

The Adventist Review and Herald

HOLY BIBLE
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THE FIELD IS THE WORLD

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

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RIGHTEOUSNESS.

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

BLESSED Christ who died for me,
I abhor what murdered thee;
All my sin with shame I own,
Let thy blood for me atone.
Grant me pity, Lord, forgive,
Let this ransomed sinner live;
Washed in Jesus' precious blood,
Make me holy, holy God!

Naught of merit, Lord, I plead,
Mercy, purity, I need;
Long I've grieved thee, pitying God,
Long thy wooing love withstood;
Now thy Spirit helps me grieve,
Helps me to repent, believe;
Christ henceforth my all shall be,
Praise him to eternity.

Victory in Christ is sure,
God the trusting heart makes pure;
God forgives for Jesus' sake,
Of his fullness we partake;
Now are we the sons of God,
Bought and washed with Jesus' blood;
O we long to meet our King;
Then, as now, his praise we'll sing.

Our Contributors.

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

THE NEED OF TRAINED WORKERS.

BY MRS. E. G. WHITE.

WE have been deeply interested in the relation of the recent experience of Elder Daniells, who, on his way from Melbourne to Adelaide, stopped at a place called Nhill, to visit some young men who have been sending in orders to the *Echo* for our papers and books. He found here a young man by the name of Hansen, a Dane, who came upon the *Echo* at a public library, and became an interested reader of the paper. The objects of truth presented in its columns took place in his heart, and he began to talk with them to a friend at the hotel where he was staying. This man, Mr. Williams, also became interested, and they sent in orders for other papers, becoming regular subscribers to the *Echo*. Elder Daniells found them eager for a knowledge of the truth. Upon the table of Mr. Williams was found "Thoughts on Daniel and the Revelation," and several other books read by our people. They had seen but one who was of our faith. They bought of Elder Daniells three copies of "Steps to Christ," so that they might have one apiece, and then to give to a minister. Elder Dani-

ells was pleased with his visit, and encouraged by his conversation with these inquirers after truth.

These men had studied the truth from the printed page and the Bible, and had accepted all points of doctrine as far as they could understand them without the aid of the living preacher. A great work is going silently on through the distribution of our publications; but what a great amount of good might be done if some of our brethren and sisters from America would come to these colonies, as fruit-growers, farmers, or merchants, and in the fear and love of God, would seek to win souls to the truth. If such families were consecrated to God, he would use them as his agents. Ministers have their place and their work, but there are scores that the minister cannot reach, who might be reached by families who could visit with the people and impress upon them the truth for these last days. In their domestic or business relations they could come in contact with a class who are inaccessible to the minister, and they could open to them the treasures of the truth, and impart to them a knowledge of salvation. There is altogether too little done in this line of missionary work; for the field is large, and many workers could labor with success in this line of effort. If those who have received a knowledge of the truth had realized the necessity of studying the Scriptures for themselves, if they had felt the weight of responsibility that rests upon them, as faithful stewards of the grace of God, they would have brought light to many who sit in darkness, and what a harvest of souls would have been gathered for the Master. If each one realized his accountability to God for his personal influence, he would in no case be an idler, but would cultivate his ability, and train every power that he might serve him who has purchased him with his own blood.

The youth especially should feel that they must train their minds, and take every opportunity to become intelligent, that they may render acceptable service to Him who has given his precious life for them. And let no one make the mistake of regarding himself as so well educated as to have no more need of studying books or nature. Let every one improve every opportunity with which in the providence of God he is favored, to acquire all that is possible in revelation or science. We should learn to place the proper estimate on the powers that God has given us. If a youth has to begin at the lowest round of the ladder, he should not be discouraged, but be determined to climb round after round, until he shall hear the voice of Christ saying, "Child, come up higher. Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

We are to compare our characters with the infallible standard of God's law. In order to do this, we must search the Scriptures, measuring our attainments by the word of God. Through the grace of Christ, the highest attainments in character are possible; for every soul who comes under the molding influence of the Spirit of God, may be transformed in mind and heart. In order to understand your condition, it is necessary to study the Bible, and to watch unto prayer. The

apostle says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Let not those who are ignorant remain in ignorance. They cannot remain in ignorance, and meet the mind of God. They are to look to the cross of Calvary, and estimate the soul by the value of the offering there made. Jesus says to all believers, "Ye are my witnesses." "Ye are laborers together with God." This being true, how earnestly should each one strive to make use of every power to improve every opportunity for becoming efficient that he may be "not slothful in business, fervent in spirit, serving the Lord."

Every talent that has been given to men is to be exercised that it may increase in value, and all the improvement must be rendered back to God. If you are defective in manner, in voice, in education, you need not always remain in this condition. You must continually strive that you may reach a higher standard both in education and in religious experience, that you may become teachers of good things. As servants of the great King, you should individually realize that you are under obligation to improve yourselves by observation, study, and by communion with God. The word of God is able to make you wise, to guide and make you perfect in Christ. The blessed Saviour was a faultless pattern for all his followers to imitate. It is the privilege of the child of God to understand spiritual things, to be able wisely to manage that which may be intrusted to his charge. God does not provide a way whereby any one may have an excuse for doing slipshod work; and yet a great deal of this kind of work has been offered to him by those who work in his cause, but it is not acceptable unto him.

Young men and women, have you, as individuals, purchased at infinite cost, sought to study to show yourselves approved unto God, workmen which need not be ashamed? Have you brought to God the precious talent of your voice, and put forth painstaking effort to speak clearly, distinctly, and readily? However imperfect may be your manner of utterance, you may correct your faults, and refuse to allow yourself to have a nasal tone, or to speak in a thick, indistinct way. If your articulation is distinct and intelligible, your usefulness will be greatly increased. Then do not leave one defective habit of speech uncorrected. Pray about the matter, and co-operate with the Holy Spirit that is working for your perfection. The Lord, who made man perfect in the beginning, will help you to cultivate your physical and mental powers, and fit you to bear burdens and responsibilities in the cause of God.

There are thousands to-day who are unqualified for the work of the ministry, who cannot take a position of sacred trust, and are lost to the cause, because they have failed to value the talents given them of God, and have not cultivated their powers of mind and body, so that they may fill positions of trust in the Master's work. Individually we are here as probationers, and the Lord is testing and proving our fidelity to him.

He would employ us as agents to communicate the light of his word to the world. If we improve the light given us of God by diffusing

it to others, we shall have increased light; for to him that hath "shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." It is at our own option as to what we shall do with the light God has given. We may walk in it, or refuse to follow in the steps of Christ, and thus extinguish our light.

Considering the light that God has given, it is marvelous that there are not scores of young men and women inquiring, "Lord, what wilt thou have me to do?" It is a perilous mistake to imagine that unless a young man has decided to give himself to the ministry, no special effort is required to fit him for the work of God. Whatever may be your calling, it is essential that you improve your abilities by diligent study. Young men and women should be urged to appreciate the heaven-sent blessings of opportunities to become well disciplined and intelligent. They should take advantage of the schools that have been established for the purpose of imparting the best of knowledge. It is sinful to be indolent and negligent in regard to obtaining an education. Time is short, and therefore because the Lord is soon to come to close the scenes of earth's history, there is all the greater necessity of improving present opportunities and privileges.

Young men and young women should place themselves in our schools, in the channel where knowledge and discipline may be obtained. They should consecrate their ability to God, become diligent Bible students, that they may be fortified against erroneous doctrine, and not be led away by the error of the wicked; for it is by diligent searching of the Bible that we obtain a knowledge of what is truth. By the practice of the truth we already know, increased light will shine upon us from the holy Scriptures. As we surrender our will to the will of God, as we humble our hearts before him, we shall earnestly desire to become co-laborers with him, going forth to save those who perish. Those who are truly consecrated to God will not enter the work prompted by the same motive which leads men to engage in worldly business, merely for the sake of a livelihood, but they will enter the work allowing no worldly consideration to control them, realizing that the cause of God is sacred.

The world is to be warned, and no soul should rest satisfied with a superficial knowledge of truth. You know not to what responsibility you may be called. You know not where you may be called upon to give your witness of truth. Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith. They will become confused, and will not be workmen that need not to be ashamed. Let no one imagine that he has no need to study, because he is not to preach in the sacred desk. You know not what God may require of you. It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers who have fitted themselves for positions of trust. The Lord would accept of thousands to labor in his great harvest-field, but many have failed to fit themselves for the work. But every one who has espoused the cause of Christ, who has offered himself as a soldier in the Lord's army, should place himself where he may have faithful drill. Religion has meant altogether too little to the professed followers of Christ; for it is not the will of God that any one should remain ignorant when wisdom and knowledge have been placed within reach.

