimony of the Scriptures, they must be sound. It is proper, consequently, to make search at this point, for positive declarations of the word of God on the subject under debate. Jer. 31:31-33: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The scripture given above is a prophecy of the new covenant. It was written 606 years before the latter was made. What testimony does it bear upon this question? Does it, or does it not confirm the view that the law of God has no place in the Christian dispensation? What is the import of the words, "I will put my law in their inward parts, and will write it in their hearts; and will be their God, and they shall be my people"? To put the law in the hearts of the people is tantamount to giving it a place in their affections. The law spoken of is the law of God. When Jeremiah wrote, the decalogue, or ten commandments, was such in the highest sense of that term; but if the decalogue was to be enshrined in the affections of believers in the gospel age, then it exists at this time, and is binding upon all.

Reader, whose teachings will you follow, those of the inspired Jeremiah, or those of the uninspired Antinomian of our day?

#### TEACH US TO PRAY.

BY ELDER J. H. DURLAND.  
(Oakland, Cal.)

"AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray." Luke 11:1.

The disciples had been with Jesus about three years, and had often heard him pray. They had learned to understand something of the connection between his wonderful life in public, and his secret life in prayer. They had learned to believe in him as a master in the art of prayer—none could pray like him. And so they came to him with the request, "Lord, teach us to pray."

In after years they would have told us that there were few things more wonderful or blessed than he taught them than his lesson on prayer. And yet it came to pass, as he was praying in a certain place, that the disciples, who saw him thus engaged, felt the need of repeating the same request, "Lord, teach us to pray."

As we grow in the Christian life, the thought of the faith of Jesus in his never-failing intercession, becomes ever more precious, and the hope of having the same mind that he had in his intercession, gains attractiveness that was before unknown. And as we think how he is himself our life, we feel assured that we have but to ask, and he will be delighted to take us into closer fellowship with himself, and teach us to pray even as he prayed.

Do we not need to go to the Master and ask him to "teach us to pray"?—not to ask him to give us eloquent words, but to "teach us to pray." This is what we need to be taught. Though in its beginnings prayer is so simple that the feeblest child can pray, it is at the same time the highest and holiest work to which man can rise. It is fellowship with the unseen and most holy One. John says, "Truly our fellowship is with the Father, and his Son Jesus Christ." 1 John 1:3. Prayer has the power of the eternal world at its disposal. It

is the very essence of true religion, the channel of all blessings, the secret of life and power. Not only for ourselves, but for others, has God given the right to take hold of him and his strength. It is only the Spirit of God that can enable us to do it right. How speedily we are deceived into resting in the form, while the power is wanting. We need some one to teach us to pray with the prayer that takes hold of God's strength, that availeth much, to which the gates of heaven are opened wide.

Jesus has opened a school, in which he trains his redeemed ones who specially desire it, to have power in prayer. Shall we not enter it with the petition, "Lord, it is just this we need to be taught"? We have read in his word with what power his people of old used to pray, and that mighty wonders were done in answer to their prayers. If they had such power in those times, should not we have it now? Do we not need it? We have heard the promise given to the apostles. We have read how they laid hold upon those promises in prayer (Acts 4:28-31), and realized their fulfillment. Are they given only to mock us? These were men of like passions with ourselves. They were taught in the school of Christ until they knew how to take hold of the promises of God. Can we not still say, "Lord, teach us how to pray"? The promises are for us, the powers and gifts of the heavenly world are for us. We need to be taught how to ask for them, that we may receive them abundantly. To us the Lord has intrusted his work for this time. We need power. Let us offer ourselves as learners in the school of prayer.

Like the learners in other schools, we at first think there is nothing so simple as to pray; but later on we find nothing so difficult, and the confession is forced upon us that we know not how to pray as we ought. It is true we have God's word, with its clear and sure promises; but sin has so darkened our minds that we know not how to apply the word. In spiritual things we do not always seek the most needful, or we fail in praying according to the law of the sanctuary. In temporal things we are still less able to avail ourselves of the wonderful liberty our Father has given us to ask for what we need. And even when we know what to ask, how much is still needed to make prayer acceptable. It must be to the glory of God, in full surrender to his will, in full assurance of faith, in the name of Jesus, and with the perseverance that, if need be, refuses to be denied. All this must be learned. It can only be learned in the school of much prayer; for practice makes perfect. Amid the painful consciousness of ignorance and unworthiness, in the struggle between believing and doubting, is the lesson learned. Because, even when we do not remember it, there is One, the Author and Finisher of faith and prayer, who watches over our praying, and sees to it that in all we trust him, the education in the school of prayer shall be carried on to perfection. Let but the deep undertone of all our prayer be the teachableness that comes from a sense of ignorance, and from faith in him a perfect teacher, and we may be sure we shall learn to pray in power.

By his Holy Spirit, he has access to our hearts and teaches us to pray by showing us the sin that hinders the prayer, or by giving us the assurance that our ways please him. He will show us how to speak to him. To know how to speak to God is more than knowing how to speak to man. Not power with men, but power with God, is the first thing. This he desires to teach us, if we will enter his school. Shall not we take a scholar'ship, and begin at once?

—Every true Sunday observer knows perfectly well, not only that Sunday laws cannot for a instant be defended under the holiday theory, but that absolutely not one single person, who cares either for their existence or their enforcement, takes at heart the slightest interest in the view of the subject.—*Ringgold*.

† Rom. 10:5; Lev. 18:5.

‡ Rom. 4:6-11; 8:3, 4; 1 Cor. 1:30.

## The Home.

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

THE WATERED LILIES,  
or, "Only An Earthen Vessel."

THE Master stood in his garden  
Among the lilies fair,  
Which his own right hand had planted  
And trained with tenderest care.

He looked at their snowy blossoms,  
And marked with observant eye,  
That his flowers were sadly drooping;  
For their leaves were parched and dry.

"My lilies need to be watered,"  
The heavenly Master said;  
"Wherein shall I draw it for them,  
And raise each drooping head?"

Close to his feet, on the pathway,  
Empty, and frail, and small,  
An earthen vessel was lying,  
Which seemed of no use at all.

But the Master saw, and raised it  
From the dust in which it lay,  
And smiled, as he gently whispered,  
"This shall do my work to-day.

"It is but an earthen vessel,  
But it lay so close to me;  
It is small, but it is empty,  
And that is all it needs to be."

So to the fountain he took it,  
And filled it full to the brim;  
How glad was that earthen vessel  
To be of some use to him.

He poured forth the living water  
Over his lilies fair,  
Until the vessel was empty,  
And again he filled it there.

He watered the drooping lilies  
Until they revived again,  
And the Master saw with pleasure  
That his labor had not been vain.

His own hand had drawn the water  
Which refreshed the thirsty flowers,  
But he used the earthen vessel  
To convey the living showers.

And to itself it whispered,  
As he laid it aside once more,  
"Still will I lie in his pathway,  
Just where I did before.

"Close would I keep to the Master,  
Empty would I remain,  
And perhaps some day he may use me  
To water his flowers again."

—Selected.

### SMOKING BY BOYS.

THAT the essential principle of tobacco, that which gives it all its value to the smoker, is a virulent poison, is universally admitted. It is agreed also that its primary effect is upon the brain and spinal cord, with a paralyzing tendency.

Even Beard, who defends the moderate use of tobacco, admits that its effects are disastrous on some classes of persons. It withers some, he says, while fattening others; causes in some dyspepsia and constipation, while upon others it has a contrary effect. It is soothing to some, but induces in others all the horrors of extreme nervousness. He adds that among the brain-working class of our population the proportion of those who can use tobacco with impunity is yearly diminishing, as a nervous tendency more and more prevails among us.

Now, whatever may be urged in favor of moderate smoking later in life, all intelligent persons who have given the subject attention, unite in condemning the use of tobacco by the young.

Young persons do not know whether or not they belong to the class most liable to be injured by tobacco. No one denies the danger of its excessive use, and the young have neither the intelligence nor the self-control to resist the tendency of smoking to grow into an uncontrollable habit. Further, the brain and nervous system of youth are specially susceptible to the baneful

influence of the poisonous principle of tobacco.

That commanding medical authority, the London *Lancet*, says: "It is time that the attention of all responsible persons should be seriously directed to the prevalence and increase of tobacco-smoking among boys. Stunted growth, impaired digestion, palpitation, and other evidences of nerve exhaustion and irritability have again and again impressed the lesson of abstinence, which has hitherto been far too little regarded."

It cites a case which lately came before the coroner for Liverpool,—death from a fatty change in the heart due mainly to smoking cigarettes and cigar ends,—and adds:—

"This of course is an extreme example. It is, however, only a strongly colored illustration of effects on health which are daily realized in thousands of instances. Not even in manhood is the pipe or cigar invariably safe. Much less can it be so regarded when it ministers to the unbounded whims and cravings of heedless urchins."—*Selected*.

### A FORM OF FAMILY INJUSTICE.

FEW women so thoroughly and so stupidly over-reach themselves as does a mother who makes a favorite of one of her children. The favorite, even if originally of a just and sympathetic disposition, is made selfish, and he is only partly responsible for his selfishness. He easily obtains rewards which the other children cannot by any merit obtain, if the favorite wishes them for himself. His brothers and sisters are afraid to insist on their rights, because they will have to quarrel with Tom. Tom has his poor, weak mother completely under his thumb. She, with little hesitation, palliates an offense by him which she would consider unpardonable if done to him. She condones and forgives, seemingly unconscious that the result is that a knowledge is borne in upon Tom that he has only to commit a fault to be pardoned. The effect of all this is a demoralized family. The other children boil under a hot feeling of the injustice. They know, with the intuition of children, that in their mother emotion has taken the place of reason. They see that the laws of justice are broken, and that among them it is not the worker who wins, but the one who does not work. —*New York Ledger*.

### FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's fault. Forget the slander you have heard. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points that make you fond of them. Forget all histories of personal quarrels that you have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Bolt out as far as possible all the disagreeables of life; they will come, but they only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things that are lovely and lovable. —*Lutheran Observer*.

### HASTY JUDGMENT.

It is well to suspend judgment in many cases until we have had time to review circumstances and trace motives. Especially where children are concerned should we be very careful not to confuse their sense of right and wrong by acting with injustice, scolding, or censuring them for mistakes due to their inexperience, and perhaps inflicting punishment where none was deserved.

A little girl once ran nearly a mile from her own home to that of a friend, carrying an umbrella to her mother, whom she supposed to be there. Great gusts of wind arose, and streams

of rain fell and drenched the little one before she arrived at her destination, wet, breathless, and quite unable to explain why she had come, when met by curious eyes and amazed questions. The mother had seen the impending storm and gone home, and the result of the whole proceeding was—for this true story took place in sterner days than ours—that the child was shut up for many hours of the next day to think over the fault of equivocation. A mother whose temper is impulsive should never trust her hasty judgment in the management of her little ones.

In the larger affairs of the neighborhood and of society, the prudent person refuses to judge hastily. He gives the benefit of the doubt whenever, and wherever, and to whomsoever he can. "Judge not, that ye be not judged," was said by the purest lips that ever spoke on earth. The man or woman whose habit it is to indulge in snap judgments of any kind, is necessarily narrow and undeveloped. —*Harper's Bazar*.

### STUMBLING.

A BLIND man was met at night, carrying a lantern in one of the big western cities. A friend met him and said, "See here, what are you carrying that lantern for? it won't keep you from stumbling over people."

"No, no," was the reply, "but it will keep them from stumbling over me."

I thought to myself, if more people would carry their Christian light, less stumbling would abound.

It is written, "They fall deepest who fall backward into hell," and I don't want any one to fall that way over me.

About one of the cleanest-cut portions of Scripture for sinful Christians to read is Ezekiel 33. —*Selected*.

### A HINT TO BOYS.

I STOOD in the store of a merchant, the other day, when a boy came in and applied for a situation.

"Can you write a good hand?" he was asked.

"Yaas."

"Good at figures?"

"Yaas."

"That will do, I do not want you," said the merchant.

"But," said I, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers when he has been here a month?" —*Selected*.

### HAPPY LIFE.

TAKE time. It is no use to fume or fret, or do as the angry housekeeper does who has got hold of the wrong key, and punches, shakes, and rattles it about in the lock until both are broken, and the door is still unlocked. One of the chief secrets of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like, let us like what we can get. It is not riches; it is not poverty, it is human nature that is the trouble. The world is like a looking-glass. Laugh at it, and it laughs back; frown at it, and it frowns back. —*Selected*.

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

—Never make an enemy if you can help it.

## The Mission Field.

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

### SOUTH AMERICA.

[THE following we are permitted to take from a letter written to the editor of our German paper:—]

In our last we expressed the hope of being able to send more names for the *Hausfreund*, which we now have the pleasure of doing, not through our strength but the Lord's. Good moral literature, especially for the young, is welcomed by many a father and mother, and we are very thankful to our heavenly Father that we can be the instrument in his hands for placing good reading-matter, especially that containing the precious truth for our times, in the houses of our German brethren and sisters here in South America.

Our German friends here in Argentina have not the church privileges to enjoy that we have in North America or the Fatherland; neither have they anything in the way of school privileges for the education of their children, to be compared with our good schools in the North. During the first years of the colonies, there were hardly any schools, hence many children grew up without learning to read or write; and even now the facilities for education are very meager.

In many parts of the country union schools are impracticable, on account of the desperate condition of the population. So the best the people can do is to have a family school, and even in colonized districts this is the only substitute with many, as public schools are few even here; for the government does not seem to concern itself as to how the schools are conducted, or whether the teachers are rewarded for their services or not; consequently many of the teachers are careless in teaching the young. There is a great field here for usefulness in educating them. Many a family, or several families would join in welcoming a good teacher to their homes, and what opportunities would not in this way be presented to the right person for doing good. I have been asked if I could not get a good man to come here to open a good school, one who can teach in German, French, and Spanish. Will not some of our young brethren and sisters hear our Macedonian cry, and come over to help us?

A. B. STAUFFER.

### SHIP WORK IN LIVERPOOL.

I WILL give you a few items of experience in recent work on board the ships at Liverpool. The chief steward of a steamship which during the year has been calling at the various ports of India and China, has been interested in our work, and has distributed some of our literature in many of the ports which the ship has visited. He has left reading-matter on some of the islands of the Indian Ocean, and also on the island of Manila. At this latter point the publications had to be smuggled on shore.

Another person who has helped us is a captain who sails to Australia and the coasts of Chili and Peru. He has scattered papers in many parts of the world, besides selling some books, and has placed some such books as "History of the Sabbath," etc., in the library of Valparaiso, Chili.

During my sickness, I felt very anxious to see what I could do, if the Lord could use sick people. He did. I went out with a few bundles of papers in a strap. I went onto a ship and inquired for the captain, who received me very kindly. I then told him that with his permission I would like to show him some useful books when I came that way again. I visited him again and sold him the "Home Hand-book," "Man, the Master Piece," "Plain Facts," "Thoughts on Daniel and the Revelation," "Two Republics," "Fifty Years in the Church of Rome,"

and also placed a small library on his ship. I have sent 200 papers by him to Brisbane and other ports, and he has also a few books to sell. He wishes to write to me at every port he touches. In my work I always aim to reach hearts first, and the pockets afterward. This captain was deeply interested before he left the harbor.

I have had opportunity for sending religious reading into upper Burmah, and a short time ago I had a letter from that part of the world asking for one of the medical books. The writer got my address from some steamship. These are to me very interesting cases, and we expect more fruit from them in the future.