How few have qualified themselves in the science of saving souls! How few understand the work that should be done in building up the church, in communicating light to those who sit in darkness! Yet God has given to every man his work. We are to work out our own salvation with fear and trembling; for it is God that

worketh in us, both to will and to do of his good pleasure. In the work of salvation there is a co-operation of human and divine agencies. There is much said concerning the inefficiency of human effort, and yet the Lord does nothing for the salvation of the soul without the co-operation of man. The word of God is clear and distinct on this point, and yet when so much depends upon our co-operation with the heavenly agencies, men conduct themselves as though they could afford to set aside the claims of God, and let the things of eternal importance wait their convenience. They act as though they could manage spiritual things to suit themselves, and they place eternal interests in subordination to earthly and temporal matters. But how presumptuous is this to deal thus with that which is most essential, and most easily lost.

Where are those who would be wise laborers together with God? The apostle says, "Ye are God's husbandry, ye are God's building." But will men trust that they may be able under pressure of circumstances to step into some important position, when they have neglected to train and discipline themselves for the work? will they imagine that they may be polished instruments in the hands of God for the salvation of souls for whom Christ died, when they have neglected to use the opportunities placed at their command for obtaining a fitness for the work? "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." Everyone needs to improve his God-given faculties and opportunities, that individually we may be laborers together with God.

God is continually working for us that we may come behind in no gift. He has given us our physical, mental, and moral powers, and if we improve as we should, we shall be able to meet the supernatural powers of darkness and conquer them. Jesus has pointed out the way of life, he has made manifest the light of truth, he has given the Holy Spirit, and endowed us richly with everything essential to our perfection. But these advantages are not acknowledged, and we overlook our privileges and opportunities, and fail to co-operate with the heavenly intelligences, and thus fail to become noble, intelligent workers for God. Those to whom their own way looks more attractive than does the way of the Lord, cannot be used in his service, for they would misrepresent the character of Christ, and lead souls away from acceptable service to God.

Those who work for the Master must be well-disciplined, that they may stand as faithful sentinels. They must be men and women who will carry out the plans of God for the wise improvement of the minds of those who come under their influence. They must unite with all the agencies who are seeking to fulfill the will of God in saving a lost world. Christ has given himself, the just for the unjust, he has died on Calvary's cross, and he has intrusted to human agencies the work of completing the great measure of redeeming love; for man co-operates with God in his effort to save the perishing. In the neglected duties of the church we read the retarding of the fulfillment of the purpose of God; but if men fail to accomplish their work, it would be better had they never been born. Great evil will follow the neglect of co-operating with God; for eternal life will be lost. Our success as candidates for heaven will depend on our earnestness in fulfilling the conditions upon which eternal life is granted. We must receive and obey the word of God, we cannot be idlers, and float with the current. We must be diligent students of the word of God. We must train and educate ourselves as good soldiers of Christ. We must advance the work, becoming laborers together with God.

THE CHRISTIAN'S LIFE OF REST.

BY MRS. E. M. PEBBLES.
(Battle Creek, Mich.)

"IN returning and rest shall ye be saved, quietness and confidence shall be your strength." Isa. 30:15. This precious text is full of meaning, and contains the principles of a perfect Christian life. As seen in the parable of the prodigal, the work begins in returning, and quietly and confidently resting upon the promises; believing "that all things work together for good to them that love God," we may enter and receive a large and deep experience. The soul thus calmly waiting upon God, there is no such thing as unrest and disquiet. Whatever God's will is his will, consequently there are no crosses, and in this lies the whole secret of rest—to know no will but God's.

If in the very beginning of his Christian life one could thoroughly understand the depth of the poor deceitful heart, and could see how necessary it is that the Lord should chastise those whom he loves, and scourge every sin whom he receives, and then would lay down his own will, and in sincerity ask his heavenly Father never to remove a trial or sorrow until he had accomplished its object, he would learn to be thankful for the parental love which does correct. He would soon learn to bow in sweet submission and kiss this rod, and he would find that he was coming out of every trial on the side nearest heaven, and every sorrow would be but a stepping stone thither, and in memory would be surrounded by a halo of brightness and beauty, because sanctified by the presence of Jesus. His Christian character would be symmetrical and strong, like the sturdy oak that has withstood the blasts of succeeding winters until it scarcely bends before the gale.

O how precious is this rest! Would that I had words to express the comfort and joy of the soul thus trusting, waiting upon God. We may often be worn and weary with the battles of life, and like Paul be "in heaviness through manifold temptations," but Christ is a refuge from "windy storm and tempest," "the shadow of a great rock in a weary land;" and safely he leads us away in this shadow, with the "eternal God our refuge," "underneath the everlasting arms we can watch the unfolding of events, knowing that no one is able to pluck us out of our Father's hand. All worry and anxiety are gone; we know that he who is more willing to give things to them that ask him than earthly parents to give good gifts to their children, will withhold no good thing from those who walk uprightly. If we fail to obtain things that seem to us good, we may know that he will give us something better, even though it be but a shadow of the Christian experience gained by the exercise of patience in waiting; for he who sits "as a refiner and purifier of silver," knows just how to treat the sons of Levi, "as gold and silver, that they may offer unto the Lord an offering in righteousness," and this offering is our own selves. We may be thankful if each succeeding trial is severer than the one before it; for we may know that we are enduring the test, and that the blessed Refiner will behold his own work, and the desire of our soul is accomplished.

O if we could only learn to keep our bungling fingers off the work, and let the Master-hand work out his own beautiful design, the picture would not be so often marred and spoiled; but when we do make a mistake, if the motive was right, it is comforting to know that it is wise enough to turn it to account, and the work will still go on.

"Thou refuge of my soul,
On thee when sorrows rise,
On thee, when waves of trouble roll,
My fainting hope relies.

"To thee I tell my grief,
For thou alone canst heal;
Thy words can bring a sweet relief
For every pain I feel."

GOD'S WISDOM AND POWER.

BY WM. BRICKEY.
(Kingston, Minn.)

WISDOM and power beyond compare
Are shown by God's command,
To clothe the fields with verdure rare,
And feed the fowls that throng the air;
The robe that decks the lily fair
Is woven by his hand.

His power is seen in earthquake shock,
When heaving mountains rise,
And yawning chasms their floods unlock,
And hills upshoot, and granite rock
Is shivered by the fearful shock
That rends the earth and skies.

And when the old earth rocks and reels,
And tempests sweep the main,
And when God's awful thunder peals,
And cyclones roll his chariot wheels,
His fiery judgment then reveals
The power that holds the rein.

The wheeling, blazing, circling sun
He drives, like fiery steed;
Ten thousand million miles are run,
And still his race is just begun;
He wings his flight right on and on,
With tireless lightning speed.

Those brilliant orbs that stud the sky
Wheel grandly into line,
And roll and blaze and whirl and fly
Beyond the reach of mortal eye;
And men know neither how nor why
They follow his design.

Who else could grasp the Pleiades
And hold them in his hand,
And tread the Milky Way at ease,
And equipoise the earth and seas,
And weigh the spheres by wise decrees,
And mete them with a span?

WILLIAM MILLER.

[The following sketch of Wm. Miller, which appeared years ago in the *Advent Christian Quarterly*, was given also at the time in the REVIEW. But as many who have more recently come to the faith, wish to preserve it, by request we give it again, for that purpose. It is interesting and valuable as the candid tribute of a disinterested observer to a remarkable man:—]

"Father Miller," as Adventists call him, was no ordinary man. But as the generation who knew him personally are fast passing away, we desire to put on record a brief sketch of his life and character from a source which cannot, to say the least, be accused of a prejudice in his favor. We copy from *Littell's Living Age* an obituary notice, originally published in the *Boston Atlas*, in December, 1849, on the occasion of the old man's decease. It is an opponent's tribute of respect to a man greatly abused and maligned:—

"Mr. Miller, of Low Hampton, N. Y., somewhat celebrated for his views respecting the nearness of the advent, died at his residence on Thursday, the 20th inst., in his sixty-eighth year.

"He was born at Pittsfield, in this State, [Mass.] Feb. 15, 1782. When he was four years of age, his father removed to Low Hampton, Wash. Co., N. Y. At the age of twenty-two, he settled in Poultney, Vt., and was a deputy sheriff for that county. On the commencement of the late war with Great Britain, he received a captain's commission in the United States army, where he remained till the peace. He took part in the action at Plattsburg, where 1,500 regulars and about 4,000 volunteers defeated the British, who were 15,000 strong. After the close of the war, he removed to the place of his late residence, where for several years he held the office of a justice of the peace.

"Mr. Miller was regarded with much affection by his neighbors, who esteemed him as a benevolent, intelligent man, and a kind neighbor. For many years he was a most assiduous student of history and the Scriptures, in the study of

which he became impressed with a conviction that the fifth monarchy predicted by Daniel to be given to the people of the saints of the Most High, under the whole heaven, for an everlasting possession (see Daniel 7), was about to be consummated. It becoming known that he entertained these views, he was importuned by many to write out his opinions, and afterward to defend them in public. After refusing so to do for many years, he at length complied, and has been principally known to the public as a lecturer on prophecy. He thus describes his reluctance to appear in public, and the occasion of his first attempt:—

"One Saturday, after breakfast, in the summer of 1833, I sat down at my desk to examine some point, and as I arose to go out to work, it came home to me with more force than ever, 'Go and tell it to the world.' The impression was so sudden, and came with such force, that I settled down into my chair, saying, 'I can't go, Lord.' 'Why not?' seemed to be the response; and then all my excuses came up, my want of ability, etc.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone, and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation. My trials were not known, and I had but little expectation of being invited to any field of labor.

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied, that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove near by. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him, but I could get no relief. It was impressed upon my conscience, 'Will you make a covenant with God, and break it so soon?' and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden."

"From this time and onward he was pressed with invitations to present his views in many places, and traveled extensively throughout the northern, eastern, and middle States, and Canada, and labored almost constantly for the succeeding twelve years; but visited no place without first receiving an urgent invitation.

"He was disappointed in the fulfillment of his expectations in 1843, and came out the next year with an 'Apology and Defense,' acknowledging the want of accuracy in his chronological calculations, but claiming that the nature and nearness of the event was still sustained by Scriptural evidence. In that belief he has since lived and died—worn out with the infirmities of age.

"He was a man strictly temperate in all his habits, devoted in his family and social attachments, and proverbial for his integrity. His brain was of large volume, and he was capable of great mental efforts. He was naturally very

amiable in his temperament; but when he thought he was unjustly represented, he often indulged in biting sarcasm on his revilers. His mental faculties were clear to the last, and he fell asleep joyful in the hope of a speedy resurrection."

WHO SAYS, "HERE AM I; SEND ME"?

BY ELDER C. L. BOYD.
(Nashville, Tenn.)

"Go ye into all the world and preach the gospel," is the divine commission; and the promise, "Lo, I am with you alway, even unto the end of the world," is all the guarantee that the church needs or can ask.

Eighteen centuries passed before the different portions of the world had been discovered by those who possessed even some measure of the gospel. And half of the nineteenth century was past before the closing part of the gospel—the third angel's message—was in any measure understood by anybody. This message embraces the gospel in its fullness, and is to be proclaimed to "every nation, and kindred, and tongue, and people," and then, "He that shall come, will come, and will not tarry."

Great light has shone upon the pathway of those upon whom the beams of this message have fallen. Their commission is plain, and the promise of support from the Master is sure. He commands, "Freely ye have received, freely give."

How freely is this?—As freely as "ye have received."

Those to whom we are sent are not to be regarded as objects of charity, and we—the church—as their benefactors; no, but we are debtors to them.

Are we doing all that the Lord would have us do? Are we willing instruments in his hand, letting him use us as he will? Have we been willing that he should use us personally in sending us as light-bearers to those sitting in darkness? In response to his opening providence, have we answered, "Here am I; send me"?

If we have not been so situated that the Master wished to send us personally, have our means been so consecrated to him that he can use it as he will in sending others, or in the education of those who might thus be fitted to go? We certainly are not waiting for something to do. But candidly, my brother, have you done all that he would have you do?

When the repeated call for a living minister came from South Africa, who responded? Echo answers, Who? "And why did not the General Conference send them a missionary?" The answer is simple. They had not the money with which to meet their expenses, to say nothing of the scarcity of men to send. Brethren, had you any money, or property which you could have turned into money, that the Master would have used, in responding to those calls? If not, it is well. We know, however, that he never makes unreasonable or unjust demands. At length their calls were backed up with gold to pay the traveling expenses of a minister there, and the Sabbath-schools of America, to their everlasting honor, became responsible for other expenses, and missionaries were sent; and bountiful indeed has been the harvest thus far reaped.

For the past three years the Macedonian cry has been coming and echoing from mountain to plain, from central Africa. Are there not men with God's money in their possession, which he would have them use in sending men in response to these earnest calls? Are there not men who are ready to respond, "Here am I; send me"? For what are you waiting, my brother? Is it to "buy more land, to make more money," so that you can have more money to give at some future time? God has sent us solemn warnings as to the danger of such a course.

Somebody's money is to be tarnished with worldly "canker," which will eat their flesh as it were fire. Will it be yours, my brother? or

will you put it where it may bring forth usury to the Lord in the salvation of souls?

Somebody converted this year may become a missionary in turn to labor for his own kindred and people, until the Lord comes. Among those converted through his labors may be men of means who will supply the demands of the cause, and thus a hundredfold more increase be realized than you would realize if you keep your money a year longer.

Cannot something be done for central Africa this year? Have they not called in vain long enough? Are there not men at their homes who will send in pledges of a thousand dollars or less, to send missionaries to central Africa? Are there not those who feel a burden for South America, where next to nothing has been done by us, or for China, or for Japan, who will send in such pledges as above mentioned,—a thousand dollars or less?

You can make the pledge conditional that a missionary be sent to the field of your choice, if the Lord so directs you. My brethren, be entreated not to hold your means for a time that is never coming, and then have it to cast to the moles and to the bats, while souls have cried in vain for the light your means might have sent to them. How much did you give the Lord for the truth which to you is so precious? Did he *give* it freely? Remember he commands, "Freely give," as ye have freely received.

Two years ago at the General Conference, a noble man and his faithful wife stood ready to be sent to "dark Africa," but there was not means at command to send them. How many such devoted souls will there be at the next General Conference ready to be sent in response to these earnest appeals? We do not know; but we do know that if God furnishes somebody to go, he has put the money into somebody's hands to meet their expenses; for he who makes the mouth, makes also hands to feed it. If this is in your possession, do not hide the Lord's money in the world, lest his curse rest upon you.

Are there not men who will send in pledges which shall swell up to \$100,000? You can make your pledge subject to the condition that a missionary be sent to the field of your choice, or make your donation unconditional, to be used at the discretion of the faithful men whom God has placed to manage the affairs of the General Conference. The time of trouble may be heavily upon us before the time of another General Conference.

God has sent us this testimony: "All heaven is represented to me as watching the unfolding of events. . . . Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready."

Are you ready? "That thou doest, do quickly." And send in your pledges at once, that the General Conference Committees may be able to send forth laborers to "preach the gospel to every creature." Remember the promise, when "this gospel of the kingdom shall be preached in all the world, then shall the end come."

THE FAITH THAT KNOWS.

BY W. E. SANDERSON.
(Amherst College, Mass.)

In these days, when the thinking power of the religious world seems centered in one effort to eliminate the spiritual element from the universe, and when a certain class of men are seeking to do away with the necessity for a God by depreciating his greatest works, we hear much of the life of faith which will keep our hearts from error. It seems, when we hear it mentioned, that it can do all for man that he may wish, that the possession of it is the earnest for every blessing. It is one of the greatest of Christian graces, and yet how many seek its attainment from the

same source? How many can say from their hearts that faith is a ruling virtue in their lives?

It would be hard to define the ideas which many Christians form of faith. Some unconcernedly stand it away both from the Bible and from their own lives, and look at faith as some cross-country pathway to the perfected Christian life, something which we attain only with the pleasure and from the hand of God. Hence we pray earnestly for faith, and wonder that it is not more constantly present in our lives, little conscious that we may be neglecting the one thing from which it springs—the study of God's word.

Now faith is absolute knowledge which we may derive from trustworthy evidence. There is no hypothetical element in faith. And while between belief, as we use the term, and all absolute knowledge of a fact there seems to be but a short step, it is a step which man is often unable to take. The world of research is crowded with theories which only lack the last step in their demonstration. Science grows humble as she obtains some insight into the laws which run with intricate and unerring regularity throughout nature's organisms, and confesses that the point at which she can lay down her work with the consciousness that she has solved the great riddle of life, is hopelessly receding. Even philosophy, notwithstanding its boast that it deals only with facts, is incessantly fluctuating about certain assumptions which it calls axioms, but which it is honest enough to confess it cannot prove. Thus it is no trivial thing when we can say that we know God, neither is it any wonder that inspiration adds, "Whom to *know* is life eternal."

Let us see how this knowing faith finds its application in the Bible. We will take the 11th chapter of Hebrews. "Faith," says the apostle, "is the substance of things hoped for, the evidence of things not seen." The word translated "substance" is the strongest possible term, being a compound of two words meaning to "stand under," "to be the foundation of," that which forms the basis of our expectations. Evidence is no less significant. It is derived from a verb meaning first, to examine, then to prove or attest. There is no mistaking the import. Faith is a positive knowledge of the basis of our hopes. It is the unmistakable proof of that which lies outside the pale of our natural vision. It is knowledge based on evidence that is unimpeachable. Go through the entire list of worthies mentioned in this chapter, and we shall see that knowledge is the principle involved. Evidence had reached the point where it became absolute knowledge with Noah, else he would not have spent such enormous energy in preparing the ark for the saving of his house. Abraham's entire life of rich experience had given him the certain conviction that God's word was true, hence he knew there was a city for the righteous. Sampson, from frequent experience, knew his strength, and Rahab, although herself a sinner, knew from the testimony of her guests that the armies of Israel would surely be victorious.