For twelve years I have been engaged in the ship work, and during that time I have been able to send our publications into very many parts of the world. All this time I have been waiting patiently to see if some more workers would not come forward and engage in the ship work. I am very sure if some of our strong, able-bodied young men see the importance of this work and the many interesting cases that we often meet, the many ports of the different parts of the world would soon be supplied with workers. The ship missionary work is a great agency for spreading the message to the islands of the sea. The importance of the ship work requires stronger language than I can use, and I can only say that for one, I wish to wear out in this work of the third angel's message that is preparing the people to stand in the day of God. Do we not see evidences on every hand that our time in which to spread the message is short? and would it not be wise to improve every opening at the present time when the angels are holding the winds before the difficulties become greater?

As we read of the persecutions in America, our soul says, Work while it is called to-day; "for the night cometh when no man can work." May the Lord in his mercy raise up some earnest souls to go and labor in the best harbors in the different parts of the world. For many years we have sold English publications on foreign ships. May the Lord bless all who labor for precious souls, and give them in their work the wisdom of the serpent and the harmlessness of the dove.

G. R. DREW.

Liverpool, Eng.

### A WORD FROM NEW ZEALAND.

[A CANVASSER in New Zealand, brother P. L. Hill, writes in a recent letter:—]

Our books have been scattered over New Zealand, almost, to use the words of sister White, "like the autumn leaves." People often tell us they have longed to know more about the Revelation, to understand its mysteries. We work with circulars, as we find them a good introduction, breaking down the prejudice existing against book agents. One man said in reading the circular, "That book has the right ring." He believed in conditional immortality. I think he is the one who remarked that book agents must have some "mysterious influence" with them; for he thought it surprising what a lot of books are sold. One man remarked after I had read some of the "Controversy" to him, that the author must have had visions, or else she could not write as she does.

New Zealand is a beautiful country. You cannot get out of sight of mountains. Some of the plains are beautiful pictures, when seen from an elevation. There is one, the Taieri plain, which is about twelve miles in length, and about six miles broad. As seen from the hills, it looks lovely. The plain is well cultivated, the fields are square in shape, the hedges standing out in bold outline, the hills rising abruptly up from the plain. Christchurch, I understand, has the lowest death-rate of any place in the world—8 per 1,000. It is a city of nearly fifty thousand inhabitants. Our work is at present moving rather slowly since the Conference. The winter is just passing, but I am glad to say that I

have had better success this winter than last. We shall be glad when more help comes, as we greatly need it. I do not think we are so much in need of canvassers as of ministerial help. There are over six hundred thousand people here, of whom nearly forty thousand are Maoris. They are well scattered over a territory about twelve hundred miles long, with an average width of about one hundred miles. Our canvassers here have gone over nearly the whole of it in a little less than five years.

### ROMAN CATHOLIC IRELAND.

CONSIDERABLE work has been done in the north of Ireland, both by public effort and the circulation of our literature. Special efforts have been made to place a good supply of our books in Belfast, "Patriarchs and Prophets" being the last work sold there by the canvassers, and now Elders O. O. Farnsworth and F. Hope are conducting a series of meetings in that city from which we expect to hear good reports.

We have work to do not only for the Protestants, but also for the Roman Catholic population. The rather stormy history of Ireland has left a most bitter feeling between Catholics and Protestants, and in years past it has been very difficult for Protestant workers to get access to the Catholic element. Signs are not wanting now, however, that the way is opening for evangelistic effort in the south of Ireland. And this should mean just as much to us as to other Protestant societies, and even more. The following paragraph from a London paper speaks of the change that is apparent in Ireland, which should say to us that it is high time to do something for the Roman Catholics of that island:—

"The Belfast *Witness* says that a very large section of the Roman Catholic people of Ireland is in a state of incipient revolt against the despotism of Rome. Colporters have access to the people to an extent not known before, and there are many great centers of population, particularly Dublin, where preachers get a ready hearing. Some of the Romanist newspapers say the same thing; one of these last week described clericalism as 'the enemy.' In view of this condition of affairs, how great is the need for earnest prayer and effort, that the greater possible results may flow from the visitation by gospel messengers, now going on in Ireland, north and south."

### A HEATHEN'S GIFT.

ACCORDING to the testimony of a missionary in India, this is the way in which an Indian ruler sought to buy merit:—

"We have been having a most instructive illustration of the great hold Hindu notions have upon the rulers of their native state, in a ceremony which our maharajah has been through under the guidance of Brahman priests. In order to gain some privilege which to us seems of doubtful value, he was ordered to be weighed in gold, and this gold to be made into coins to be distributed among the Brahmans. On the morning when the ceremony was performed, the maharajah rose to visit the royal temple, where he spent some time in worshipping the idols and repeating prayers. He then retired to his palace, changed his clothes, put on all his royal apparel, and armed with a shield and sword he again went to the temple.

"There were assembled all the Brahmans of the state, standing round the scales where the ceremony was to be performed. The king then walked round the scales three times, prostrated himself before the sacred part of the temple, and, receiving permission of the priests, he mounted the scales. Gold coins were put into the other until the maharajah, with shield, sword, and all his ornaments, rose high in the air. He was then allowed to descend, and having told the Brahmans to take the gold, he returned to his palace. This ceremony, in which the king was 'worth his weight in gold' to the priests, cost 200,000 rupees, or £20,000—all given to the Brahman caste, wasted, simply that the rajah may have the privilege of seeing the Brahmans eat their food. But even then he is not allowed to eat with them, as he is considered of lower caste than they. This is a most striking instance of the mighty power that priestism still has in the high places of India; and we must pray that the time may soon come that this native king may be weighed and not found wanting by our heavenly Father."

—A poor Chinaman came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered that he never heard the gospel, but had seen it. He then told of a poor man at Ningpo, who had once been a confined opium smoker and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered—he gave up the opium, and became loving and amiable. "O," said the candidate for baptism, "I have not heard the gospel, but I have seen it."



## Special Attention.

### KNOWLEDGE SHALL BE INCREASED.

[At the celebration of the centennial of the Argyle (N. Y.) congregation, Aug. 31, 1892, D. M. Jr., D.D., delivered an address on "The Century's Progress." In enumerating the "main features of progress" during the century past, he spoke as follows in reference to the progress that has been made in the arts and sciences, which has a more direct bearing on the prophecy that in the time of the end knowledge should be increased. Dan. 12:4:—]

During the long reign of civil and religious despotism, the human mind was a prisoner in chains. The intellect was like an eagle in a cage of iron. There was progress; but it was exceedingly slow, because of the formidable barriers placed in its way. Witness Galileo, forbidden by a bull from the pope to entertain, much less to publish, his great discovery that the earth revolves around the sun. But at length, "escaped as a bird from the snare of the fowler," the human mind has been speeding everywhere in pursuit of truth. It has explored the continents and isles. It has sailed out upon the oceans, and questioned their depths. It has, searching for the most ancient records, cloven the rocks, and burrowed the mountains. It has made the very winds its study. It has soared into the skies and winged its flight from sun to sun, and from system to system of the rolling worlds. Necessary brevity will not permit specifications of progress during the century in the sciences. In the presence of their applications in thousands of useful inventions, we will not need them. References can be made only to a few of these.

Do we look about us in our homes? We find that the hand-card, the spinning-wheel, and the hand-loom have been permanently retired; and there appear in our carpets, our wardrobes, and our furniture in general, the better, cheaper, and much more convenient products of the carding-machine, the spinning-jenny, the power-loom, and the wood-worker, of the factories and mills driven by steam, and turning out their goods in quantity, and with a rapidity, matched by their superior quality and finish. The piano, the sewing-machine, and the photographic album tell of arts ornamental and useful of which our fathers knew nothing. The daily newspaper speaks of the machinery of yesterday, that turns out 150,000 sheets of printed matter every hour.

If we ask the cook in the kitchen to show us her tools, she points to improvements of which our grandmothers never dreamed, in the almond-peelers, pea and bean-shellers, peach and cheery-stoners, raisin-seeders, bread and cheese-cutters, butter-workers, sausage-grinders and stuffers, coffee-mills, corn-poppers, cream-freezers, dish-washers, egg-boilers, flour-sifters, flat-irons, knife-sharpeners, lemon-squeezers, etc., etc. Do we walk out to see the farm? We find in use, in place of a clumsy wooden contrivance, just scratching the ground, the splendid steel plow; instead of the hired man scattering the seed by hand, a boy in charge of a drill drawn by horses, and combining sower and harrower. For sickle and binders and shockers and haulers to the barn, the champion harvester appears, combining reaper and binder, with thrasher, too, if desirable. Instead of the scythe and the fork in the hay field, we observe the mower, horse-rake, and loader. For the flail in the barn on rainy days,—“The thrasher's weary flinging tree,” as poetized by Burns,—there is a steam thrasher in the field.

The swamp that had scarcely been fit for poor pasture has been made by tiling the best part of the farm; and fields that had been impoverished by long use, and abandoned to weeds and sumach, have been made, by scientific fertilization, to produce the finest crops. For hundreds of years cotton had been an almost profitless product. In 1793 Whitney invented the cotton-gin for separating the seed from the fiber. It made cotton king, enriching the planters, and forming the chief article of manufacture and commerce among the civilized nations. The application of scientific principles has given us, to master distance for the cart and stage-coach, the railway train. For the slow sailing vessel, the splendid steamer crossing the Atlantic in less than six days. For the pony, bearing the postman with his sack of letters and papers on its back, the fast mail by rail. As successor to the courier, riding furiously with important news, we have the telegraph.

Our science and inventive skill have spread the continents with railways and cabled the oceans. They have tunneled the mountains and thrown their bridges over the great rivers. They will lift a ten-ton block of iron or stone to any height as readily as the spider carries off its fly. They turn

out by the million their percussion caps for the hunters and soldiers, their pins and needles for the women folks, their lucifer matches for our manifold uses. They supply the army the breech-loading needle-gun for the clumsy musket of Napoleon; the battery of gattling guns for the ancient blunder-bus; the iron-clad monitor for Nelson's wooden ship. They fire a two-ton cannon ball five miles as easily as a boy shoots off his pop-gun on the Fourth of July. Harnessing the lightning, they not only telegraph our news, but they also light our cities and business houses, drive our street-cars, sound our fire-alarms, shatter the great rocks that obstruct our harbors, making way for the world's shipping. It is estimated that 100,000 men labored for twenty years in building the great pyramid of Egypt. It was estimated fifteen years ago that the steam-engines of England, worked by 36,000 men, could erect a structure as tremendous in eighteen hours.

### MORAL STATES OF HORSES AND MEN.

In the above title the *ictus* is on men. Horses are there for illustrative value.

The colt is innocent certainly. It is frisky with gay bounds. Heels that may be vicious later are only exclamation points of ecstasy now—good for nothing as yet, but prophetically worth perhaps \$200,000, as was one whose home I lately visited.

In a few years the sole question is, How obedient can this horse become to a higher will, and how large a part of great plans? His plans are both little and perishable. That he will love his mate tenderly is not much; for the mate is not much. And his plans only embrace what grass he can eat to-day, and what water he needs for the hour. But if he can carry a man a score of miles, he may help to make a bargain involving thousands of dollars, or the future relief of his kind by helping to make a railroad that shall carry a thousand men at a time, or save a life in peril, or even help win a battle for a nation of millions.

Hence comes the question of perfect submission to the higher will of man. For this end he is sometimes shackled, thrown, bitted most bloodily, ridden full tilt against a haystack or wall, till all the mighty force of his own will goes out only as directed by the higher will. How he answers! At the word “go” he starts at once. He does not choose his own direction, or gait, or speed. See him fly, he knows not whither or wherefore! He tries to clear any fence or ditch you ride him at; he leaves all judgment of its possibility to his rider. He puts in his best endeavors till his eyes glare, till his nostrils are pits of blood, till he drops dead when still at full gallop. The heart of the driver nearly breaks with that of the horse, the mind and the instrument are so nearly one. I should call that a holy horse. Certainly he is consecrated, submissive, devoted to the best possible ends.

Of course this is good for him as well as the man. He is cared for tenderly, more so than most men. He has a man or two for his servants and ministering spirits. He is immensely happier than he could be wild on the prairie. He has companionship that is divine to him. Go to the stable, he salutes you; stand in the stall, he kisses you; lead him out, he can hardly stand still; spring on his back, nobody's physical ecstasy can be greater,—more, he loves you, you love him. He works into high plans, even as high as the salvation of a world when he carries an itinerant on his circuit.

The illustrative value is indicated. How different it might have been had he been a persistent asserter of his own will. Likely the will would have been broken, but with it the spirit, and he reduced to daily contention with evil men, put to carts he could not break, fed so poorly that he could not rebel, and associated in the meanest tasks with men without natural affection even for horses. Such a life of rebellion is comfortless, purposeless, ending in a death hardly regrettable.

For men there seem to be four general moral states. Every accountable being is in one of them; many have been in all. The first is innocence, resulting from ignorance. The child howls for its mother, makes the father walk the floor all night, incurs great expense for nurses and paregoric, steals another child's playthings, is greedy as a pig, pugnacious as a dog, strikes its own mother, but in all this does not commit sin. It does not know any better. This is innocence.

Later the child finds out that there is law—of gravitation by tumbles and bumps; of peril by burnt fingers; of parents by metes and bounds; of school-master; of the social and civil state; he comes to a new Mount Sinai every day. If he defies these laws, takes the punishments that come from infraction, endures the partial poisonings of his body, the lowering of his social scale and the general discount on his whole life, then he is depraved. His moral state is that of a sinner, a willful breaker of law, a sower to the flesh, a reaper of corruption.

But if, as he comes to know these laws, he gradually bends his will to the obedience of them, if he

really compels the law in his members that is opposed to the law recognized by the mind to serve this higher law of the spirit; he is in a state of virtue. He daily faces his regular battle and wins. He takes to himself the whole armor of God, leaves no unguarded place, and is uniformly victorious. He never feels that he does it in his own strength; he knows that he does not. He gladly sees that it is God working in him to will and to do of his good pleasure, and is immeasurably thankful for help and victory.

But no one thinks this is the highest state of man. Though the victory is sublime, and the strength acquired divine, it is not the best thing. There remaineth a rest for the people of God. This perpetual warfare has not reached the peace that passeth all understanding.

This fourth state comes when man's whole desire, impulse, and nature are in harmony with all God's ends and laws. The fight is over. He no sooner sees God's law than his whole being approves it that it is perfect, and there is no revulsion from it in all his being. This is holiness. This is God's state. There is no revulsion from the right; that is, from law in him. His perfect nature not only keeps the law, but is the law. The holy Christian not only accepts God's wish and law, but has no struggle about it, no semi-rebellion from it. He is at peace. If his goods are spoiled by enemies and persecutors, he takes it joyfully; if men say all manner of evil against him falsely because of Christ, he rejoices and is exceeding glad. If he is counted as sheep for the slaughter, or even killed all the day long, he looks up for his crown of glory. He is no longer his own; having been bought with a price, he writes himself down a slave of the Lord Jesus Christ, and the slave of fellow-men for Jesus' sake, to be used, sold, or killed for him whose he is. It is not so much the law of God that he thus obeys as that law embodied in himself. It is harder to sin than to do right, because he goes against his own nature as well as exterior law in doing wrong.

Is this too high an ideal? No ideal can be too high. Nothing less can give a life of rest and peace.

How can it be attained? The state of virtue is no small fight. Paul did not so represent it, either for himself or others. Of himself he says, “I keep my body under, and bring it into subjection: lest . . . I myself should be a castaway.”

Of others he says: “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” And Christ says: “Agonize to enter into the strait gate, for many shall seek to enter and not be able.” How may we go from such struggle to such peace? We desperately cry,—

“How can I my destruction shun?  
How can I from my nature run?  
Answer, O Lord, for me.”