Now our lives are living commentaries on the 11th chapter of Hebrews. Whatever we accomplish in this world, we accomplish because we know our resources. Let a man guilty of treason be confined in prison, and no unnecessary precautions against his escape can possibly be made. Why?—Because he both knows his power, and is conscious of what he has at stake. And after all, the trouble with many of us is not that we do not act up to what we know, but that we do not really know the path which Christ has laid out for us to follow; for knowledge always goes deeper than mere observation.

True Christians, we are told, must live by faith. Says Paul, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. "And this is the victory which overcometh the world, even our faith." John 5:4.

Contrast with these our Saviour's own words, "And this is life eternal, that they might *know*

thee the only true God, and Jesus Christ whom thou hast sent." John 17:3. Can it then be that the true Christian life is hour by hour dependent on our knowledge of its great Author? We think it is. "Without faith it is impossible to please him," and the sentence follows which defines this faith to be the working knowledge of his existence and of his power to save. We must *acquaint* ourselves with God, if we would be at peace with him. Job 22:21. And with such an acquaintance as this, what might not our Christian lives become! Our service would no longer be a half-hearted one; for we would know the strength of Christ, and know it to be ours. Then again, the future would be as clear as our knowledge of to-day, resting on the infallible promises of God. What a transformation would be wrought out in our lives, had we a perfect knowledge of Christ, the embodiment of all that is pure, merciful, and just. We have but to look into our own lives and see how some sin from which we strive in vain to free ourselves, marks its supremacy over our weak natures from the very day we first knew the evil, to be impressed that knowledge; either of the good or bad, is no unimportant acquisition. What importance does this give to the character of that which we voluntarily give a place in our hearts, and especially when we think that Christ has made it possible by the perfect life which he came to live, that we might take into our hearts the perfect knowledge of his sanctified life! For Jesus said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:19. Is it then a wonder that this faith works by love? For who can conceive of anything more impossible than that a perfect knowledge of Jesus Christ would not forever establish love as the foundation principle of the life?

But how can we obtain such a knowledge of Jesus Christ? it may be asked. Surely by no other means than by the study of God's word. "Search the Scriptures; for in them ye think ye have eternal life: *and they are they which testify of me.*" John 5:39. But we may also expect the aid of God's Spirit in attaining this faith; for this is his work. Says Christ, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he shall testify of me.*" The disciples of Christ grew to be like him through their three years of constant study of their Master, and that, too, while they fully understood but half his divine mission. How much more blessed is our position! From his word we may *know* him as a Father, Saviour, and a Friend in every need. We may know him in the beautiful connection which he sustains to previous and subsequent sacred history, as well as through the characters of thousands who have since witnessed to the sanctifying influence of his life.

Now; this faith cannot come but through the word of God. It is its only revelator. The chart and compass give the mariner absolute direction by which he may direct his ship. Without them he may, for a time, perhaps, find a crooked path by relying on the stars; but he knows not how soon the clouds may cover all, and he be lost. And yet he is not so hopeless as are we, who quietly lay aside the word of God, to be guided on life's voyage to a perfected character by the aid of conscience. For that soon become warped and untrustworthy in catering to our own desires, and we find ourselves hopelessly at sea. Does it not then matter how much we study our Bibles? That is the only door to the only faith which can save us. At best, we know in part seeing Christ darkly through our sin-clouds eyes and the medium of his word. But we are told that when we shall at last stand before the perfect One, our knowledge will comprehend him as he is. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

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.

ONE AT A TIME.

ONE step at a time, and that well-placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light.
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head.
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them;
And as time rolls on, your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell,
"One thing at a time, and that done well,"
Is wisdom's proven rule.

—Golden Days.

A COMMON SIN.

It is one of the most disastrous effects of the medieval misconception and degradation of the body, that men and women abuse and misuse their bodies without any sense of criminality. There never was a worse heresy than the shame put upon God's glorious handiwork by a shallow and inadequate conception of the nature and universality of the divine; it has led to all kinds of mischievous errors, and to all manner of violent reactions. Not until men comprehend that the body is a divine creation, can they rightly value the spirit. The body shares the sanctity of the spirit. . . . There are many who would lose a right arm sooner than violate a law of the spirit, who constantly violate the laws of the body. Ignorance of the laws of physical life was not long since so universal and so dense that there was, if not an excuse, an explanation of this anomaly of conscientious obedience to one set of divine laws and flagrant violation of another set. In these days, however, no intelligent person can plead ignorance as a justification of disobedience. Knowledge of the conditions of bodily well-being is accessible to every one.

What is now needed is the education of the conscience to the point of realizing that a sin against the body is a sin against the soul, and that to misuse or abuse the body is to commit a sin as heinous as theft or falsehood. The man or woman who goes on working to the point of breaking down, in face of knowledge and experience, is guilty of a grave sin against the Maker of the body. It is not a matter of personal loss only, a piece of individual folly to be paid for by well deserved individual suffering; it is an act of gross impiety, which betrays mental dullness and moral obtuseness. It is high time that these crimes against the body, so prevalent in our times, should be called by their right names. They are sins as distinctly as the grosser offenses against good morals. The man or woman, who, in face of those notifications which the abused body always gives, persists in driving the physical forces to the breaking point, is a law breaker in the sight of God, and the terrible physical penalties which follow attest the divine wrath against the moral anarchist. It is sometimes necessary to sacrifice the body by the slow martyrdom of overwork, as it is sometimes necessary to give one's life in a swift and noble sacri-

fice; but the vast majority of those who overwork are not martyrs, they are deliberate and persistent violators of their own natures. In most cases, it is no exaggeration to say that nervous prostration is the physical penalty of a moral offense. The man who drives recklessly over the precipice opening in his path, is not more foolish or more criminal than the man who keeps on the road of overwork after the danger signals have begun to multiply. The waste of spiritual and moral force through overwork is incalculable; for the mind and the spirit are the real sufferers when the body ceases to keep them in harmonious relation with the world, and to furnish them with a superb instrument for work and growth. There could be no greater act of vandalism than breaking the pipes of a noble organ and wrecking its keyboard; but the man who destroys the sanity and harmony of his body, adds sacrilege to vandalism; he lays his hand on the only real temple of God in the world.—*Christian Union*.

STEPS TO RUIN.

A CONDUCTOR on a railway train was overheard a few days ago counseling a casual acquaintance, a young girl, in a fatherly way, as follows: "Never go to a dance, there is always harm in it. It has proved many a time the first step toward ruin for both men and women. Not while I live would I allow a daughter of mine to go. I know too much about the harm that there is in it to allow a daughter of mine to dance." Not long ago a man who for years has been a consistent Christian, but who had been before conversion very dissipated, said in prayer-meeting, "I wish I could make others see as plainly as I do the evil of card playing. I have tested it; it led me down almost to hell. It brought me into bad company, it started me to gambling, it threw a strange fascination over vice, it almost ruined my life forever. I hate cards now, and I wish I could make others hate them!" These two vices, dancing and cards, have proved steps to ruin for thousands, and warnings that come from personal experience should not pass unheeded.—*Selected*.

THE INSPIRATION OF CHRIST'S LIFE.

THREE hundred and thirty-one years ago Hugh Latimer, one of the most distinguished of the English reformers, was condemned to be burned because of his devotion to what he believed was the will of God. With him in his ignominious trial was Nicholas Ridley, who under the reign of Edward VI., was bishop of London, and had distinguished himself for his "moderation, his learning, and his munificence." On Oct. 16, 1555, these two noble men were led to the front of Beliol College, and burned at the stake. They were cheerful and steadfast to the end. Latimer exclaimed to his companion, "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

They were a prophet's words, inspired by the same power that had led these men through all the fidelity of their lives. There was nothing of personal ambition to gain by this devotion to Jesus Christ. There was everything of earthly honors to lose. But this strange magnetic power of Christ's life so held them, and multitudes with them in that sixteenth-century struggle, that toil and suffering and ignominy and death had no fear. They were soul-slaves of Jesus Christ.

And this soul-stirring power is not one whit less to-day than when Christ walked the shores of Galilee, or when he went with the martyrs to the stake, as he went into the fiery furnace with the Hebrew children. . . . Whatever can be done for Christ's sake, the true disciple is ready to do. Nor is there any appeal to benevolence, or service so efficient as this: "This do in re-

membrance of me." Its call is to the highest and noblest part of man.

Such following of Jesus Christ gives constant joy and satisfaction. Life has a noble and sufficient aim. The uncertainties and hard questions of life do not perplex, and the afflictions of life are not bitter, because the Christian is borne up and carried forward by this divine inspiration of Christ's unfailing presence.

We are delivered also from the fear of death, a needless bondage. There was no such fear with David, nor with Stephen, nor with Paul.

Blessed confidence! A never-failing guide through life, inspiring to noble deeds, explaining the dark things of life, taking away all fear of death, and lighting up the path to glory. Lord Jesus, thou hast led the world's thousands, entranced by thy matchless purity and power, through all the vicissitudes of this life's journey to the satisfaction of the journey's end! Thou hast more than redeemed all thy promises of blessing, "I will follow thee whithersoever thou goest."—*Rev. Joel S. Ives*.

AN INDIAN LAD'S WORK FOR CHRIST.

A MISSIONARY tells the following anecdote: A little boy who lived in one of those great forests in India went to live at the home of a medical missionary. After he had been there about two years, he became a Christian. The boy came to the doctor one morning; and asked permission to return home. The doctor told him he might return at the close of his school year. When the patients had been attended to, the doctor saw the boy still waiting, and said: "I told you to return to school. Why did you not do it?" And the boy answered: "O, sir, I have a father and mother, two brothers and three sisters who never heard of Christ. Can I not go and tell them of the Saviour?" The doctor could not say "no" then, and the boy went. In about three weeks he returned. The doctor said: "Did you see your parents?" He answered, "Yes, and they are both Christians;" and, standing very straight, he said: "I taught my mother how to pray."

That boy is now an earnest worker for Christ, and the entire family are Christians.—*Christian Herald*.

RELIGION AND BUSINESS.

HAPPY is the man of business, who in this age of speculative and lawless greed, so regulates his financial pursuits by the golden rule, as to feel justified in committing them to the care of God, fully persuaded that his providence will guide him to as much prosperity as shall best promote his spiritual and eternal well-being. Such a man, instead of torturing himself with foolish forebodings, will strive to obey the precept, "In nothing be anxious," believing that God will "guide his heart and his thoughts." Should that providence deem financial reverses profitable to his higher life, he will gracefully and cheerfully accept them. He will not, as John Newton suggests, like one going to take possession of a large estate to which he is heir, take to blubbering because his carriage has broken down, when he is within a short distance of his property, and makes it necessary for him to finish his journey on foot. But looking with steadfast faith on his heavenly inheritance, he will cultivate contentment with his changed earthly condition, saying with John Fletcher, "I want nothing but more grace."—*Christian Advocate*.

OUR WORKS.

Good works may be our Jacob's staff to walk with on earth, but they cannot be our Jacob's ladder to climb to heaven with. To lay the salve of our services upon the wound of our sins, is as if a man who is stung by a wasp should wipe his face with a nettle; or as if a person should busy himself in supporting a tottering fabric with a burning firebrand.—*Archbishop Secker*.

The Mission Field.

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

GOSPEL WORK IN ARGENTINA.

IN order that the readers of the REVIEW may get some idea of what others have endured and sacrificed in getting the light of the gospel before the benighted people of Argentina, I take this opportunity to relate the experiences of Rev. J. H. L. Ewen and his co-laborers, who drove 500 miles last summer, through the country in a Bible carriage.

But before proceeding further, a description of this carriage may be of interest. At first sight it strikes the beholder as nothing more extraordinary than any covered van, with the exception of the texts of Scripture with which it is ornamented, samples of which are the following: "The blood of Jesus Christ, his Son, cleanseth from all sin." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." James 3:16.

The carriage has entrances both in front and in the rear, and is fitted up with two beds in the back part, while the front part is a depository for Bibles, etc. The driver's box, outside, forward, is arranged so it can be used for a speaker's stand, and four horses are required for its conveyance.

The object of this enterprise, as stated by Mr. Ewen, the owner of the carriage, was to travel from town to town, holding open-air meetings, calculated to arouse an interest in the Bible, after which a house-to-house canvass would be made.

It is evident that the results of his work are none the less interesting to us, since they have more or less bearing on our prospects of success in canvassing the natives, and judging from their readiness to purchase the Scriptures they presented, we have reason to believe that our Spanish books, when placed before them, will be appreciated, and find a ready sale.

The first step necessary in beginning a series of meetings in a place was to secure permission of the intendente of the Pueblo, after which they would drive the carriage into the plaza, or public square, with which every town is provided, publicly announce their meetings, and begin at once. As might be expected, from the start they met with opposition from the priests, who did everything in their power to incense the people against the carriage.

In San Nicolas, a town 150 miles northwest of Buenos Ayres, toward Rosario, where they began their work, the second night they were stoned, and had to seek the protection of the commissario. After continuing there about a week, they went to Ramollo, and soon after to Rojas. Here an experience happened worthy of notice.

Before entering the town with the carriage, one of them went ahead as usual, to secure the permission of the intendente to enter the plaza. It was with great reluctance, and only on condition that they would not oppose the priests, as they had in other towns, that he granted the permission. Soon after entering the plaza, who should come out to inspect their carriage but the two priests of the town, one an elderly man, the other young, and of the greater influence. In answer to their inquiries as to what it all meant, Mr. E. handed the old man a Bible, stating that their object was to sell this book among the people. At first the old man seemed friendly; but the younger priest, after examining the book, said in a rage, "This is the book we have condemned, and we forbid the sale of it," at the same time throwing down the Bible.

That evening their meetings opened, and thinking to intimidate the people, the two priests came out early and used their influence to keep them away. However, their efforts were futile, as the people crowded around the carriage and filled the plaza. Toward the close of Mr. E.'s

remarks, one of the priests stepped onto a bench, and began denouncing the men with the carriage, with the greatest lies he could find words to express. As it was seen that the people were carried away with the priest, Mr. E. began to fear for his life, and was on the point of sending to the commissario for protection, when the priest hesitated in his denunciations, whereupon the people yelled out, Answer him! Answer him! This, of course, gave Mr. E. an opportunity to reply, with the result that at the close, he had the sympathy of the people. In this town their meetings continued every evening for about a week, during which time they made a canvass for Bibles, selling to the majority of the people.

From this place they took their course to Junin, and thence to Virute cinco de Mayo. At the latter place, the people gave them a very favorable reception, abundantly supplying all their temporal needs, while Bibles were sold to nearly every family in the town. In fact, Mr. E. had never met with such an interest anywhere, as was manifested by the people of this town, nearly the whole population turning out to hear the word preached. At present, the Bible carriage is at Tandil, 250 miles south of Buenos Ayres, and if his health will permit, Mr. E. intends traveling with it again this summer.

From the above, as well as the experience of other evangelical workers, we cannot doubt but that this country is ripe for the third angel's message. And what more encouraging omen can any missionary desire than is presented in this field, where the people are waiting for the truth?

Practically speaking, the American Methodist Episcopal mission has only made a beginning in its evangelical work among the natives, only having established its work in three or four places outside of Buenos Ayres, leaving the towns of the interior without having any work done for them. Many of these unoccupied fields would prove open doors, where our people could establish the truth with no opposition outside of the priests.

In closing, I would say that it is with bright anticipations that we look forward to the opening of our book work among the natives, and the experience of others in the sale of literature gives us every reason to hope for good results in this direction. E. W. SNYDER.

Buenos Ayres.

THE SOUDAN.

THE region of the Soudan is one which occupies a large place in the hearts of many Christians who are seeking to evangelize Africa. Why should we not be thinking about it and praying about it, knowing as we do that the third angel's message—the everlasting gospel—must be proclaimed throughout even that darkened field. Where is the Soudan?—It is a country stretching from Senegambia on the west, 4,500 miles across Africa to Abyssinia. Its population is 90,000,000, and there are said to be 100 languages into which the Scriptures have never been translated. It is evident that in its progress the truth must be passed from tongue to tongue in many of these far away parts of the world. The people are there, and we know that the Lord has some way of warning them, and that, too, before very long. *Regions Beyond* says:—

"The Koran is carried thither by the Arab. The gospel by Christians?—No. Traders have reached the heart of this country. Gin and gunpowder are finding their way in thither. But messengers of Jesus? The water of life?—Not yet. One feeble light flickers at the junction of the Niger and Benue—the C. M. S. center, left now without any white missionary. But beyond Lokoja, Islam stretches unbroken sway."

—The pope's private fortune makes him the richest man in Europe, notwithstanding his wealth has shrunk greatly from the vast sum left by Pius IX. Much of the shrinkage has been due to unfortunate investments in building, bonds, and incorporation stocks—investments made for the purpose of receiving a higher rate of interest than that paid by the Rothschilds.

Special Mention.

THEY ADMIT IT.