Ask the horse. It is simply giving up our will; not to stop resisting merely, but to begin gladly doing the will. God does the rest. Some of the laziest, most useless people I ever knew, thought themselves holy. Perhaps they did not resist what God did to them, but they did nothing for him that I could see. When I as their pastor tried to interpret the will of God to them in matters of benevolence, more work and less speech, they would not let God's cause ride them to the utmost of their ability. I may have been wrong and they right in the interpretation of the divine will; but it did seem to me that when God was anxious enough to have certain work done to come himself to do it, he would be glad to accept any obedient faculties and will to help.

He whose plans are infinite, and who has strength correspondent, may set us to run through a troop or leap over a wall, but he always proportions the strength to the task. Paul said: “I can do all things through Christ which strengtheneth me.” We may have the measureless joy of victory if we will let God plan largely and help mightily.—*Bishop Henry W. Warren, D.D., in Independent.*

—After the duel in which Captain Armand Mayer lost his life, having directed public attention to the Jewish officers in the French army, it is interesting to state that the number of such officers on the active list exceeds 500, of whom no less than 77 bear the name of Levi, and 38 that of Dreyfus. There are six Jewish generals, Hinstin (commandant of the important fortress of Verdun), Lambert, Levy, See, Brisac, and Abraham. Most of these are now on the retired list. General Lambert was at one time commandant of Paris, and also held the appointment of commander-in-chief of the French army of occupation in Tunis. There are also about five hundred Jewish officers in the reserves.

# The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 7, 1893.

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## THE INSTITUTE.

This school of instruction has now been in progress over a week. The exercises are moving off with the regularity of clock work, and with all the interest, though not the tumult, of a Board of Trade. Two lessons are given each forenoon, and two each evening, each lesson being fifty-five minutes in length. The subjects are examined, not in the form of class exercise, strictly, dealing largely with questions and answers, but more in the form of lectures, or discourses, the class taking notes, and all having the privilege of attending who wish to do so. In the evening meetings, the Tabernacle is filled from the top-most seat in the gallery, to every available place in the auditorium.

Elder Haskell has given five lessons on the study of the Bible, and Elder Loughborough five, on the study of the Testimonies. It is not the place here to attempt to give even a synopsis of the matter which has been brought out. Each lesson is reported more or less fully in the *Bulletin*, of which there are now some four thousand subscribers, so that our readers will generally gather from that, a knowledge of the points made, and the principles dwelt upon.

The lessons by brethren Haskell and Loughborough have been given in the forenoon. The evening sessions are occupied by Elders W. W. Prescott, R. C. Porter, and A. T. Jones. Brother Prescott's subject is, "The Promise of the Holy Spirit;" brother Porter's, "The Mind of Christ;" brother Jones's, "The Third Angel's Message." The two former alternate in their evening discourses, while brother Jones gives a lesson each evening. This arrangement for the evenings is to continue through both the Institute and Conference.

To fill the remaining forenoon sessions, Elder Olsen is to give six lessons on "The Ministry;" Elder Underwood, six, on "The Recognition of Christ's Ownership, and Our Redemption;" Elder S. N. Haskell, six, on "Missions and Missionary Work;" and Dr. Kellogg, six, on "Medical Missionary Work."

Thus the reader will get some idea of the field to be covered by the instruction of the institute. But not even a verbatim report would portray the fervor and animation of the speakers, and the evident effect of their words upon the congregation. Only by personal attendance can one take in these interesting features of the occasion. The attentive attitude and the frequent responses show the interest taken in the presentation of these great themes by those present. All seem to enjoy the greatest satisfaction, so far, with the work, feeling that it is good to be here.

## THE SABBATH ALL SACRED.

Too many seem inclined to clip the corners of the sacred day. They allow secular cares and interests to encroach upon either the beginning or the end, or both. But the whole day is the Sabbath. Its first moment and its last are just as holy, and to be as carefully observed, as any of the hours between. The same principle holds good here, that is true of the law as a whole. James says that he who offends "in one point," is "guilty of all." So he who breaks a portion of the Sabbath, breaks it all. To divide the time and think that if one portion is kept as it should be kept, it will answer for all the rest, is to transform the institution into something else from what it is designed to be. To allow a little of it to be encroached upon by business or recreation, is to spoil all the remainder for devotion. For a spiritual and devotional frame of mind, as pertaining to worship, and a worldly mind, as pertaining to business or pleasure, cannot co-exist. Being essentially different in their tendency,

they will not coalesce. Therefore six whole days were allotted for secular purposes, while one was set apart to a holy and sacred use. Mingled together, these two conditions destroy each other. A partial Sabbath is an entire holiday. A whole Sabbath or none, is the inexorable alternative; and any half-way course results in the latter.

The Sabbath is given to us as a blessing, to be considered a delight, the holy of the Lord, and honorable. If it is such to us, how can we be afraid of too much of it? How can we wish to clip and mutilate it? If, on the other hand, it be an infliction and a deprivation, why tolerate any of it? If it be of the earth, earthy, and not adapted to heavenly things, then it is not the Sabbath of the Lord. But if it is of heaven, heavenly, who will dare to appropriate even a portion of it to his own use?

If any reason can be given for having a *part* of a Sabbath, the same reason carried out will give us a *whole* Sabbath. Little acts of encroachment are dangerous, because they insensibly multiply. The insignificance at first attached to a little act, is soon extended to larger ones; and the result is, not only the Sabbath disregarded, but the sense of duty dangerously impaired.

The Jewish doctors are said to have had a maxim, which was no part of their traditions by which they over-loaded and distorted the Sabbath, and thus transformed it into a burden instead of a blessing, but which is just as good for us to-day, as it was for them, and which is also in accord with the instruction of Ex. 16:23. It is this: "Whatever can possibly be done the day before, or can be deferred till the day following, ought not to drive away the Sabbath." So let us "remember the Sabbath to keep it holy."

## CONSIDER ITS BEARINGS.

BEFORE any view is adopted, or position taken, there should be a careful consideration of all its relation to other connected doctrines, and its bearing upon other points of truth. While some propositions may, from one point of view, seem quite plausible, an examination of their relation to other views, and their bearing upon other well-defined and established principles, may show them to be utterly untenable. It is a disregard of this fact that has built up so many conflicting theories on the declarations of the Scriptures.

A view has just been suggested by a correspondent, to which we think the same principle is applicable. Thus, the idea is advanced, that the World's Fair is a providential occurrence just at this time, because the two-horned beast is to cause "the earth to worship the first beast;" and the earth is the world; and hence the prophecy could not be fulfilled, unless by some means all the nations of the earth could be drawn to this country, as they will be by the Fair; and being shut out of its grounds on Sunday, they will thereby be caused to worship the power which has ordained that institution. With not a few minds such a thought may be calculated to be, at first sight, quite taking. But let us examine it a little.

The two-horned beast is said to come up "out of the earth," in contrast with the other beasts, which come up "out of the sea." It has been argued for years, that there was significance in this, as indicating the location of this power; that is, the sea out of which other nations arose, symbolizes peoples, nations, and tongues, showing that they rose in countries old and well populated; while "the earth," by contrast, would indicate a country new and comparatively uninhabited, as was this hemisphere when the two-horned beast arose; furnishing a strong argument for locating the two-horned beast in this hemisphere. It has always seemed to us that this point was well taken, and the argument sound. And if this is so, why abandon it? And if it is correct, then "the earth" here means simply the territory out of which the two-horned beast arises, and not the whole world; and the gathering of the nations to the World's Fair can have no possible connection with it.

Again: the two-horned beast "causes the earth and them which dwell therein to worship the first beast." Now it has always been considered that this specification furnished a wonderful clue to an understanding of what constitutes the worship;

for there is only one way in which the earth (the land, in contrast with "them which dwell therein," that is, the people) could worship; and that is by being caused to keep a day of rest. The land, relieved from the processes of agriculture, is said to "keep Sabbath." 2 Chron. 36:21. So if a false Sabbath is enjoined upon the people, and its restrictions are extended to the processes of agriculture, even the land may thus be said to be made to "worship" the power which enjoins the un-Christian institution.

This has been thought to be good and conclusive reasoning. But if it is not, then it is impossible to tell how the earth—which must here mean the land, for it is contrasted with them that dwell therein, the people—can worship the beast. Now is this view correct? If it is, why abandon it? But if it is correct, then the term "the earth," must be confined to this country, and cannot mean all the world.

## "JUDGE NOT."

"JUDGE not, that ye be not judged." These are familiar words to all Christian people; their import and authorship are undeniable; yet probably none of the words of Christ are more often or more generally disregarded by Christian people.

To judge a person is to pass judgment upon him, upon his actions or character. This is usually done by some statement uttered upon the spur of the moment, but it may be done by either words or acts. It involves the motives of the one who performed the action and the circumstances under which it was done.

It ought to be evident to any intelligent person upon a moment's thought, that there are good reasons for this Scriptural injunction. One reason is that no individual is qualified to pass judgment in the way that it is usually done. In a court of law, judgment has to be passed upon a person for having committed a crime, and sentence pronounced and executed, in order that peace and good government may be preserved; but in such cases no person is condemned without a careful examination of all the evidence that can be produced both against him and in his favor, nor is "hearsay" evidence allowed any bearing in determining the verdict. The accused has always the right to be brought face to face with his accusers, and be given a chance to make a good defense. But how is it at the bar of public opinion? At that bar men are tried and condemned, even by their brethren in the church, by a process that would not be tolerated for an instant in any proceeding at law, where minds are governed by only worldly motives. Without jury, without judge, without advocates to present his cause or witnesses to speak in his defense, and with often no evidence that would be allowed in court, the victim is condemned and treated as if his guilt were an established fact, and when no good whatever is to be gained by his condemnation. Manifestly, such things ought not so to be.

But, says one, of course it is not right to circulate reports about our neighbors, and judge them by things that we hear, but I only tell what I positively know to be true. Is that so? Well then, you have no right, as a Christian, to do even that. Truth is not a defense to evil-speaking. "Speak evil of no man." Such were the words of St. Paul to Titus, written for the instruction of the church; and he did not add, "unless you know it to be true," but left the words to apply to all men, the guilty and innocent alike. The question is not, Is the person innocent or guilty? but, Is it right to indulge in evil-speaking? and the apostle has answered the question in the negative.

But very often we cannot help knowing a person to be guilty, and to have acted from bad motives. Must we not then judge that person, whether we would desire to do so or not?—No; it is not, even then, right or necessary to judge. We may know the person to have done wrong, simply because we cannot help knowing it; but that which forces itself upon our knowledge, without any effort on our part, does not involve an act of judgment. The judging in such a case consists in taking it upon ourselves to say how guilty the person is, and what he deserves to have. And we hardly ever give expression to our opinions in such a case without putting them in this very form. It is as natural almost as it is to breathe,



Evil-speaking is wrong, whether the things spoken are true, or not; and judging is doubly wrong, because it is not only evil-speaking, but an assumption of power and authority which belong to God. We cannot with our finite minds measure the guilt of a wrong-doer, though perhaps we cannot help knowing that he is guilty. In the first place, we do not know all the circumstances of the case, and so could be obliged to judge the whole case from only a partial view of it; and secondly, even if we knew all the circumstances having any bearing upon it, we are not able to measure the force which they exerted upon the mind or nature of the one who transgressed; for we have no unvarying standard of human nature, but scarcely any two individuals in the world are constituted alike. We can in many instances, by carefully proceeding according to all the known rules of justice, measure the transgression of an individual with respect to human laws, which concern only the outward acts, and where the standard of right is only such as man has enacted; but what mortal, or jury of mortals, can measure his guilt with respect to the law of God,—the absolute standard of right—and which takes cognizance of the secret thoughts and intents of the heart?

To refrain from judging is not a matter of mere etiquette, not something to which is attached only the importance of good manners (though were it such it would be important enough); but it is something which in the sight of God and the angels of heaven is exceedingly improper and displeasing. God's word contains much more on the subject than the solitary text which introduces this article. The same divine Being who said, "Judge not, that ye be not judged," said in that same discourse, "Whoever is angry with his brother without a cause shall be in danger of the judgment: and whoever shall say to his brother, Raca [vain fellow], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:22. Jude tells us that even "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The apostle Peter mentions a class of whom he says, "Presumptuous are they, self-willed, they are not afraid to speak words of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." 2 Pet. 2:10, 11. And thus the presumptuous (that is, assuming an authority and wisdom which he does not in any degree possess) evil-speaking, judging, person fulfills the oft-heard saying that—

"Fools rush in where angels fear to tread."

(See also Rom. 2:1; 14:10, 13; 1 Cor. 4:3, 5; James 4:11, 12.)

And not only is judging a wrong with respect to those who are judged, but its effect is most disastrous upon the spirituality of the judger; for it is directly across the commandment to "love one another." Its effect is to cause coldness and bitterness to exist in the place of unity and love. Christians are to love all men, even their enemies. This leaves no room for judging any. A Christian spirit will cause an individual to esteem others better than himself (Phil. 2:3) and will manifest Christian charity, which "covereth the multitude of [our brother's] sins." L. A. S.

#### THE LITTLE FLOCK.

The people of God to-day may well realize the fact, in view of what has recently transpired in our land, that they are indeed, as the word of God portrays them, a "little flock," without help or strength in all the world to withstand the assaults of their enemies. They may well realize that the powers of earth, so far from being a possible source of help for them, have turned against them and become their enemies, so that they now stand alone in the hostile land of the enemy, with no other source of protection but the all-sufficient arm of their great Shepherd.

And this Shepherd has not ceased his care over his people and his cause. While recent events have disclosed a deeper and wider arraying of earthly powers with the powers of darkness against those who fear and worship the true God, they have also disclosed more plainly the wonderful power of God

in behalf of his truth and the working of his mighty arm, besides which all the working of Satan and of earthly powers is utterly in vain. With these thoughts in the reader's mind, we present this week some points in connection with the late hearing at Washington on the Durborow resolution against Sunday-closing of the World's Fair, as given in a discourse at the Tabernacle, Jan. 30, by our representative at the hearing, Elder A. T. Jones.

Let no one imagine that this hearing was one where the truth found little or no opportunity for expression. The truth was presented, and the committee of Congress and the assembled listeners heard it; only the instruments of its presentation at this time were principally the representatives of worldly organizations who had no thought of giving any testimony in the line of the third angel's message, yet who were by virtue of their positions qualified to present the truth in the most forcible and convincing manner.

It appears that the fortunes of the hearing were largely shaped by the apparently fortuitous circumstance that it was appointed after, instead of before, the holidays. As the reader may be aware, two separate resolutions were introduced into Congress not long after the commencement of the present session, looking toward Sunday-opening of the World's Fair. The first was in the interests of the movement that had been started in Chicago for Sunday-opening with the machinery silent and religious services on the grounds in recognition of the "American Sabbath." The second one was wholly different in its origin and nature, and asked for the simple repeal of the Sunday provision enacted at the preceding session, without any provision for Sunday or recognition of it in any way. Chairman Durborow, when informed by Brother Moon that the four hundred thousand petitions against religious legislation by Congress, gathered by our people several years ago and now in Washington, could not be presented or used at all in favor of his first resolution, said to him, "You write out your position as regards this legislation, and I will present it as a bill, in the House, so as to give you a basis upon which to present your petitions, and for your arguments to be heard." Brother Moon did so, and Mr. Durborow accordingly introduced a joint resolution "to repeal the religious legislation pertaining to the World's Columbian Exposition." The resolution began by citing the first amendment of the United States Constitution, and went on to provide that the act of Congress approved Aug. 5, be "amended so as to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the World's Columbian Exposition." Thus it was understood that the resolution had been introduced on the basis of our own views, and for the purpose of giving those views a chance to be presented.