SOME of the zealous ecclesiastics by whose efforts Congress was made to take the action which it did last August respecting the World's Fair, are honest enough to admit that the action was unconstitutional, both on account of its touching a religious question, and as an interference with the legal authority of the State of Illinois. Such are the editors of the *Political Dissenter* (National Reform organ), published in Pittsburgh, Pa.

The *Dissenter* fears that "the Illinois legislature will put itself in direct opposition to Congress by enacting a bill authorizing the keeping of the Fair open on the Sabbath," in which case "the directors of the Fair will not be slow to avail themselves of such State authority, in the face of any national opposition." "For our own part," says the *Dissenter*, "we believe that the commonwealth of Illinois would be able to make out a strong case in its interpretation of the national Constitution, and of the powers of Congress under it. Congressional legislation on behalf of the Christian Sabbath, or any other Christian institution in the life of our nation, has no adequate legal basis in our written Constitution."

The *Dissenter* hopes that "if Illinois raises this issue, the Supreme Court of the nation may decide that this is a Christian nation, with an unwritten vital, historical, and providential constitution that is distinctively and undeniably Christian, although much in our national life is out of harmony with it."

That indeed would satisfy the most ardent longings of a National Reform heart.

But as a matter of fact, we have no unwritten part of our national Constitution. It is wholly expressed. And the powers not expressly granted by it to the United States, or prohibited to the States, are reserved to the States respectively or to the people.

Nor does the Supreme Court need to render any such decision; for a power (the church power) which has already forced Congress to violate the Constitution as it stands, can doubtless do so again; and the *Dissenter* and all others allied with it in its desires and aims may as well see now that a violated Constitution is as good for their purposes as an amended one, and go to work accordingly. L. A. S.

A WRONG IMPRESSION.

[ONE of our city papers having published that Seventh-day Adventists were much excited over the hearing before the Congressional Committee of the Sunday-closing, brother M. E. Kellogg wrote the following reply, which we are permitted to use as it contains statements of principles, which our own people will be pleased to read.—Ed.]

I notice in your paper of Jan. 16 a note to the effect that the Seventh-day Adventists were "much excited" over the hearing before the Congressional Committee in regard to the Sunday-opening of the World's Fair. This remark and those following it, although no doubt made with the best of intentions, are slightly inaccurate, and I therefore beg leave to state the position of the Seventh-day Adventists upon the above question.

First, let me say, that we are not at all excited over the matter. We are, however, deeply interested in it, since it has a bearing upon the subject of religious liberty, which we believe to be endangered in this country. If the question of the opening of the Fair had been left to the commissioners, as it should have been done, and they had decided to close it on Sunday, Seventh-day Adventists would have uttered no protest. As every man has a natural right to work on any day he may choose, and since honest labor on any day cannot be proved to be a crime, so any corporation has an undoubted right to carry on its business upon whatever days it pleases, such work of course not to be done in a way to disturb a religious meeting; but congressmen, egged on by the clergy and the so-called religious press of the country, and threatened with such a loss of votes that they could not return again to Washington if they did not in some way compel the Fair to be closed on Sunday, virtually closed the World's Fair Sunday by the Sunday-closing provision in the World's Fair appropriation bill. In other words, they offered the commissioners a bribe of two and one-half million souvenir half dollars, worth \$5,000,000, to be good, according to their ideas of goodness.

To this shameless proceeding Seventh-day Adventists, and thousands of other men, who in intelligence and patriotism are equal to any in the nation, objected.

If the government may directly or indirectly designate what day is the Sabbath, what shall hinder

attempting to define baptism, or undertake to settle any theological question at the instigation of these same divines (?) and the church through which they speak? We believe that in Sunday-closing provision Congress has already passed the letter and spirit of the Constitution, by legislating upon a question pertaining entirely to the domain of religion, and, secondly, by unwarranted interference with the affairs of a foreign State. By this action Congress showed contempt of Illinois law, which makes it a direct interference to the State. To say, as some do, that Sunday-closing law is not a religious law, is entirely contrary to reason. It is so considered in England, and every law for Sunday observance ever existed sprung from a religious impulse. The Fair should be opened on Sunday, Sunday-keepers will not be compelled to visit it upon Sunday, any more than Seventh-day Adventists, Sabbath-day Baptists, and Hebrews, will be compelled to visit it upon Saturday. The idle, sulking of many ministers and church people that the Fair is opened on Sunday, they will not go, is an exhibition of such petty jealousy and selfishness that it is enough to make one blush. If their profession upon this point should be brought to a test, the number staying away from the Fair would be so few that the difference would be imperceptible, both upon the grounds and receipts in the cash-boxes at the Fair ticket

conclusion, let me say that the legislation upon this subject is a very dangerous precedent to follow. "Tall oaks from little acorns grow," and unjust and cruel enactments have often started from seeds of bigotry so small that they foresaw and pointed out the lurking danger. A single act of Congress may undo the benefit of a free government as conceived by the framers of the American Republic, and established by the Constitution, and leave us floundering in the quagmires of a Church-and-State system more disgraceful to us than to any other nation because of the freedom we have enjoyed and the knowledge of the religious slavery of the past, which affects the founders of this nation's thought, both for themselves and their posterity. Without excitement, but with deep interest, because great principles are involved, we wait to see whether religious freedom or intolerant bigotry will control the land consecrated to liberty by the blood of so many heroes.

ILLINOIS SEES IT.

Illinois legislature has laid before Congress the following resolution for Sunday-opening of the Fair. It adds the testimony of that State that has been said by Seventh-day Adventists and others as to the unconstitutionality of the act, which Congress interfered in the matter last year.

There is now enjoyed by the people of the State the reasonable liberty of devoting the first day of the week commonly called Sunday, either to religion exclusively, or to religion, rest, and recreation, without restraint, and any attempt by the Congress of the United States, by compulsory legislation or otherwise, to determine which of these modes of Sunday observance shall prevail within the limits of this State, is deemed by our citizens entirely beyond the jurisdiction of Congress, an encroachment upon their liberty and direct and dangerous position to the genius of American institutions; and,

The vast majority of the wage-workers of this State and adjoining States insist that unless the gates of the Columbian Exposition at Chicago be opened on Sunday, they will be barred the proper and reasonable enjoyment of the elevating influences of the World's Fair accorded to them by the means and facilities of such enjoyment on the first day of the week; now, therefore, be it—

Resolved, By the House of Representatives, the Senate concurring, that the Congress of the United States is hereby requested in this behalf to rescind its action concerning the closing of the World's Columbian Exposition, leaving the management of the Exposition discretion in stopping machinery on Sunday or otherwise by proper means to indicate that the people believe in rational observance of Sunday."

L. A. S.

PENN'S ESCAPE.

From Cotton Mather; Puritan Plot to Capture William Penn, and Sell Him in Barbadoes for "Rumme and Sugar."

JUDKINS, the librarian of the Massachusetts Historical Society, in overhauling a chest of old deposited in the archives of that body by Robert Greenleaf of Malden, has recently made a curious discovery which has especial interest to the people of Pennsylvania. Among these was one of ancient date, which bore this inscription: "Ye scheme to bagge Penne." This title attracted the attention of Mr. Judkins, and he examined the contents of the chest with more than common interest. It is a familiar and quaint handwriting of the Rev.

Cotton Mather, and is addressed to "Ye aged and beloved Mr. John Higginson." It bears date, "September ye 15th, 1682," and reads thus, the odd spelling of the original being followed to the letter:—

"There bee now at sea a shippe (for our friend Mr. Esaias Holcroft of London did advise me by the last packet that it wolde sail some time in August) called ye 'Welcome,' R. Greenaway, master, which has aboard an hundred or more of ye heretics and malignants called Quakers, with W. Penne who is ye Chief Scampe at ye heide of them. Ye General Court has, accordingly given secret orders to Master Malachi Huxett of ye brig 'Proposse' to waylaye ye said 'Welcome' slylie, as near ye coast of Codde as may be, and make captive ye said Penne and his ungodlie crewe so that ye Lord may be glorified and not mocked on ye soil of this new cuntry with ye heathen worshippe of these people. Much spoyle can be made by selling ye whole lotte to Barbadoes, where slaves fetch goode prices in rumme and sugar, and shall not only do ye Lord great service by punishing ye wicked, but we shall make great gayne for his ministers and people. Master Huxett feels hopeful, and I will set down the newes he brings when his shippe comes back.

"Yours in ye bowells of Christ,

"COTTON MATHER."

Master Huxett missed his reckoning, and Penn sailed secure within the capes of the Delaware. But it is curious to reflect on the narrow chance by which the founder of this commonwealth escaped the fate of many of his religious brethren who were cast ashore on the relentless coast of Massachusetts. It is strange to fancy the wise lawgiver, endeared to the hearts of a great people and a posterity by his wisdom, sagacity, and benevolence, hoeing sugar in Barbadoes under the lash of a Yankee overseer, or crushing cane into rum to comfort the callous hearts of Mather and his theological brethren. Ah! how the ancient Cotton must have mourned for the marketable Quakers and the refreshing "rumme" which came not. It is delightful to think how he never got a bit of the "spoyle" which his old soul held in delicious anticipation; how brother Higginson watched fondly for his hogshead, and dreamed of swallowing his half score of heretics in pious punches. They would have made a "rum cretur" of the great founder, in a literal sense, if they had got him, but thanks to the good steering of "R. Greenaway, master," they didn't get him.—Easton (Pa.) Argus.

SUSTAINING THE BLUE LAWS.

THE supreme court of Pennsylvania has rendered a decision confirming the legality of the old blue law of 1794, in relation to the publication of Sunday newspapers. The publisher of a small paper, the *Sunday Leader*, had been convicted in 1891 under the statute which prohibits the following of worldly pursuits on the Sabbath save those that are absolutely necessary for the wants of the community. In its opinion, the supreme court goes somewhat out of its way to explain that the statute is explicit, and that no other interpretation was possible than that which led to conviction. The framers of the act, says the court, could not foresee the growth of newspapers, or they would possibly have exempted them from the operations of the act. This may be true, but the point is irrelevant and utterly immaterial. The question which is of interest relates to the applicability of the blue laws to modern conditions. The courts must content themselves with carrying out the intent of the law makers, and leave it to the people and their representatives in the legislature to take the proper measures to bring the laws into harmony with reason and justice. The Pennsylvania supreme court, however, seems to take a different view of the matter. It arrogates to itself the privilege of commending the ancient statute, and to suggest that an attempt, on the part of its ardent supporters, to a too strict and literal enforcement of it, may prove suicidal, and lead to its total repeal. Some people, we feel sure, will say in their hearts that the total repeal of the law is not altogether an unmixed evil; but even those who dissent from this opinion will question the propriety of the court's excursions into provinces over which it has no authority.—The Weekly Review.

ACTIVITY OF THREE NORTH AMERICAN VOLCANOES.

PADERNAL PEAK, situated in the wilds of Rio Arriba County, New Mexico, is reported as now in a violent state of eruption, and is belching forth sulphurous fumes and lava at intervals of about three hours, each lasting about thirty minutes.

This has been going on since the last week in December. The entire top of the mountain, which was almost square and about a mile in extent, is stated to be blown off, and the lava pouring down the sides has already filled up the valley for about half a mile on each side.

A considerable portion of a ruined city of the ancient cliff dwellers will be covered with the slag, should the eruptions continue. Padernal Peak is one of the most prominent landmarks of the territory. The Mexicans say that it burst forth in vio-

lent eruption in 1820, and did not cease for nearly a year afterward. It has lain dormant until the present time.

The rumbling noise and lurid light can be plainly heard and seen at Sierra Amarilla, seventy miles distant, and an army of people from there are now at Atriquin to witness the impressive sight.

An earthquake shock felt at Orizaba, Mexico, recently, greatly frightened the people living in the vicinity of the Orizaba volcano.

The town of Orizaba lies about seventy miles by rail southwest of Vera Cruz, and about twenty-five miles south of Mount Orizaba, the snow-clad peak of which is said by some to be 17,380 feet above sea-level, and by others to be the highest peak in North America.

The residents of Colima, the capital of the Mexican State of that name on the Pacific Coast, also feel a nervous apprehension regarding the volcano of Colima, which, reaching a height of about twelve thousand feet, looms skyward about thirty miles northeast of the capital. Every night a lurid light illuminates the sky above the mountain, and it is feared that this portends a serious eruption.—Scientific American.

TOOLS OF THE PYRAMID BUILDERS.

A two years' study at Gheezeh has convinced Mr. Flinders Petrie that the Egyptian stone-workers of 4,000 years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the pyramid-builders were both solid and tubular drills and straight and circular saws. The drills, like those of to-day, were, says an exchange, set with jewels (probably corundum, as the diamond was very scarce), and even lathe-tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of the workmen, that the cutting marks in hard granite give no indication of wear of the tool, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole through both the hardest and softest material was bored perfectly smooth and uniform throughout. Of the material and method of making the tools, nothing is known.—Mechanical News.

WORKING DAYS IN VARIOUS COUNTRIES.

THE following figures, compiled by a Polish statistician, show the standard number of working days per annum in various countries. The inhabitants of central Russia, as might be expected, labor fewest days in the year; namely, 267. Then comes Canada, with 270, followed by Scotland with 275; England, 275; Portugal, 283; Russian Poland, 288; Spain, 290; Austria and the Russian Baltic provinces, 295; Italy, 298; Bavaria, Belgium, Brazil and Luxemburg, 300; Saxony, France, Finland, Wurtemberg, Switzerland, Denmark, and Norway, 302; Sweden, 304; Prussia and Ireland, 305; United States, 306; Holland, 308; and Hungary, 312. It will be observed from this that while the Canadian working-man has only to toil statutorily 270 days out of 365, he frequently crosses the boundary line into the United States, where he is expected to labor for 306 days. The Irishman and the Prussian are in the same category with 305 days, or thirty days more than the Englishman and the Scotchman.—Engineering London.

—Wherever any religion is a government religion upheld by law, it is part of a system of oppression that is wholly foreign to the spirit of Christianity, which is never so much antagonized as by attempts to compel conversion through law. So we repeat that, though the improvement would be unimaginably great were we to become a Christian people, we could have no greater misfortune than to become a "Christian nation," through the establishment of Christianity as the national religion and the denial of that freedom of conscience which now enables us all, Christian or Hebrew, Protestant or Catholic, believer and unbeliever, to live together as Americans and fellow-citizens, without burning each other at the stake in the hope of thus establishing correct views in matters of theology.—St. Louis Republic.

—It may be doubted if Satan himself could devise a surer and more effective means of demoralizing men than at one and the same time to forbid them to work and forbid them to play. This double requirement puts the average man to a test of self-control, and to a draft on his internal resources to which the nature of an angel could alone respond. That it should result in illicit actions of every conceivable sort, is an inevitable as sunrise. No one who knows human nature, and how almost impossible it is even for the most highly cultured to employ leisure to advantage, under even the most favorable conditions, can doubt the disastrous effect of Sunday loafing by law established.—Ringgold.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 14, 1898.

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TITHE VS. DEBT.

IN Matt. 5:23, 24, we read: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

The query is raised by some whether this has not some bearing on the matter of paying tithes, and, putting it in the form of a question, they ask, "Will the tithe be acceptable to God till we have paid all our debts? We do not think the passage has reference to matters of a financial nature merely, but if it does, there are other points to be taken into consideration. The duty of paying our debts to our fellow-men is a very important one, but there is a debt lying back of that which is more important still, and that is the debt we owe to God. The tithe is such an obligation, which we are under to God. While ourselves and all that we have, are, in a general sense, his, the tithe is his in a special sense, and no other claim can take precedence of that. We have no right to take the Lord's money to pay our worldly debts. If we were holding means in trust even for our fellow-men, and it was due, and we should take it to pay our own debts with it, how would such a course be looked upon from the standpoint of human judgment? How then must it be regarded if we take the Lord's money to pay our own debts?"

In this we say nothing against the duty of paying all honest debts to our fellow-men. This is a duty of first importance. He who does not use all due promptness, and make reasonable effort to pay his debts, fully and on time, cannot be a Christian, but he should not rob God, in withholding his tithe, for this purpose, under the plea of duty to his earthly creditors.

If then the text does not have reference to the paying of tithes, what is its meaning?—It evidently refers to any wrong which we have done to our brother. If, in coming to God, we become convicted that our brother has just grounds of complaint against us, for some wrong committed on our part, our first duty is to take that out of his way, and make all suitable efforts for reconciliation. Until we do this, all other service offered to God will be lame and unacceptable.

INADVERTENT ADMISSIONS.

THE *Catholic Mirror* (Feb. 4) exults greatly in what it claims to be a fact, that there is in the ranks of the nobility of England a strong leaning toward the Church of Rome; and then, apparently failing to realize the bearing of its words, goes on to describe the terrible moral decadence that is taking place among the aristocratic classes in that country. "Sensuality," it says, "corruption, loathsome evils of every kind, have eaten their way through the body of fashionable society, and beneath its fair outward aspect there are odious and unspeakable things." And that is just the trouble; that is the reason they are turning to Rome; first down into apostasy and corruption, and then to Rome! The *Mirror* tries to dodge the conclusion by adding, "We may conceive that general as this putrefaction is, there must be some spirits incorrupt, and who long to escape to purer and unpolluted atmosphere elsewhere." But this does not help the matter; for on its own showing the whole tendency is downward toward immorality and putrefaction; and in this state of things, there is a turning to Rome. But if the tendency was in the other direction, if men were moving from the impulse of increasing light, and higher aspirations for holiness and truth, would there then be a turning to Rome?—Ah no! nothing of the kind. There would be a coming out from that

gilded but noisome sepulcher of all honesty, truth, and purity, instead of going into it. The more such boasts that church utters in connection with such facts, the more she proclaims her own character.