It appears, however, that during the holiday recess of Congress, Chairman Durborow took dinner one day with Rev. Elliott F. Shepard, and when he returned to congressional duties, his ideas as to the propriety of his resolution had undergone a wonderful transformation. The circumstances will allow us to say that it is very possible that at that dinner Mr. Durborow heard something about a little insignificant sect that was despised and opposed by all the big sects of the country, and was made to feel ashamed that he had taken notice of them by his resolution. At any rate, that seemed to be the feeling which he had when the time for the hearing arrived; and he informed Dr. Lewis, the Seventh-day Baptist delegate, that the committee had decided not to hear any argument at all upon the principle or constitutionality of the legislation, but only upon the policy of it; that Congress having done the act, it was presumed that Congress had the right to do it.

This of course shut out everything that might be presented from our standpoint; but it happened that brother Jones's arrival in Washington and his appearance before the committee at the hearing, were so nearly simultaneous that he was not made aware of this change of front, and accordingly the committee listened to a speech which they would doubtless otherwise not have heard. Thus the truth was presented, and the wickedness of the act of congressional bribery laid bare, de-

spite the arrangements that had been made to shut out everything of that kind.

And upon two points where the most fraudulent claims had been made by the American "Sabbath" Union, namely, the number of petitioners for Sunday-closing and the position of the workingmen upon the question, the truth was spoken with a force and authority that could not possibly have been given to it by any speakers that we could have sent. Rev. H. W. Cross, a Presbyterian minister from Ohio, most effectually punctured the "40,000,000 petitioners" bubble which had been blown before Congress by men of his own calling, having come a long distance for the sole purpose of speaking in behalf of the principle of common honesty which had been so flagrantly violated in the representations made to Congress, and for which he received only the sneers of the representatives of the "American Sabbath Union." This is what he said:—

Rev. H. W. Cross.—"Mr. Chairman and Gentlemen of the Committee: The real object of my being here is to speak a word in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusive as to the number of those that sign them or vote for them.

"Now, for example, in one instance in our State, the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church-members alluded to by that Presbyterian church, will pass a like resolution, and say that we represent fifty, seventy-five, or one hundred members. And then it will be brought before the Sunday-school. And many of the persons who are counted as voting for the resolutions will have been counted three, four, or five times; and it is almost on the principle of voting early and often, which is so much opposed in secular politics. I am a witness to this fact: There was one petition claiming to represent eighty church-members who signed the petition to Congress, but they were not present at all. It was at a Sunday-school, and the vote was taken by the Sunday-school superintendent, and there were children who voted for those resolutions who were not old enough to know whether the expression 'World's Fair' meant the pretty girls in the next pew, or the Columbian Exposition in Chicago.

"I deem it my duty to inform this committee of the facts in that case. The real animus of these petitions is religious. But you cannot tell by the wording of the petitions just what they mean; it is the spirit back of them that shows this. The columns of the religious press, and the exhortations of class leaders and Sunday-school superintendents,—it is what they say to the few who were voting, that tells what these petitions mean. I deem our legislators thoroughly competent, intellectually and morally, to decide this question without any imperious dictation from any sect or group of sects, as to whether this opening of the great educational exposition is consistent with the civil Sabbath. I notice a tendency in my own church papers, and in other orthodox church papers, to gloat over the fact that 'we [that is, this group of denominations having this common idea] have been strong enough by our own strength, to grasp Congress; we have hurled Congress against the Seventh-day Adventists, against the Seventh-day Baptists, and against the Roman Catholic citizens, and against various other of our citizens.' Now it seems to me that is hardly a desirable thing to do in this country."

Mr. Cross was only given five minutes, and was interrupted in the midst of his next paragraph by the chairman's call of time.

The other point—that the workingmen of the country favored Sunday-closing—was most completely disposed of by Mr. Thomas Morgan, who appeared as the official representative of various labor organizations, stating that he had received word from 375 such bodies, covering almost every large city and town in the United States. Just as was done at the hearing on the Brickinridge Sunday bill, he utterly repudiated all that the "Reverends" who were present had said in assuming to speak for labor, and he did it in scathing terms, as the reader will see from the following paragraph taken from his speech:—

"I am also embarrassed by the fact that I find myself, for the first time in my life, in the midst of a lot of friends of labor, whose existence I never before was aware of; and I am absolutely astounded as well as embarrassed at the statements they make. They not only claim to speak in the name of labor, such as we have it in the United States; but, lo and behold, they speak with the voice of authority from my fellow-workers in Great Britain, from which country I came. Not only that, but they take the name of a man whom I honor more, possibly, than any other, and hurl authority from that source at this committee;—that man is Karl Marx. They speak in the name of the Social Democrats of Germany also; and I, being a Social Democrat, being an Englishman, and associated intimately with the reform movement of that country, and being here in the United States for twenty-three years an active labor reformer,—why, you can imagine my embarrassment and astonishment when I find myself in the presence of these advocates and friends of Karl Marx, the Social Democrats of England, and the friends of labor reform here in the United States. (Turning to the clergymen.) I regret exceedingly that I cannot grasp your hands in fraternal friendship. I am sorry that I have to say, O, save us from our friends. I am embarrassed in being compelled to say that I am here with authority absolutely to repudiate you, and charge you with false representation."

Mr. Morgan also touched upon the hypocrisy

of the orthodox church's pretended interest in the laboring men, and declared that the whole clergy were arrayed against the workingmen, with the possible exception of the clergy of the Catholic Church. The workingmen, he said, put their hands into their pockets, and with dimes and fifty-cent pieces and dollars subscribed for half a million of World's Fair stock. Then he exclaimed:—

"What did the church do? Did the church demand that there should be an exposition of the world's products and man's ingenuity? If they did, they did it silently. The workmen responded in this substantial fashion; and since then they have built the Fair, and consecrated it with their blood. Hundreds and hundreds of workmen have been killed and maimed in the construction of that mighty work. And I think that because of these reasons, what we have to say should have additional weight attached to it.

"Not only that; but giving all due credit to the master minds who designed and planned that wonderful exposition,—giving them all due credit,—the products exhibited there come from this kind of hands. (Holding up his own labor-hardened hands.) And after we have built the Fair, sacrificed our lives in doing so, after we have contributed by our ingenuity and labor in placing there the exhibits, these men, who had no hand in it, either in designing, constructing, or in anything else connected with it, have come and shut the gate and turned the lock on us workmen! And then they come here with the miserable plea that they are instructed, that they are justified in speaking for labor! It is absolutely astounding, the assumption these men have in making their plea."

These extracts are sufficient, from the many speeches that were made, to show how plainly and forcibly the truth was brought out at the hearing, although it seemed to fall, so far at least as the committee were concerned, upon deaf ears. As nothing more has been heard from Mr. Durborow and his committee on the subject, it may be presumed that they have decided to kill the resolution by making no report on it to Congress, though it would be a matter of no importance anyway, since it was Mr. Durborow's first resolution, providing for the opening of the Fair in a way which would bear "grand recognition of the Christian Sabbath," that was alone concerned at the hearing; but whatever the arrangements that man may make, the subject will continue to be agitated, and the truth will be brought before the people. The question of Sunday-closing is by no means disposed of by the action of Congress. It is now in the Illinois courts, and quite likely it will remain an open question until the Fair is actually under way. But at all events, the truth will find its way to the front, and find champions among some in high positions. There is nothing *certain* about it all except that the truth will go to all classes, high and low, and that speedily.

The apostle John saw the "beast" and the powers of the earth gathered together to make war against Christ and against his army, and they are even now arrayed against the weak and despised few, the small and insignificant sect, only seven tenths of one per cent of the population, as Mr. Crafts says, who honor the Creator by keeping his Sabbath. But we need not worry about that. The program of coming events is in the hands of the Omnipotent; the power is His; and He has left us the promise, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

L. A. S.

#### OUR SAVIOUR'S GREAT PROPHECY.

##### Terrestrial Convulsions, a Last-day Sign.

(Continued.)

In the convulsions of Chili and Peru, August, 1868, the mighty waves reached California, 4,000 miles northward, in fourteen hours, and with a speed of nearly three hundred miles per hour, reached the far northern shores of Alaska. The Sandwich Islands, 6,300 miles away, felt the force of these waves, traveling at over five hundred miles per hour. These fearful waves, from sixty to eighty feet in height on the coast of South America, were still thirty-six feet high when they struck Honolulu, 6,000 miles away, where they beat upon the shore for three days in succession. An English scientist pronounced it "the greatest sea-wave ever known." "How tremendous then," he adds, "must have been the upheaval of the bed of ocean by which waves-circles were sent across the Pacific, retaining, after traveling 5,000 miles from the center of disturbance, the height of a two-storied house."—*Popular Science Monthly*, Sup., December, 1877.

This mighty marine disturbance, these immense mountain waves traveling many times faster than the swiftest railway train, were not caused by winds, but by a mighty upheaval of a vast ocean bed. The *Scientific American* speaks of it as "the tremendous power that disturbed the whole body of an ocean." "Every coast on the Pacific felt the enormous waves. From Alaska and Kamtchatka to the south polar regions, from the Andes to Hawaii, Japan, New Zealand, Australia, and on, on, through the East Indian Ocean, the 'mighty sea-wave' rolled, over a space of full ten thousand miles, or nearly half way around the globe."—"Great Consummation," p. 290. How could our Saviour's words ever have a fulfillment if such phenomena as these were not one?

A visitation similar to the above was experienced in Peru, May 10, 1877. Eight times in succession a mighty sea-wall of water struck the shore, deluging and desolating that ill-fated land, and in thirteen and a half hours it reached the Sandwich Islands, having the terrific speed of over four hundred and fifty miles per hour. It reached the utmost extent of the vast Pacific, thus traveling at the rate of seven or eight miles per minute. The wave was sixty feet in height, and even more in some places. Many hundreds of lives were lost, and many millions of dollars' worth of property. Large numbers of ships were engulfed, the water whirling like a maelstrom. The scene was terrible in the extreme.

Another terrible convulsion occurred in and near the island of Java, in the East Indies, Aug. 25, 1883, in which over one hundred thousand lives were lost. The deep rumblings were heard distinctly forty-five miles away. Showers of red hot stones and ashes fell, making the roads impassable. Great showers of mud, cinders, ashes, and huge rocks were thrown into the air, and falling, crushed many houses and killed many people. Sea and land were both terribly convulsed. One island wholly disappeared. A tract of land fifty miles square, and a range of mountains sixty-five miles long, disappeared forever. Many cities were utterly destroyed. "The huge tidal wave" swept multitudes to ruin, dwellings and inmates being carried away together. While the island of Krakatoa was swallowed up by the waves, another island near by was split into five parts, and sixteen new volcanoes sprang up in the middle of the sea.

Volumes might be written of these terrible convulsions. Year by year notices of them are constantly given through the public press, till they excite but little comment, so common have they become. It would seem almost impossible without a cataclysm that would utterly wreck our earth, to exceed some of these in fury and destructiveness. Yet but few seem to pay much regard to them. Our age is remarkable for terrestrial disturbances. How common of late years has the terrible cyclone become in our own country. Hundreds of these almost in one season are given in the daily press. Who can forget the strange and wonderful, yea, supernatural, fires of Wisconsin, Michigan, and other States, about the time of the great Chicago fire? The accounts of the fire which destroyed Peshtigo, Wis., about that time, was one never to be forgotten. The very air seemed to be on fire. The *Detroit Post*, under the head of "The Great Fires Supernatural," says:—

"Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on Lake Michigan and Huron were burned, testify nearly unanimously that 'the air seemed to be on fire.'"

These words are almost invariably used in describing the phenomena. The fire did not spread gradually from tree to tree, and house to house, but a great sheet of flame overcoming them like the clouds, and moving with the rapidity of a hurricane, rushed upon them without warning. It surrounded them. The atmosphere seemed filled with fire. Many people who inhaled the hot air fell dead. Dead bodies were found without a trace of fire upon them, or even upon the clothes which still covered them. There were frequently no marks of fire among the adjacent trees and fences. Many were killed in compact masses, as if by a blast of death. They were found huddled together away from trees and buildings. Fish were killed in the streams by the intense heat. Many of these people believed that the last day had come, as well

they might. The roaring of the whirlwind which preceded the blaze, sounded enough like the trumpet to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst in flame.

Mr. J. A. Richards, a witness, writes in the *Waukeee Sentinel*:—

"O God, what a scene met my gaze on every side! It came the crisis of the storm; here the fiery elements contended by a tornado and a whirlwind made war on human hopes, hearts and life. The phenomena and results were mysterious, strange. . . . The fields, woods, barns, houses, and even air were on fire, while large balls of fire were revolving, bursting in every direction, igniting everything they came in contact with: and the whole of this devouring element driven before a tornado at the rate of a mile a minute. Mr. Kirby says he saw large balls of fire in the air, and that they came in contact with anything, they would bound to or forty rods away. Others testify that they saw large clouds of fire burst into fragments, and in some instances great tongues of fire like lightning, would issue from dark clouds and light up the buildings. Pennies were melted in the pockets of persons who were but little burned. A small bell upon an engine, and a new stove standing from twenty to forty feet from any building, were melted. Many thought the great day of his wrath had come."

Space requires us to omit many other thrilling particulars. Who can doubt that our Saviour had these in view when speaking of the last day? He declares: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be in heaven." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the earth and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and glory." Surely the signs of the times herald the speedy advent of our Lord in glory. G. I. S.

(To be continued.)

#### SKETCHES OF TRAVEL.

"EGYPT" is a word proverbially associated with darkness. Her deep fall from being the center of civilization and art to become the "basest of kingdoms," was faithfully pointed out by the prophet and has been literally carried out in the history of that most unfortunate country. But it is a fact which all men may rejoice, that as Egypt emerges from the shadow of stupidity and oppression which characterizes Turkish rule, her day seems to be dawning again.

My stay in the country was a very short one, short for an intimate acquaintance with its domestic interests; but I was constantly surprised at evidences of progress everywhere to be seen. The construction of the Suez canal has opened through the country one of the world's great highways. And although it runs through a desert for its entire length of eighty-three miles, still it is a congested artery of commerce and labor. It has created three good sized towns, and provides employment for a multitude. The place at which I landed was Ismailia, midway through the canal, containing about two thousand Europeans, mostly French, and as many Arabs. A railway connects this place with Suez, at the south end of the canal, and with Cairo and Alexandria on the Nile. Connection with Port Said will shortly be made. A large fresh water canal connects the Nile and the ship canal, and it is used for light transportation and irrigation. Wherever irrigation introduced, the soil shows great fertility, and crops are harvested at three seasons each year, not from the same field, to be sure, though two crops may be raised from the same ground. The most primitive methods of farming are still in vogue. An illustrated Bible will give an exact idea of the modes of plowing, sowing, harrowing, threshing and grinding. Indeed, this is true throughout the Orient. In India, Arabia, Egypt, and Palestine it is all the same.

Cairo impressed me much; for I was prepared to see an old, crazy Arab town. On the contrary I found one of the most attractive and bustling cities of our busy age. It contains over four hundred thousand inhabitants, having several very grand hotels. Its public buildings are creditable, its gardens attractive, and in the central portion its streets are beautiful and impressive. They are picturesque, too, with camels, donkeys, and a

ages, all mingling with people of various colors and costumes. Cairo is rapidly coming into favor as a place for spending the winter months; and during that season it is a center of fashion. There are but few spots of great interest in or about the city.

The pyramid and ruins of Sakkara are sixteen miles away, and the more celebrated pyramids of Gheezah and the Sphinx are but seven miles distant. The drive to them is over a raised embankment, across the alluvial lands. The road is lined on each side with cassia trees, forming a fine avenue. At the end of the turnpike and the edge of the desert stand the pyramids—three principal ones and several insignificant ones built by the Romans. It is in ascending the hill to the great pyramid Cheops that an idea of its magnitude is first obtained. From a distance they have a crumbling, muddy appearance; but as we near them, the lumps of dried mud are transformed into huge blocks of the hardest rock. But we are slow to grasp the true idea of the monument, and nimbly attempt to run up to the entrance, when a few failures, falls, bruises, and broken umbrellas, convince us that those steps are three feet high, or more, and the best thing we can do is to surrender our independence and accept the proffered hands of two willing Arabs, with perhaps a third one to push. About thirty feet from the base of Cheops is the aperture through which those who desire to explore its dismal interior must enter. The trip is rather perilous and unpleasant, but the novelty of at last looking into the sarcophagus of the ancient king, and viewing the immense work bestowed upon his burial place, was to us a sufficient reward for clambering up and down the slippery slopes that lead to the heart of the pyramid. The height of this great monument is nearly five hundred feet.

Ten minutes' walk to the southeast brings us to the Sphinx, whose figure has become familiar to all the world. It partly overlooks the Sphinx Temple, the place for which was excavated in the sand, and the temple erected of immense blocks of brown granite brought from Asswan, on the Upper Nile. Many of these blocks are from sixteen to twenty feet in length, and some of them eight feet wide. This temple seems to have been principally intended as a burial place. It contains numerous tombs, all of which have been robbed to enrich the museums. The Sphinx has the head of a woman and the body of a lion. The latter is mostly covered with sand, except where it has been removed in front of the image.

Between the city and the pyramids are the Gheezah Gardens and Museum. The latter occupies a vast structure of over forty galleries, and is replete with the evidences of Egypt's old-time greatness and mementoes of her history. One realizes that a brief call is altogether inadequate for gathering the vast amount of information here to be obtained. One object had for me an interest above all others, the mummy of Rameses II. This probable oppressor of Israel lies with a large number of others in the royal gallery. The strong, hard features are still there; and it is easy to imagine we hear those lips enunciating those words of defiance, "I know not the Lord; neither will I let Israel go."

Two mosques of great age are in Cairo, and are worth a visit, and these, with Old Cairo, the bazaars, and a few minor points, are all there is of peculiar interest.

Alexandria is a modern city, the ancient one having disappeared. Pompey's Pillar, of brown granite, is worthy of notice. The shaft is, I estimate, ten feet in diameter, and sixty-five feet in length, of one piece. Certainly it was a stupendous work to quarry, transport, and erect such a stone. The city contains over two hundred thousand people, the Europeans predominating. It is a commercial port of importance. I sailed from here to Port Said, at the north end of the canal, on my way to Palestine. Not much need be said of this place. It is a new town full of sailors, canal men, coal heavers, and a multitude of the worst classes. With age it might be expected to put on cleanliness and a better reputation. Doubtless a large number of good people are involved in the name which the town bears in general.

G. C. T.

—America is fast awaking to the fact that an established Sunday is an established church, and nothing more or less.—*Ringgold*.

## THEOLOGICAL CALCULATIONS.

THE theologian referred to in the REVIEW of Jan. 3, under the head of "Theological Imaginations," not satisfied with theological imaginations, has gone into theological calculations as well. There is probably no point in theology that has so bothered the theologians for many years, and even for generations, as the fourth commandment. When the early church drifted into the apostasy that resulted in the papacy, and in so doing took unto herself the pagan holiday of Sunday in place of the Sabbath of Jehovah, she made a wide divergence between her practice and the plain precepts of the word of God, which the theologians have worried over since. The Catholic and high church theologians have one way out of the difficulty, the Presbyterians and Methodists another, the Christians, or Disciples, another, and so on *ad infinitum*. None of these diverse and contradictory theologians will allow that the position of any of their allies is correct, and so one pulling one way, and another hauling another way, the longer time lasts, the greater is the confusion of sentiment upon that commandment, which, divested of all theological blundering, is as clear and as easy to be understood as the other nine commands of the same divine law.

The theologians of this time who have placed themselves in defense of the "day of the sun," are obliged, by the necessities of the present time, to make new discoveries, and go into minute calculations that the theologians of the past did not have to do. In former days, when the Church and the State were united, a point of theology having once been established by the church, whether it was the celebration of the mass, the adoration of a relic, the observance of a day of worship, the baptism of infants, or any other thing evolved from the theological brain, the people had to come to it and receive it. It was not to be supposed that they had any conscience of their own in the matter. The theologians thought themselves capable of exercising the function of conscience for all the people. But a marked change has come over mankind in the matter of conscience, especially among the nations of western Europe and America. The people of these countries are not so willing to allow others to do their thinking and lay down religious duties for them as they were in past ages.

The idea of liberty in religious things has become an essential part of modern thought. It is now generally believed that there can be no civil liberty without religious liberty; that religious tyranny will at once pave the way for the overthrow of the civil liberties of the people; and that when a man surrenders his religious rights, he surrenders his all. This being the settled conviction of the larger portion of the American people, any and every attempt to oppose the rights of conscience in this country meets the merited condemnation of liberty-loving people. Therefore, those people, who upon the subject of the day of the week to be observed as the Sabbath are desirous of thinking and deciding, not only for themselves, but for all other people, to the extent of having those who dare to think otherwise arrested and fined, are obliged in some way to make it appear that the enforcement of Sunday-keeping is not an infringement of conscience; that the Sabbath commandment does *not* relate to our duty to God, but rather to men, and as a duty toward man it may and should be enforced.

To compass this end, that new invention, the "civil Sabbath," also called the "American Sabbath," was produced and exhibited to the public. The gilding of civility that was put upon it by the theologians was so exceedingly thin that the religious nature of the thing could be distinctly seen by any close observer, and so the religious Sabbath, with its light veneering of civility, has not yet attained the success that the theologians who formed it had confidently hoped it would. But the theologians are not discouraged! Why should they be? The theologians of the past have succeeded in avoiding the plain text of the fourth commandment, and shall the theologians of this day acknowledge the superiority of men of former days to "darken counsel by words without knowledge?"—No, indeed! They will prove themselves equal to the occasion. This is especially true of the theologian of the Allegheny Seminary. He has made

an original theological survey of the ten commandments, and has been able to run a boundary line in a place where no surveyor ever went before, and to make a calculation that no other person ever had the sagacity(?) to make.

It is allowed by all Biblical students as far as we know, that the decalogue contains an epitome of our duty to God and to our fellow-men. It has also generally been held that the first four commandments contain our duty to God, and the last six the duties we owe to mankind. Upon this ground Roger Williams took the position that the civil government had no right to define and punish Sabbath breaking, since the keeping of the Sabbath is a duty we owe to God alone. The theologian above referred to does not take kindly to this position, that the civil law ought not to enforce the fourth commandment, and therefore he proposes to divide the law of God in a new place, to obviate this difficulty. Thus, he says, upon the question as to where the line is that separates the duties we owe to God, from those we owe to mankind, "there is nothing revealed." He has therefore taken the liberty to reveal it himself, and to draw the line *through* the fourth commandment, instead of at the end of it! He has found "by a count of the lines," the exact center of the law,—the point where duty to God ends, and that to man begins! It is in the fourth precept, after the word "holy"! Thus he says:—

"The first sentence of the fourth commandment, 'Remember the Sabbath day, to keep it holy,' is above the reach of civil law. We could not if we would, compel men to observe the Sabbath religiously, but the remainder of the fourth commandment, which turns at once to a prohibition of vagrancy, 'Six days shalt thou labor,' and regulates rest and labor for the whole week, is as suitable for re-enactment in civil law as the fifth, sixth, or seventh commandments."

Notice the expression. It does *not* read we would not if we could, but we *could* not if we *would*. According to this, all that prevents their compelling men to observe the Sunday religiously, then, is because they *cannot* do it.

If they *could* make a man go to church, if they *could*, like King Olaf, say, "Be baptized, or thou shalt die," most gladly would they do it. But they cannot do it. We are not living in the Dark Ages. The intelligence of the times will not allow even the theologians such authority as that, and so they are compelled to take a circuitous route, and by a "count of the lines" and a little nice calculation, to get, almost, if not quite, what they want.

The point of this new discovery resulting from this close calculation and *count of the lines*, is that as the civil law cannot enforce the Sabbath, "religiously," it devolves upon it to enforce it *some other way,—irreligiously*, we suppose! Indeed, we do not know of anything more irreligious than hypocrisy, or anything that makes hypocrites faster than observing a day as the Sabbath when the observers all the time know it has no Sabbatic character. Really, the civil law has no more right to regulate labor and rest than it has to regulate eating and sleeping. "If the Legislature can prescribe the days of rest for them (the people), it would seem that the same power can prescribe hours to work, rest, and eat."—*Decision of Supreme Court of California*.

God may set apart a day that those who love and serve him may use to his honor and glory; but what good will it do God, or the State, or the individual who does not love and serve him, to spend that day in idleness, which is always more destructive of morality than honest labor? To "remember the Sabbath day, to keep it holy" brings a blessing to those who keep it. To keep it only as a day of leisure and idleness, as the majority of people do, is not to keep it at all, and is a positive curse to nine tenths of those who thus keep it. As far as the State is concerned, vagrancy upon one day of the week is just as bad as upon another. The man who gets a good living for himself and family cannot be a vagrant, though he works every day in the week or no day at all. It therefore follows that civil law has no right to "re-enact" the law that says, "Six days shalt thou labor;" and this attempt, by a "count of the lines," to seek for a pretext to enforce a day of idleness upon the people of this country, is a presumptuous and heaven-daring interference in, and perversion of, the law of God. That theologians will thus dare to inject their own thoughts, con-



lectures, and speculations into the only law that God gave to mankind, shows how great is their opinion of self, and how little true respect they have for the law of God.

Theologians of past times, and of the present, have heaped every indignity they could think of upon the fourth commandment. They have said that it was a "yoke of bondage;" that it had been abolished; that it had been changed; that it commanded the observance of Sunday; that it commanded the observance of any seventh day, after six days of labor; that it is not obligatory upon Christians; that it may be kept in the spirit and be broken in the letter at the same time! etc., etc.

And now we have it divided! A part of it is to be rendered to God and a part to our fellow-men, and all to be done on the first day, while the commandment specifies the seventh!

In view of all this, we are constrained to ask, Is there anything that a theologian, so-called, will not attempt to do? M. E. K.

#### THE INSTITUTE.

THE ministerial institute, preceding the General Conference, opened according to appointment, at 9:30 A. M., Jan. 27. We were pleased to see the large attendance of delegates and friends from different Conferences at the first meeting, and since then, the number has been increasing every day.

With reference to the instruction in the Bible study, we can hardly use language rightly to convey the deep interest that is felt by all present. The Lord is coming very near. The Spirit of God is helping those who are giving the instruction, in a remarkable manner. The truth of God never looked so precious. We are truly living in a most interesting time. Nothing can be more evident than the fact that the message is rising, and is about to go with great power to all the world. We are sure that this present institute and the Conference that is to follow, will mark a new era in the advancement of the third angel's message. The time is here when the message is beginning to go with a loud voice, and it stands each in hand to relate himself to God so as not to be left behind in the rapidly advancing message.

While we are greatly pleased and encouraged with the large attendance, we are sorry, at the same time, that all our delegates are not here at the beginning. They do not realize what they are losing. The light of God is shining brighter and brighter, and the truth of God is unfolding in a marvelous manner; and it is of the utmost importance that every one, and especially the laborers, be in a position to appreciate the rapid progress of present truth. If this is not done, their work will be inefficient.

The Bible studies so far have been conducted by Elders Haskell, Loughborough, Prescott, Jones, and Porter, and are taking a wider scope than at any of our previous institutes. Some may have thought that this institute would only be a going over of the ground of former institutes, but such is not the case in any respect. There are wonderful treasures in God's holy word, and may the Lord open our understanding, that we may behold wonderful things out of his holy law.

The institute will continue until Feb. 17, and then the General Conference proper will begin.

Our councils each afternoon are also seasons of interest and importance. This gives us the opportunity to present before the delegates and ministers present, many important questions, and the wants of the field in various parts of the world come up for consideration, preparatory for action, when the Conference convenes. All those in attendance are receiving great benefit from this occasion. We hope that those belonging to the different delegations, and who have not come, will arrange to reach here at the earliest date possible.

We are free to say that this is the best and most precious occasion that we have ever had of this kind. If God is sought with humility of heart and contrition of spirit, great blessings will come to his people and to his servants. We know that all our brethren are greatly interested in this gathering. We ask you to continue to lift your prayers to God in faith, for his special blessing on the General Conference. The *Bulletin* will convey to you from day to day what is done, the progress of the Bible studies carried on, and the different subjects that are considered. We are glad that we can in this way convey to all our people so much of the good things that we are receiving here. And we hope that as you pray for our meetings, you will also seek the Lord individually for his blessing, so that these subjects that are presented may be blessed to you also, and give you a richer experience in the things of God. O. A. OLSEN.

## Progress of the Cause.

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

### WHAT DOETH IT PROFIT?

BY MRS. ELIZABETH ROSSER.  
(Salem, Oregon.)

Why should I lay up treasure where moth and rust destroy,  
When in the work of heaven my gifts I may employ?

Why store up gold and silver to satisfy my pride,  
When I may use my talents for Him, the crucified?

Why should I spend my labor for that which is not bread,  
When with the bread of heaven I freely may be fed?

When in the clouds of glory is seen his coming sign,  
My soul, what would it profit if all the world were thine?

Why should I for my raiment take over anxious care,  
When he doth clothe the lilies in garb exceeding fair?

Why should my bread and water for doubt and worry call,  
When e'en the little sparrows he marketh when they fall?

Why should I fear my Father will not my wants supply,  
When even the young ravens he heareth when they cry?

O, he doth watch above us; for in his word he said,  
"Behold, have I not numbered the hairs upon your head?"

Then let us not make idols of silver and of gold,  
But use the talents lent us to spread the story old,  
To point the way to heaven, through Christ, the open door,  
To house the helpless orphan, to feed and clothe the poor.

O, trust him for our raiment, and trust him for our bread;  
For that he will supply them, his word has surely said.

When in the coming judgment our place he doth assign,  
O, soul, what would it profit, if all the world were thine?"

#### IOWA.

EDDYVILLE.—From Nov. 27 to Dec. 25, 1892, I held a course of meetings in the Union church, five miles northwest of Eddyville. The Lord was with us, and is gathering out his people there. From a recent letter I learn that eight persons have taken their stand for the truth. These, with those who were there before, have organized a Sabbath-school numbering fifteen members. To the Lord be all the praise! Eight subscriptions were received for the *Sentinel*. Donations amounted to thirty-five dollars. I am now at Massena with brother G. F. Watson. H. V. ADAMS.

#### NORTH CAROLINA.

SINCE my last report, I have visited the southeastern part of this State, by the earnest request of some who have recently embraced the truth, and by those who are reading and desired to see a Seventh-day Adventist minister before they died. While visiting these interested friends, my heart was filled with the holy Spirit of God, and I rejoiced to have the privilege to talk to them and their neighbors about the precious word of God. I thank God for the freedom he gave in speaking the words of life to them. I expect a little company will be raised up at Cowan's Ford that will be obedient to all the requirements of the Bible.

From this place I went to Raleigh, the capital of North Carolina, where I met Mrs. Cora Goodwin, a sister who embraced the truth this summer. She is doing what she can in placing the truth before others, by distributing papers which were sent to her by a sister in Missouri. Another family has begun to keep the Sabbath. I enjoyed my stay with this family, and hope that the husband will follow the convictions of his heart, and prove as successful in the work of God as he has been in worldly matters. I shall ever remember their kindness to me.

From this place I came home to enjoy the last Sabbath in the State with our friends at Asheville, before going to General Conference, and to rejoice with two more families who kept this, their first Sabbath. And so the work moves on, and soon we will all be called home to live in the city of God. Jan. 27. D. T. SHIREMAN.

#### MAINE.

BLAINE, WESTFIELD, AND DANFORTH.—Sabbath Jan. 14, I closed my labors for the present in these places. As we met in the afternoon for a social meeting, the Lord by his Spirit came near to us and we all felt that it was good for us to be there.

In Westfield some ten or twelve have made start to obey God. How many will be faithful and go through and obtain the prize, remains to be seen. We feel to praise God for what he has done for this people. Others here are convinced. May God help them to make haste to obey.

Jan. 16 I met with the church in Danforth. On account of sickness, few attended the meetings. One has taken hold of the truth since I was here last, which gives them courage and hope. J. B. GOODRICH.

#### SOUTH DAKOTA.

GENEVA.—I arrived at this place Jan. 17, and began meetings the evening of the 18th. This is a very good place for holding meetings in the winter, being nestled in among the trees to the east of bluffs overlooking the Big Stone Lake from the west.

Although this is a thinly settled community, the meetings have been well attended from the very first. That the interest is increasing is evidenced by the increasing size of the congregations—some of whom come a distance of five miles to attend—and that the building in which the meetings are held is filled to its utmost capacity.

I trust the Lord for freedom to present the truth as it is in Christ, and request my brethren to remember me in their prayers. Jan. 22. C. P. FREDERICKSON.

#### VIRGINIA.

STANLEYTON.—The week of prayer was a season long to be remembered by the brethren and sisters of this church. The readings seemed to cover the special need of the church at this time, and how much we thank God that he ever put it in the mind of these servants to write such lessons for our comfort.

Sabbath, Dec. 24, was made a time of special seeking of God, and truly he came near, and gave us a foretaste of the latter rain. Confessions were made, and the blessed Lord came in by his Holy Spirit, touched our hearts, and made us free. We felt thankful that Elder Roberts could be with us and give instruction.

The quarterly meeting at this church was held Jan. 14, 15. Brother Stillwell was present, and we continued the meetings up to the 17th. The Lord came near and blessed as we tried to set before the people the importance of living up to all the light that God is giving us, and to reach out by faith and take hold of the strength of Christ, and let him be our shield. Amid all the workings of Satan, God overruled, and one man gave his heart to him for the first time, and said by the help of God he would live out the truth. He is the head of a family, and I think his wife will join him soon. There is still good interest here. We have been having some of the coldest weather that we have experienced since we were in the State of Michigan. As soon as the weather will permit, I expect to go about sixteen miles down the valley, and labor near the home of brother A. J. Algers. Jan. 18. T. H. PAINTER.

WINCHESTER.—I have just closed a series of meetings at this place. I am glad to report that notwithstanding it was so cold during the time of the meeting that many could not attend, the Lord blessed us with some success. Two united with us by confession, and one by letter. Others are deeply interested, and some are almost persuaded, who believe will soon be with us. There are also three colored people keeping the Sabbath. One of them is the wife of a Baptist minister. We hope that this will effect an opening by which we can more effectually reach the colored people. I am glad to say that with both the white and the colored people there is a better interest than has been seen in the past. We hope the day is near when we will see many more take their stand for the truth.

It is true there is much opposition to the truth yet I am glad that while the enemy works, the Lord can and does work for his people, and those who so strongly oppose us can do nothing against the truth but for the truth. We have agitated the truth through the secular papers, and also by Bible and missionary work; and as some effort has been put forth against these means, the weakness of their position has become more apparent. Thus many begin to inquire more earnestly after the truth, some even stopping our brethren on the streets to do so. One great source of strength here is that we are growing in numbers, and have

lived down the idea advanced by the ministers, that we would soon be gone, and then they would fix the thing all right. They have now concluded we have come to stay. The people are beginning to see more in our work, and learn more about us; hence, they begin to look upon us with more favor. We expect to hold our spring State meeting and canvassers' institute here soon after the General Conference, when we hope to see others take a stand for the truth. F. M. ROBERTS.  
Jan. 25.

## WISCONSIN.

We took down our tent at Albany, Sept. 26. Only two decided to obey. Having taken a severe cold, I returned home to rest. In November I visited the Star church. Dec. 1 I went to Oil City and held meetings one week. Two obeyed. Dec. 16 I visited the Kickapoo church, and remained four days. The interest to hear was good. Dec. 21 I went to the Star church and stayed ten days. Four united with the church. Jan. 11 I went to Boscobel to join brethren Brown and Shreve. We held meetings at Sand Prairie and Mt. Hope, with good interest. I expect to go to Brodhead and Albany soon, to look after the work there.  
Jan. 24. R. J. WHITE.

NEILLSVILLE, MAPLE WORKS, AND LOYAL.—I met with these churches during the week of prayer. Maple Works is blessed with a faithful little class of young people. May God bless them as they press to the front to assist those who long have borne the standard in the face of the foe.

At Loyal the prayer and social meetings were seasons of refreshing, and much of the spirit and power promised to the remnant people came into our hearts, and heart-fires that had burned low, were rekindled by a flame of sacred love.

I spent one day with the little flock at Neillsville, and found them full of the missionary spirit. One precious soul gave her testimony for the truth for the first time. While these meetings proved a blessing to some, others failed to enter the pool while the waters were troubled, and the week of prayer passed, bringing no balm to their joyless hearts. Jesus passed so near, and yet they were not healed. O, when will all our dear people learn to avail themselves of these unparalleled opportunities to seek the Lord? When will they more fully realize that now is the accepted time, now is the day of salvation?  
Jan. 22. J. B. SCOTT.

## MICHIGAN.

AMONG THE CHURCHES.—Since our good camp-meeting, my time has been principally occupied among the churches. At Covert two meetings were held, which resulted, as I learned afterward, in four accepting the truth. Ten days were spent at South Haven, where one renewed his covenant, and another made a start to serve God. At Bloomingdale, where meetings and Sabbath-school had been discontinued, they were re-established; one took a firm stand for the truth, and one brother said he had decided to pay off the debt on the church out of his own pocket.

Two weeks were then spent at Riverside, Sodus, and Benton Harbor. The meetings closed with the organization of a church of fifty members, at the latter place, by Elder I. H. Evans, the brethren at Sodus and Riverside uniting with them. At Onaway I assisted Elder A. J. Haysmer a few days. He was engaged in a revival effort. Several embraced the truth.

Our next stopping place was Flint, where we spent eleven days very profitably, being assisted in meetings and visiting by brother Geo. H. Randall. He also accompanied me in a three days' meeting at Hazelton. I next spent four days at Mundy. At the close of the last meeting the invitation was given for those who had decided to obey the Lord to rise, and five responded. At all of the above places the Spirit of the Lord was present, touching and making hearts tender. Confessions were made, and wrongs righted, many expressing themselves as receiving greater blessings than ever before.

I pray that the good work may go on until every honest heart will be found pure before God, and every lip giving him all the praise.

F. I. RICHARDSON.

## VERMONT.

AMONG THE CHURCHES.—During the week of prayer I was with the churches at Troy and East Richford. The intense cold kept some from the meetings. While I was at East Richford, a storm prevailed which was said to be the worst which was ever seen at the place, yet we continued the meetings without a break, some coming several miles through the storm. At Troy some are awaiting baptism. We held meetings for two weeks at Burlington, beginning Dec. 30. Elder Bicknell

assisted at Burlington most of the time, and Elder Purdon was also there a few days, and spoke twice. One man who was convinced before the meetings began, took a decided stand. Others are interested at Burlington, and the outlook is such that the Conference has decided to make a decided effort there soon.

I spent Jan. 14, 15 at Northfield. I held five very profitable meetings during those two days, with the church at that place. There I met a young man who had become interested in the truth through readings given by one of the sisters. Before I left, he seemed to yield himself to obey, but he passed through a remarkable struggle under conviction for sin. He had never given the subject of his own salvation any thought in the past; but when he did, it appeared to him that his sins were so great God could not forgive him. Then to believe that God would now sustain him in obedience, seemed too wonderful to believe. How true it is that nothing but the love and power of God can do this!

Jan. 18-23 I held eleven meetings at Jamaica. I found that this church had been greatly blessed during the last month. Elder Kimball and brother Bee had been working with them, and God had used their testimony for the church's good. During our stay, three of the youth united with the church, but baptism was deferred, as the brook where baptism is administered, was filled with ice. Two who had wandered from the fold were again received into the church. One who had been backslidden many years, started anew with confession and weeping. The interest has extended to adjoining neighborhoods, and Elder Kimball, assisted by brother Bee, expects to follow with meetings at Jamaica village, five miles from where our church is located, as the interest has extended to that point. Nearly every discourse was followed by a social meeting, usually led by Elder Kimball. Most of our brethren laid aside their work, and attended the meetings, both in the daytime and evenings. This church has been organized over thirty years, and yet there are those right in their midst who have recently embraced the message, and still others are interested. A frequent expression heard in the testimonies borne, was, "How different our meetings are from what they were a short time ago!" WM. COVERT.

## KANSAS.

PALERMO.—Since my last report, I have held meetings here each evening and on Sabbath and Sunday, till last evening, when I closed. The interest was not large at any time, but those who came paid the best of attention.

Three united with the church, one being a young woman who intends to go to Union College this week, to prepare to enter the work, as the Lord may open the way. Others are under conviction, for whom we have hopes.

If the members of this church walk in the light as is their privilege and duty, if they would themselves be saved, they may yet see a good work done here. The prayer-meetings, which were discontinued several years ago, are again revived. May the Lord bless his work here. I expect to go to Battle Creek the latter part of this week, to attend the General Conference. S. S. SHROCK.  
Jan. 22.

AMONG THE CHURCHES.—I spent the week of prayer with the Rotate church, where we had meetings every day, the readings, sermons, and prayer and social meetings following. Many took new courage in the great work before us, with the present crisis in view. Although the weather was cold, the attendance was quite good, and our brethren and sisters drank in the truths for this time. A liberal Christmas offering was made.

The next point of labor was at Devizes, where I met brother Foster. Here we held a few meetings with the six remaining members, with good results. The Lord came near with his rich blessing.

Oronoke was the next point, where we held a four days' meeting. The Lord came so near that at one meeting every soul in the house was born again. Six brands were plucked from the burning at this place. They were baptized, and taken into the Oronoke church. This was a new experience for this church to enter upon. Greater responsibility now rests upon its officers and members, and I tried to impress these solemn things upon all, and the work which God has called each one of us to do.

From here I went to Phillipsburgh, where the Christian church was secured for a two days' meeting, to be held for the benefit of the Deer Creek church, the canvassers who are located here, and also for the outsiders. I was suddenly called to the bedside of my mother in Butler county, so brother Foster held the first meeting Friday night. On my return, we took up the work Sabbath morning, and continued over Sunday evening, with the house nearly full of attentive listeners. It is truly good

to see the people hunger and thirst after more substantial food than they usually get. A good impression was made at this place.

We next went to the Delmar school-house, on Boon Creek, where some labor had been bestowed just before the week of prayer. A few had already begun to obey as far as they knew. After a six days' meeting, we found ourselves in company with seven candidates for baptism, besides a large crowd of witnesses to behold these souls planted in the likeness of their Lord's death, and rise again to walk in newness of life. One old man seventy-four years of age was converted for the first time. Nine united with the Kirwin church, all being new converts to the faith. An elder was ordained, and a clerk elected. The Kirwin church is once more alive to do service for the Master. It was good to see the entire congregation come forward and bid these beginners "God-speed" in the road they had chosen. Much prejudice was removed from the minds of many, and hearts were melted. To the blessed Jesus who died for us, be all the praise!

Brother Foster remained a few days to visit and instruct more perfectly in the things of God. The periodical work received due attention at each of the above-named places. On my way to Battle Creek to attend the institute and General Conference, I stopped forty-eight hours at College View to visit our Kansas students and others, and I found them all very happy in their studies, and well pleased with the management of the institution. My only regret is that not more of our young people are attending the College. I do hope that by the opening of the next term, our brethren will make arrangements to send scores of their boys and girls there. God is blessing this new enterprise. Let us all pray for its success.

Jan. 29.

O. S. FERREN.

## OHIO.

KIRTLAND.—It is encouraging to note progress in this closing work. Since my last report, the hand of the Lord has seemed to direct to the advancement of his cause. After attending the directors' institute at Columbus, the first week in December, I spent two days in Cleveland, visiting relatives of some who had recently accepted the truth at Conneaut. I found these just on the point of accepting.

The Sabbath following was spent at Conneaut, and upon my return, I found that Satan had not been idle. The third angel's message is a testing one, and when all points of faith were presented, some decided to walk no more with us.

From Conneaut I visited the scattered families at Jefferson, Richmond, Wayne, and the church at Green, helping them get started in the week of prayer readings, spending the Sabbath with the Green church. On Tuesday I returned to Conneaut to spend the remainder of the week of prayer. I found the little company of over twenty of good courage, but owing to sickness and severity of the weather, it was not until Sabbath that there was a general attendance; but this meeting gave evidence that our previous meetings had not been in vain, as the Holy Spirit was present in a marked degree.

This little company, only a few weeks old, gave evidence of true conversion by already paying tithes and an offering to the missionary work. Having spent only one Sabbath with my home church since last June, I decided to have the readings a week later, so that this week was spent with the little church at Geneva.

At Madison I visited an aged sister eighty-seven years old, who for twenty years has been keeping the Sabbath all alone. She hardly hopes to live till spring, but her faith is bright. On Tuesday night, the 10th inst., I had an appointment to begin a series of meetings in the Congregational church of this place, but the weather was such that only four young men came. The next night about twenty came; after that thirty-five or forty, and last night about eighty attended, and they paid the closest of attention while I spoke on the subject of the sanctuary. I could feel the presence of the Spirit of God, and it seemed to carry the thoughts to the hearts of the people. This is a country church a mile and a half from the post-office, and a mile from the old Mormon temple, where a good many Latter-day Saints live, who still hold regular services.

When I consider that many of the cross-roads are closed up, and all roads badly drifted, and the extreme cold during the past week, I feel that the Spirit of God is working on the hearts of the people, to see even so many as have been in attendance during the past week. As a remuneration for the church building, I preach for them on Sundays, as they have no pastor. It is easy to pay for the use of the church in this way. Brother C. C. Webber and brother Laughlin are assisting me, and we find that a canvasser's persistency is a good thing in emergencies.

We hope to keep humble, so that the Lord can consistently bless the effort, and bring some souls into his kingdom.  
C. F. HASKELL.  
Jan. 18.

#### THE WORK IN WISCONSIN.

**AMONG THE CHURCHES.**—Since the fall camp-meetings, general meetings have been held at Milton Junction, Oxford, Poy Sippi, Ft. Howard, New London, Humbird, Sand Prairie, and Mt. Hope. All of these gatherings were seasons of blessing and profit to those who attended them. Practical religion, the special truths for our time, and the missionary work were the leading themes in all of them. A revival spirit prevailed not only of Bible religion, but of the missionary spirit also, and instruction was given in regard to the missionary work. Clubs of *Signs* and *Sentinels* were subscribed for in nearly every meeting. Donations were received for the tent and camp-meeting fund and for our endowed bed at the Sanitarium Hospital. These general meetings began Nov. 19 and closed Jan. 22.

Dec. 28 to Jan. 5 we held a religious liberty institute at Milton Junction, for the purpose of giving instruction in the principles of religious liberty, the canvass for the *American Sentinel*, and other publications in the same line. This was also a season of great blessing, and our brethren who attended it, went to their fields of labor with greater faith, stronger courage, and a better preparation for the work.

The tract work, on the package plan, is still proving a very successful way of reaching the people with the truth. We hear good reports concerning it, wherever it is carried on.

The week of prayer was a season of great refreshing to most of our churches in Wisconsin, and the annual offerings for foreign missions will be much larger than they were for 1891. In some of our churches the offering was more than doubled. Our laborers are of good courage, and most of them are growing spiritually, and becoming more efficient in the work. This is a source of gratitude to God. Quite a number of our laborers are attending school this year, and hence our working force is much smaller than during the summer, both of Conference laborers and canvassers. Another cause which will weaken our force of laborers this winter, is that quite a number will attend either the Biblical institute or the General Conference, at Battle Creek.  
M. H. BROWN.

#### THE MINNEAPOLIS INSTITUTE.

This institute was held in Minneapolis, Jan. 9-16. It more than met our expectations. The object of the meeting was to instruct laborers in the principles of religious liberty, and to educate canvassers for the *American Sentinel* and religious liberty literature.

The attendance was good from the first, the meeting being larger than we had expected. All the ministers and directors were present but one, also several church elders and leading brethren from different parts of the State.

The principles of the government, the object for which it was founded, and the relation it sustains to the third angel's message, was the line of thought dwelt upon throughout the meeting. The interest deepened as the work continued, and but few lessons had been given before it was seen that the act of Congress in legislating upon a religious question, and the decision of the Supreme Court, were enough to fulfill the prophecy of Rev. 13:14.

Brother Colford's work was more particularly upon the principles of the government and the relation it sustains to the truth, while brother Ballenger dwelt upon Judge Hammond's decision, and the work of the Supreme Court.

There were about one hundred and fifty in attendance, and the tender influence of God's Spirit was present in all the meetings. We have not attended a meeting where it was evident that the Spirit of God was leading, more than at this time. The canvassers' school was in session, with an attendance of about forty, which brought the working force of the Conference together to have the benefit of the instructions given. Seven brethren, five of them old canvassers, will go into the field to canvass for the *Sentinel*, "Civil Government and Religion," "National Sunday Law," "Due Process of Law," and other literature that pertains especially to this line of work. Others are preparing to go. A few weeks will be spent by these brethren to see what the results of such work will be. We have never seen our brethren more anxious to engage in the work than now. Surely God's Spirit must be leading, or there would not be such a desire to go forward. The cash on book sales at this meeting was \$225, at whole-sale rates, besides the publications taken by those going into the field.

Institutes will be held in different parts of the State, as the way opens, and instructions given so

all may have a proper understanding of the work for this time, and how to engage in it. At the close of the meeting the following resolution was passed:—

*Resolved*, That it is the desire of this convention that another meeting of like nature be held at the next workers' meeting to precede the annual camp-meeting, and that we request the General Conference Committee to send suitable help for the occasion.

A. J. BREED.

#### AN INTERESTING LETTER.

[The following is a portion of a letter written by a boy of fifteen to his father. As will be seen by the letter, he was converted while attending our denominational school at Graysville, Tenn. No better argument than this letter to show the good this school and all our other schools are doing, could be presented. We hope that parents who have children to be educated will read this letter with prayerful attention.—Ed.]

Father, I have given my heart to the Lord. He has died for me, and all these years I have not given him anything in return. But I made up my mind that I would give my heart to him, and be a Christian.

I knew that in myself there was nothing worthy, but that he with his unbounded love, had promised to forgive and accept all, and by faith I believed that he did forgive and accept me, and he does. O, how thankful I am!

Last Sabbath (Dec. 10) several, including myself, stayed after meeting, and we gave ourselves up completely, and last Sunday we were baptized, and admitted into the Graysville Seventh-day Adventist church. O, how it makes me rejoice to know that I am connected with the living church of Christ! I know by faith that my sins are forgiven.

The Lord has greatly blessed me during my stay here in Graysville. I am so thankful that I was permitted to come to this school and to enjoy the privileges of religious surroundings. I know that God had a hand in it. He sent me here. O, how grateful I am. At the same time (Sabbath) six others gave their hearts to their Creator. . . . How the Lord has led us all out into the light since coming to school, and attending the meetings! We were baptized by Elder J. W. Scoles.

I want to lead a Christian and prayerful life henceforth. Pray for me, that I may be a true follower of Christ. My faith is developing, and I am very thankful that I heard the lectures in Terra Ceia and De Leon Springs on this subject. I know the Spirit of God worked with power last Sabbath.

The latter rain is here, and we have had some of it in Graysville. Of course you have heard of the wonderful outpouring of the Spirit of God upon the College students at Battle Creek, and of the wonderful meetings held there.

We have excellent meetings here in the Academy chapel on Sabbath evenings. These have led me and the others out in a marked degree. We have had a precious season every time we have met. How much greater one will we have next Sabbath evening when we meet!

How glad I am that I am situated where I can enjoy these meetings. It is no use living for this world, and I have no desire to. I want to meet my Redeemer in the clouds. I do want to meet you there. I want to prepare myself for the trial just before the people of God. Since I have been broken on the Rock, and have crucified self, and laid away the "old man" (sin), I can claim the promises of God's word so much more. "Faith cometh by hearing, and hearing by the word of God." I want to search the Scriptures. I am searching them. I want to grow in grace. God helping me, I can learn his word and understand it, far more than before.

In our Bible class all are members of this church now. I know that we can have better lessons, and learn his word faster; for there are none there now to drive the Spirit away. Father, pray for me, that I may grow in strength. Write me a letter, too. I have had a hard heart naturally, but I prayed to God that it might be broken, and praise his name, he answered my prayer. To him be all the praise!

#### Special Notices.

##### NOTICE FOR NEW ENGLAND!

PERSONS desiring to receive instruction in the canvassing work may join a class which is to be organized in Holyoke, Mass., about Feb. 15. The Springfield company will move to that city, and there will be some new students entering the school at that time. Brother Comins gives house room free, and the tract society will pay the traveling expenses of persons who prove successful in the

work, and who make a business of canvassing. Clothes, towels, and a pillow will be needed. For further particulars, address Elder H. J. Farnham, 44 Andrew St., Springfield, Mass.

E. E. MILES, State Agent.

#### NOTICE TO DIST. NO. 4!

L. M. CROWTHER having been assigned to labor in the "Hills" of South Dakota, desires the address of all the Sabbath-keepers in this district. Address him at Hill City, S. Dak.

#### The Sabbath-School.

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

#### LESSONS ON THE WORD AND SPIRIT.

##### LESSON. VIII.—OPERATIONS OF THE SPIRIT.

(Sabbath, Feb. 18.)

##### I. Questions on John 16:7-14.

1. What did Christ promise to send?
2. Of what things would the Comforter convince the world?
3. Why of sin?
4. Why of righteousness?
5. Why of judgment?
6. What prevented Christ from saying many things to his disciples?
7. What did he say the Spirit would do?
8. Of what would the Comforter speak?
9. What things would the Comforter show?
10. Who would be glorified?
11. What would be shown?

##### II. Questions on 1 Cor. 2:9-14.

1. Can the human mind imagine what God is preparing for his children?
2. How does God reveal them?
3. Why can the Spirit do this?
4. How can the things of man be known?
5. How can the things of God be known?
6. What spirit had Paul received?
7. Why was it given?
8. How did he speak?
9. What are the things of God to the natural man?
10. Why can he not know them?

##### III. Questions on 1 Cor. 12:7-13.

1. For what general purpose is the Spirit given to every man?
2. What nine gifts of the Spirit are mentioned?
3. What worketh all these gifts?
4. How are these gifts divided?
5. What illustration of unity is used?
6. How are all baptized?
7. Of what have all been made to drink?

#### NOTE.

Some of the operations of the Spirit are brought out in this lesson. God's Spirit dwells in his word (Comp. John 3:5 with James 1:18 and 1 Pet. 1:25), and it is through this agency that it reproves the world. The Spirit is an instructor (Neh. 9:20) to teach all things (John 14:26), according to the promise (John 6:45), to testify of Christ. John 15:26. It is the agent of inspiration (2 Pet. 1:21), testified in the prophets (1 Pet. 1:11), and is to speak in those who are persecuted. Mal. 10:19, 20. Through the word it witnesses that we are the children of God (Rom. 8:16), and lifts up a standard against the enemy. Isa. 59:19. The Spirit strives with men (Gen. 6:3), helps in prayer (Rom. 8:26; Jude 2; Eph. 6:18), and guides them in the right way. Isa. 58:21. It renews (Titus 3:5), quickens (1 Pet. 3:18), and sanctifies. 2 Thess. 2:13. The practical importance of receiving the Spirit is apparent, as we see the part which it acts in God's purpose concerning man.

"The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, 'He shall receive of mine, and shall show unto you.' The Spirit of truth is the only effective teacher of divine truth. How must God esteem the human race, since he gave his Son to die for them, and appoints his Spirit to be man's teacher and continuing guide."—"Steps to Christ," p. 105.

#### News of the Week.

FOR WEEK ENDING FEB. 4.

#### DOMESTIC.

—The Illinois supreme court has rendered a decision that women can vote at school elections.

—Mr. Carnegie has at last spoken. He stands for Mr. Frick in the management of the Homestead mill.



—A trial of the pneumatic guns of the dynamite blaser "Vesuvius," at Port Royal, S. C., Jan. 31, was highly satisfactory.

—President Harrison and many governors of States have issued proclamations in reference to the death of Secretary Blaine.

—Major-general Abner Doubleday, one of the famous generals of the Civil War, died at his residence in Mendham, N. J., Jan. 26.

—Sanitary inspection of the trains running from Canada into the United States has been suspended by the order of the surgeon-general.

—Four of Garza's chiefs were captured Jan. 24, by a detachment of the Third Cavalry. They were sent to Detroit, Mich., where they are now incarcerated.

—The Indiana legislature, Jan. 25, by a vote of 60 to 40, concurred in the Senate joint resolution declaring in favor of keeping open the World's Fair on Sunday.

—For a revolting crime, a negro was tortured to death by hot irons and other fiendish devices, at Paris, Tex., Feb. 1, in the presence of 10,000 men, women, and children.

—Arguments to compel the World's Fair directors to open the gates on Sunday, because the Fair is located on public ground, were begun Jan. 31 in Chicago before Judge Tuley.

—There are 3,000 boomers ready to move on the rook strip, awaiting the action of Congress on the sent proposition to sell the land to the government settlement.

—The anti-option bill which is designed to stop speculation in grain "futures" passed the Senate Jan. 31, a vote of 40 to 29. It will now go to the House of representatives.

—The coldest weather in six years visited the North, Jan. 31. At Helena, Mont., the mercury registered 50° below zero. Deep falls of snow are reported in many places.

—The bill to repeal the "Miner law" passed the House of Representatives in Lansing, Mich., Feb. 1. The Senate had already passed the same bill, the "Miner law" is now dead.

—Commissioners from Hawaii have been sent to this government to ask for annexation. They are expected to arrive in Washington, Feb. 5. President Harrison favors the annexation of Hawaii.

—A bill to repeal the compulsory education law of Illinois, generally known as the "Edwards law," passed both the Senate and House at Springfield, Feb. 1, by the decisive vote of 119 to 11.

—The dean of an Episcopal church at Denver, Colo., today stopped a Sunday evening theatrical performance in that city. The next day a crowd of citizens gathered around the dean's house, and smashed his windows.

—An artificial cliff to represent the homes of the cliff dwellers of Colorado is being erected in the World's Fair grounds. The homes, utensils, etc., will be faithfully and accurately reproduced.

—Colonel Geo. E. Grover, the representative of the British royal commission to the World's Columbian Exposition, was found dead in his bed at the Virginia hotel, Chicago, the morning of Jan. 29.

—A strike of the workmen at the Brooks Locomotive Works, Dunkirk, N. Y., has become so serious that the sheriff of the county has called for troops. They will be sent there from Jamestown and from Buffalo.

—The French steamship "La Normandie," which sailed for Havre, Jan. 28, took with her \$3,350,000 in gold. This is said to make \$9,400,000 in coin and bullion, which has been sent abroad, thus far in January.

—Public interest in the late statesman, James G. Hamlin, was so great that it was utterly impossible to carry out his request for a private funeral. Dr. Hamlin, of the Presbyterian church, conducted the religious services.

—The British government has filed a protest against the action of the captain of the United States ship of war "Boston," who landed the marines and sailors of the ship at Honolulu, in order to protect American interests.

—Mr. Marshall of Allegheny, Pa., has presented a bill to the legislature of that State to allow the sale of Sunday papers, and it has been favorably reported by the Judiciary Committee. The advocates of Sunday are relying to defeat the measure.

—Twelve hundred of Chicago's good people turned out a few days since in the rain and drizzle, and took the initiatory steps toward building a home for the destitute and crippled children in their midst. Several thousand dollars were at once subscribed toward the worthy object.

—A Grand Rapids, Mich., judge, lately declared it a misdemeanor for a theater in that city to run on Sunday, and instructed the jury to find a verdict in accordance with said opinion. A fine of \$150 was imposed. The theater people will appeal the case to the supreme court of the State.

—The arrival of the Hawaiian commissioners at San Francisco caused a profound sensation in that city,

where the importance of the islands both for commercial and strategic purposes is well known. The mayor at once addressed a letter to the Chamber of Commerce and other commercial bodies, urging them to take joint action urging annexation.

### FOREIGN.

—It is said that the czar of Russia will take the title of Emperor of Asia, to offset Queen Victoria's title of Empress of India.

—Dispatches from Berlin, Vienna, and Rome show that the dailies of all three cities approve of Great Britain's course in Egypt.

—The queen has appointed John Campbell Hamilton Gordon, the seventh earl of Aberdeen, to be governor-general of the Dominion of Canada.

—The English Tories and Liberal Unionists are uniting to oppose Mr. Gladstone's measures for Ireland, and a bitter parliamentary fight is expected.

—A dispatch from Guatemala says the British legation there had been mobbed, and the British minister's son so seriously beaten that he may die.

—A frightful explosion occurred in a coal mine at Tokad, in Hungary, Jan. 28. The whole interior of the mine is like a roaring furnace. About one hundred men perished.

—The value of the gold produced by the newly developed gold fields of British Guiana during the year are near \$2,300,000. This shows that the gold industry of the colony promises soon to overshadow all others.

—A synopsis of the new Irish home rule bill to be introduced into Parliament, was made public Jan. 28. The bill provides that there shall be established in Ireland a legislative body. It will be restricted from establishing a religion.

—It is believed that a cabinet crisis is again imminent at Christiania, on account of the agitation for a separate consular service for Norway. The Radicals have resolved, it is stated, to refuse the usual credit for diplomatic expenses, thus rebuking King Oscar.

—James Francis Egan, convicted of participation at Birmingham in 1884 in a dynamite plot, and sentenced to twenty years' penal servitude, was released on Saturday by Home Secretary Asquith, from Portland prison. The ground of his release is said to be doubt of his guilt.

—The British Parliament was opened Jan. 31 with the usual ceremonies. The queen's speech was read from the throne. It related principally to British affairs in Uganda, Egypt, and Ireland. Some internal reforms were mentioned as to be brought before Parliament. Soon after the speech, Mr. Gladstone took the oath of office.

—The island of Zante, one of the Ionian group, has been lately shaken twice by an earthquake, the last time being Feb. 2. A hundred houses were wrecked, and many have been killed and injured. A tidal wave swept into the harbor, smashing small crafts and flooding the streets of the city of Zante with water to the depth of two feet.

—Thousands of people are literally starving in London, and fears are entertained that there may be bread riots there. Hundreds of children go barefoot, with the mercury below zero, to the place where they receive a charity soup dinner, which is their entire living. The pawnshops are packed full of furniture, clothing, and bedding, until they will receive no more.

—A revolution broke out in Honolulu, Hawaii, Jan. 16. Queen Liliuokalani attempted to form a new constitution depriving foreigners of the right of franchise, abrogating the House of Nobles, and giving her the power to appoint a new house. She was resisted by the people, and was deposed. A provisional government has been established. They express the wish to become a territory of the United States. The United States ship of war "Boston" was there at the time, and two other ships have been dispatched there by the Secretary of the Navy. Only one person was hurt during the revolution.

### RELIGIOUS.

—Mgr. Satolli says that the Catholic Church has done a great deal for America. He predicts that the Catholic University at Washington, D. C., will equal Oxford and Cambridge in their palmy days.

—The question of union between the Congregationalists and Presbyterians in Canada has been up before the Toronto Presbytery, and will come before the next General Assembly. It is reported that a large number of prominent Congregational ministers are anxious for a conference in the matter.

—Bishop Wigger of the Catholic Church, who a short time since brought a charge against Father Corrigan, has himself been summoned to trial for closing a church of English-speaking Catholics, and compelling the congregation to attend a German Catholic Church. It is understood that the papal ablegate, Satolli, is the cause of the trial.

### 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. Telegrams constitute a line.]

WANTED.—A young single man to work on farm, who is used to that kind of work. Good wages will be paid. Address John Fritz, Ottawa Lake, Monroe Co., Mich.

### PAPERS WANTED.

M. B. CLINGLER of Guthrie, O. T., would be glad to receive clean Seventh-day Adventist publications, if sent to him post-paid.

LATE, clean copies of REVIEW, Signs, and Instructor are wanted for missionary work, if sent post-paid, by James R. Smith, Seabeck, Kitsap Co., Wash.

CLEAN copies of REVIEW, Signs, and Sentinel, for use in missionary work, would be gladly received, if sent post-paid to Mrs. H. Crandell, Box 145, Downing, Dunn Co., Wis.

MRS. E. P. NAYLOR, secretary of tract and missionary society, 1,406 K. St., Fresno, Cal., would be glad to receive copies of our different periodicals to use in missionary work. Papers should be of a date not older than 1890, and should be clean and unsoiled. Send them to her address post-paid, and they will be judiciously used.

### DISCONTINUE PAPERS.

Mrs. M. L. Brock of Oklahoma City, O. T., has enough papers for the present.

Mrs. M. McGUIRE, No. 7 Henry St., Ogdensburg, N. Y., has plenty of papers for present use.

## Traveler's Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.	Day Express.	*N. Shore Limited.	*N. Y. Express.	*N. Fall's & Buffalo Special.	†Night Express.	†Detroit Accom'u.	*Atl'ntic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City.....	10.58	2.05	4.56	6.39	11.25		am 1.42
Niles.....	pm 12.40	2.57	5.48	7.31	am 12.30		2.50
Kalamazoo.....	2.05	4.00	7.04	8.57	1.57	am 7.10	4.28
Battle Creek.....	2.45	4.30	7.37	9.30	2.35	1.52	5.20
Jackson.....	4.30	6.38	8.52	10.42	4.05	9.40	6.45
Ann Arbor.....	5.30	6.27	9.45	11.27	5.38	10.40	8.05
Detroit.....	6.45	7.25	10.45	am 12.00	7.10	11.52	9.55
Buffalo.....	am 8.00	am 8.25	7.35			pm 7.40	pm 5.00
Rochester.....	8.50	9.55	11.20				8.20
Syracuse.....	7.50	pm 12.15	pm 2.10				10.20
New York.....	pm 3.45	8.50				am 5.45	am 7.00
Boston.....	6.05	11.05	am 6.15				10.50
WEST.	†Mail.	†Day Express.	*N. Shore Limited.	*Chicago Express.	*Kalamazoo Accom'u.	*Pacific Express.	*Chic. Special.
STATIONS.							
Boston.....	am 8.30	pm 2.00	pm 3.00			pm 6.45	
New York.....	10.30	4.30	6.00			9.15	am 8.30
Syracuse.....	pm 7.30	11.35	am 2.10	pm 8.00		am 7.20	pm 2.20
Rochester.....	9.35	am 1.25	am 4.20	6.55		9.55	5.10
Buffalo.....	11.00	2.30	5.30	9.07		11.50	7.45
Detroit.....	am 8.20	am 7.30	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.27	9.50	1.29	pm 4.40	10.27	3.05
Jackson.....	11.35	9.35	10.58	3.17	7.15	am 12.07	4.10
Battle Creek.....	pm 1.18	10.43	pm 12.02	4.30	8.47	1.20	5.20
Kalamazoo.....	2.05	11.30	12.39	5.05	9.45	2.18	5.59
Niles.....	4.00	pm 12.40	1.49	6.17		4.15	7.15
Michigan City.....	5.20	2.00	2.45	7.20		5.35	8.25
Chicago.....	7.35	3.55	4.30	9.00		7.55	10.15

\*Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.18 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday.

Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.



## Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
p m	a m	a m	p m			a m	a m		
7.15	9.30	1.30	7.00	Boston.		7.00	8.00	9.25	
a m	a m	a m	a m	..New York.		8.55	7.40	5.07	
9.45	6.00	6.30	8.00	..Buffalo.		8.40	5.50	4.20	
a m	a m	a m	1.00	Niagara Falls		a m	a m	a m	
12.10	6.20	6.25	1.00	..Boston		7.30	4.10	3.10	
1.35	7.45	8.00	2.45	..Montreal.		8.00	9.50	p m	
a m	a m	p noon		..Toronto		8.00	7.00		
3.30		3.00	12.00	..Detroit.		8.35	5.25		
9.30						p m	a m	9.25	
p m		p m				8.00	7.00		
11.30		1.00				8.35	5.25		
		8.00				p m	a m		
Day	B. C.	Lmd	Pass	Exp	Mail	Exp.	Lmd	Exp.	Day
Exp.	Pass.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Pass.
am	pm	pm	pm	am	Dep.	Arr.	pm	am	am
3.44			6.19	Port Huron	10.01				12.10
6.50	8.49	12.29	8.40	6.25	Pt Huron T	9.56	12.35	7.30	8.50
8.05	5.10	1.27	10.07	7.39	Lapeer.	8.15	11.20	6.15	7.30
8.35	5.47	1.55	10.47	7.85	Flint.	7.30	10.47	5.40	7.05
	4.03		8.00	6.50	Detroit.	9.25		7.45	9.25
7.15	2.45		7.35	6.50	Bay City.	8.37		6.40	8.05
7.50	4.17		9.00	7.05	Saginaw.	8.00		6.40	8.05
9.05	6.50	2.22	11.20	9.35	Durand.	6.50	10.10	5.08	6.35
10.02	7.55	3.07	12.20	10.40	Lansing.	5.10	9.20	4.00	6.40
10.29	8.30	3.24	12.52	11.15	Charlotte.	4.34	9.01	3.25	5.11
11.15	9.25	4.15	1.00	12.25	BATTLE CREEK	8.40	8.20	2.40	7.00
11.53	pm		2.35	1.00	Vicksburg	2.39	7.40	1.48	am
			1.19	Schoolcraft.	2.21				
12.40		5.45	3.20	2.25	Oshtemo.	1.20	6.58	12.45	9.07
		6.20	4.10	2.50	South Bend.	12.45	6.20	10.00	2.35
2.45		7.35	4.45	4.30	Valparaiso.	11.10	5.00	10.30	1.20
4.50		9.30	8.00	7.00	Chicago.	8.40	5.00	8.15	11.25
p m	pm	pm	am	pm	Arr.	Dep.	am	pm	am

# The Review and Herald.

BATTLE CREEK, MICH., FEB. 7, 1893.

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The following telegram from Paris, Tenn., comes just as we are going to press:—

"PARIS, TENN., FEB. 5.—All but two indictments quashed Friday, because names in indictments unlike the names in order for prosecution. Wm. Dortch acquitted on insufficient evidence, Tommy Dortch set for Monday. Senator Tolley, ex-Gov. Porter, and Ringgold volunteered services in case of appeals." A. F. BALLENGER.

The Chicago *Herald* of Feb. 4, says that "petitions of incalculable length have been laid before both houses [of Congress] during the past month, requesting the repeal of the Sunday-closing condition. These petitions should be supplemented by as many more as can be brought to the attention of both bodies, and constituents should exert local influence on their representatives in order to make known the actual sentiment of the country, fairly and comprehensively."

Every day brings new arrivals to the Institute and General Conference. Among those whom it has been our privilege to greet since last week's report, is brother J. Erzenberger of Switzerland, whose acquaintance we had the pleasure of forming, when he came to this country some over twenty years ago, to learn the English language, and become better informed as to the evidences of our faith. His heart and interest are still in the good work.

The government takes action that the World's Fair should rest on Sunday; but the government on Sunday, Jan. 28, filled the day with toil and turmoil, by sending trains screaming through the country, loaded with shells and war material for the war-ship, "Monterey," at San Francisco, to be ready for any trouble that may arise over the Hawaiian question. Will the National Reformers excuse such action on the ground that it was a work of necessity, mercy, or charity?

A negro of Paris, Tex., last week, committed a crime which stamped him as one of the most diabolical fiends that ever polluted the atmosphere of earth with his presence. He was discovered and captured, and then a vast mob turned themselves into fiends at his execution, torturing him for two hours with red hot irons, till dead, to express the wild rage with which a knowledge of the awful crime had inspired them. The whole affair is the most horrible ever reported in modern, if not in ancient, times. And this is the nineteenth century! What next?

The *Banner of Light*, Boston, presumably voicing the opinion of Spiritualists generally, gives, in its issue of Feb. 4, its ideas about opening the World's Fair on Sunday. The course it ad-

vises is, that the commissioners go right on and keep the Fair open on Sunday, without any regard to the closing condition attached by Congress to the appropriation. And when Congress enters suit to recover the money, fight it on the ground of the unconstitutionality of the imposed condition. The matter would go through the courts and finally reach the Supreme Court, and thus the subject be canvassed, as it would probably be in no other way. In this contest the *Banner* thinks (erroneously, alas!) that the principles of justice and liberty would triumph over sectarianism, bigotry, and intolerance.

## A DISCOURAGING OUTLOOK.

This age is spoken of as one of marvelous attainments in many directions, such as the discoveries of science, the facilities for social and domestic comforts, etc., etc. But what is the race itself coming to, according to the statistics showing the condition of the rising generation? The *New York Observer* of Jan. 26, says:—

"In view of our boasted progress along social and scientific lines, there is something sad about the figures revealed by the recent investigation of the Demographic Congress into the condition of children. The first results have been published. About fifty thousand children in 100 schools have been examined, and it seems that 6,000 exhibited bodily defects, 5,000 nervous abnormality, 3,000 were dull minded, 2,000 pale and bloodless, 800 required special care or training, the same number were cripples or deformed, and 54 were epileptic. The children of criminals and paupers showed most defectiveness."

Thus, it appears that out of a total of 50,000 children, 17,654, or more than one third of the whole number, were subject to serious bodily or mental defects, largely disqualifying them, doubtless, in most cases, to become useful members of society.

## LATEST PHASE OF THE SUNDAY-OPENING.

UNDER this heading the Chicago *Herald* of Feb. 4 speaks of the present status of this question, both in Chicago and in Washington. In reference to the case in Chicago, where the effort was made to serve an injunction against closing the Fair on Sunday, it says:—

"The circuit court of this county, in the person of Judge Tuley, has declined to consider the Sunday-opening question of the World's Fair. Judge Tuley holds that the issue was not properly brought into court, and that as presented, the court has no jurisdiction."

Brother Moon, who was present at the hearing, reports that Judge Tuley will entertain a consideration of the subject if it is presented in a way to be free from technical objections, and that there was a splendid presentation made of the principles of constitutional liberty.

In Congress a compromise is now proposed, which is, to leave the whole matter in the hands of those bodies which have been constituted to have the management, on the ground that Congress has no constitutional ground to interfere in the matter. This is just the ground on which Seventh-day Adventists stand. The Chicago *Journal* of Feb. 2, says:—

"Friends of Sunday-opening have decided to take a new tack, and now instead of recommending Sunday-opening direct, will simply argue in favor of leaving the matter entirely to the directory. This course was decided upon at a dinner given to the Illinois delegation by Congressman Cable last night [Feb. 1], which was attended by all the Illinois members, except Durborow, Fithian, and Senator Palmer."

## MEETINGS IN BATTLE CREEK.

SABBATH, Feb. 4, was a very profitable day for the church here in Battle Creek. In addition to the regular Tabernacle Sabbath-school, which now numbers about nine hundred and fifty, two other Sabbath-schools were held, the College Sabbath-school, and a Sabbath-school made up of the delegates and others attending the institute, convened in the Office chapel. These schools occupied the time from 9 to 10:30 A. M., at which time the regular preaching service began, Elder S. N. Haskell occupying the desk, and speaking with his usual freedom and power. The house was crowded to its utmost capacity, the stairways leading down from the galleries to the rostrum being occupied by the late comers as seating room.

The afternoon was taken up by various meetings. The Germans to the number of about forty gathered in one of the rooms at the College, and listened to a talk in the mother tongue by Elder

Conradi. The Scandinavian brethren occupied another room at the College at about the same hour, led by brother Hoffman of Minnesota. Sixty were present, the largest meeting of Scandinavians ever held in Battle Creek. The religious social meeting of the students was held in the college chapel, and the young people's meeting in the Office chapel. At four o'clock came the regular Sanitarium Sabbath-school, which is always attended, often by helpers and patients alike.

While these meetings were in session, the religious social meeting of the church was held in the auditorium of the Tabernacle, and was a very precious season. While this meeting was in progress an overflow meeting, made up of the visiting brethren, ministers, licentiates, and other workers, held in the east vestry of the Tabernacle, and in giving their testimony of personal experience. The power of God was present, and from what was said, we believe that when these brethren return for their respective fields of labor, they will be endowed with the Spirit of the Master that will take with them to the people such a convincing power as has never been with them before.

Truly we are having a pentecostal season here in Battle Creek, and being refreshed by the drop of the latter rain now descending upon this people.

M. B.

## SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

Eighteenth Annual Session.

THE eighteenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Tuesday, Feb. 21, 1893, at 10 o'clock P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business, pertaining to the interests of the society, as may come before the meeting.

U. SMITH,  
W. W. PRESCOTT,  
O. A. OLSEN,  
J. H. KELLOGG,  
A. R. HENRY,  
C. ELDRIDGE,  
H. LINDSAY.

Trustees

## SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

Thirty-third Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-third annual session (second annual session under the new charter) in Battle Creek, Mich., on Thursday, Feb. 23, 1893, at the Tabernacle, at 10 o'clock A. M., for the election of a Board of Directors for the ensuing year, and the transaction of any other business that may come before the meeting. Any stockholder who cannot be present, has the privilege of selecting and empowering some one, if he has already done so, to represent him or her by proxy. Blank forms for proxy will be sent to any who may request them.

CLEMENT ELDRIDGE,  
URIAH SMITH,  
W. H. EDWARDS,  
A. R. HENRY,  
HARMON LINDSAY,  
O. A. OLSEN,  
F. E. BELDEN.

Directors

## THE GENERAL CONFERENCE "BULLETIN"

SEVERAL numbers of the Conference *Bulletin* have now been issued, and in view of the remarkably excellent meetings that we are having in our institute, they furnish only interesting and instructive reading. Thinking that many of our people will be late in ordering, we printed quite a number of extra copies of the first number. Those who order at once can get all the numbers from the first; the copies we now have are being taken so fast that the supply will soon be exhausted. Remember that the price is fifty cents for the term of the institute and Conference, and that all orders should be sent to the undersigned, at Battle Creek, Mich.

The Spirit of God is manifesting itself in a marked degree in our meetings, and we are doing all we can to give our people the benefit of this through the *Bulletin*.