PLAIN WORDS.

WE wonder how much more plainly Roman Catholics will have to speak than they are now speaking in reference to their purposes, claims, and intentions in this country, before Protestants will open their eyes to the dangers that are threatening them from that tyrannical power, which arrogates to itself supreme domination in both individual and State matters, in both the civil and religious affairs of men. Professing great friendship and admiration for our institutions, as being, for the time, the best policy, this apostate church, which has grown gray in intrigue and deceit, is plotting with malignant cunning for the entire overthrow and subversion of our most cherished institutions. The *New York Observer* of Jan. 26, says:—

"Free speech, when it involves question of papal interference in the affairs of the American Catholic Church, is not to be tolerated. As Mgr. Satolli has said: 'That any one should have dared to speak of the pope's authority over the church in America as foreign, is a sentiment and utterance enormously erroneous and scandalous. The action of the church and of the Holy See in the things that belong to it, is superior to every man-made boundary.'"

No "man-made" boundaries, then, can shut out the pope's meddlesome interference. He claims domination over all nations. How much is meant by "the things that belong to it," is well defined by another remark of the *Observer*, as follows: The definition which Rome, herself, puts upon spiritual supremacy, necessitates her dominance in civil and spiritual affairs."

Freedom of speech, and of the press, Americans consider one of their cardinal rights and privileges; but how long would they have it, if Rome had her way? For instance, Mr. Satolli says: "It is forbidden to treat ecclesiastical matters and questions through the medium of journalism." O yes! gag the press and suppress free speech. This is why the Catholic press has been mute as an oyster on the recent disturbances in the Catholic Church in this country. Wherever Rome holds control, no such freedom can be allowed. When Rome thus plainly shows her hand, and makes clear what she would do through all the country if she had the power, why are Protestants so indifferent to the threatened subversion of their dearest rights?

A STONE FOR BREAD.

AN inquirer writes to *Our Hope* (a no-Sabbath-Adventist paper), asking why the disciples were directed by Christ to pray that their flight be not on the Sabbath day, at the time Jerusalem was to be destroyed, if it was not then binding upon Christians. To this the corresponding editor (whose name, so far as the no-Sabbath doctrine is concerned, has become a synonym for everything that is careless and illogical) replies, that that instruction referred to women who had young children, or were about to become mothers, and if they were found fleeing on the Sabbath day, they would be stoned to death by the Jews.

Such a shift, to get around the Sabbath, is either the last refuge of despair, or a pitiful revelation of ignorance. It strikes us that it is giving a stone to one who asks for bread. Verse 3 says that the "disciples" came to him to ask him about the things of which he had told them. It was therefore the twelve disciples to whom he was talking; and we never knew before that these were "only women." Moreover, when he comes to speak about their flight from Jerusalem (verse 19), he does not say, "Woe unto you who are with child, and to you who give suck in those days," but, "Woe unto them," etc. Then, turning to his disciples, he says, "But pray ye that your flight be not in the winter, neither on the Sabbath day." He does not say, "Let them [referring to those of whom he had spoken in verse 19] pray that their flight be not in the winter, neither on the Sabbath day," but, "Pray ye."

But that all this must refer only to some women, in a particular condition, this Goliath of no Sabbathism proceeds to argue that it must refer to such only, because "others might better endure

the hardships attending a winter flight, or safely run away from the Jewish stoning." reader will think that we have italicized words to hold up to merited ridicule such thing, but this is not the case; for we give them just as we find them. We leave the writer to emphasize his own nonsense. He would have us understand that when Christ said, "Pray your flight be not in the winter, neither on Sabbath day," he did not refer to those who run (!) and who could endure hardship; that who would be able to flee, such as strong men and all men, would be all right, they could away, and needed no directions; but he referred only to those who could not flee! But we suppose that such would find it difficult to any other day as well as the Sabbath, so not do to leave it there, and he therefore "Flee from the stoning of the Jews;" just as Jews of Palestine, if they should see any one for his life on the Sabbath day would immediately take after him with clubs and stones, and kill on the spot! Could anything be more superfluous, or betray more utter thoughtlessness? That was not the course the Jews pursued in case of those they stoned; they either had the balance of a trial, as in the case of Stephen (Acts 9-14; 7:51-60) or were set upon by those who had become enraged by their teachings, as in the case of Paul. Acts 14:19; Lev. 24:14; 24:13:9, etc. There is no hint of any one ever being stoned for passing through the city on the Sabbath day. Indeed, the fine-spun speculations of the Jewish doctors allowed a certain tance to be traveled on the Sabbath, which was called a "Sabbath day's journey." But, astutely informed that if a man was nimble enough to dodge the stones which were thrown after him on the Sabbath, he might flee on that day!

Not content with this prodigious argument, the writer tries another tack, in words: "Those women [all women, you see] were not told that it would be wicked to flee in the winter, or on the Sabbath day: If it would have been wicked to flee on the Sabbath, Jesus would expressly forbidden flight on that day. He did not do that." Here again we give them just as we find them. Of course, fleeing on the Sabbath under those circumstances, was not forbidden, because it would have been a matter of necessity, and no work of mercy or necessity was forbidden on the Sabbath. But it would have been interfered with the proper use of the Sabbath day of worship and devotion, and this is the reason they were to pray that it might not be necessary for them to flee on that day. To flee in the winter would be against their well-being, and to be obliged to flee on the Sabbath would be to their spiritual detriment. Therefore, they were to pray that it might not be such a season, or on such a day.

No cause can be assigned, which has the semblance of reason, why they were not to flee upon the Sabbath day, except its influence upon their own spiritual good; for if, as the *opinion* of the Sabbath affirms, the gates of Jerusalem were shut on that day, then they could not flee, ever much they might desire to do so. If, again, they would have been immediately arrested and stoned to death, then, again, they could not have fled; and then we should have Christ telling them to pray that their flight be not on the Sabbath day because then they could not flee. That is, they were to pray that something might not be, which could not be. Such argument is folly.

We have said that these words were spoken to the twelve apostles. They, of course, stood for representatives of all those for whose benefit they were uttered, that is, the church of that time; and among them would be those in the condition referred to, but as compared with the whole body, such would be a few. The far greater part would be in a different condition and condition altogether different; and to try to confine the words of Christ to women, and to such only as were in the condition referred to, would seem to be the sort of desperation, and of all Antinomian named arguments, the weakest of the weak. To be obliged to flee in the winter would

hem to much physical suffering; and the Saviour howed his care for his people by a solicitude that they might not be obliged to flee at such a time. But to flee on the Sabbath would involve no physical inconvenience, and they would be subjected to no obstructions; for the Jews had so little regard for the Sabbath themselves that at the very time when the sign was given (verse 15), they rushed out of the city on the Sabbath day to pursue the army of Cestius Gallus, leaving the gates of the city open (see Josephus); and none would molest them going through the country. The only reason, therefore, for that prayer, which would keep them in mind continually of the Sabbath, was that they might have the spiritual benefits of that institution, which was not to pass away, but which would be to them a special help and blessing in their time of tribulation. What a solace it would be to them to have the privilege to spend the hours of the Sabbath, though trouble reigned around, in quiet religious devotion and communion with their Maker. So will it be with the remnant in the closing scenes of their earthly pilgrimage. Rev. 7:3; 14:12. And so have we reason now to pray that no vicissitudes may arise which will make it necessary ever to use the hours of the Sabbath other than as becometh the Sabbath of the Lord, "the Lord's day," the holy of the Lord, and honorable, the day which is a refreshing oasis in our pilgrimage here, and which will be a day of worship and access to the tree of life in the kingdom of God forever and ever. Isa. 66:22, 23; Rev. 22:2.

FOR WHAT IT IS WORTH.

THE St. Louis *Republic* of Jan. 29, 1893 publishes a chapter of "Prophecies for 1893" from "J. S. Willets," the so-called "famous crank and false prophet." We present a few of his "forecasts," which claim to be indirectly deduced from statements found in the Scriptures:—

"Grover Cleveland will constantly 'hobnob' with Cardinal Gibbons, and there will be a papal nuncio at Washington the first year of his administration.

"By 1897 Cardinal Gibbons will be the pope of the western continent and Cardinal Lucien Bonaparte pope of the eastern world, Protestantism and the Roman Catholic hierarchy having united into one universal Catholic Church by that time.

"The Congress of all churches this summer at Chicago, will most likely fix a plan for the 'Universal Church Confederacy.'

"The World's Fair, from a civil, political, and diplomatic point of view, will be a total failure, but will be of tremendous religious import."

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

292.—CONFORMING TO THE TIMES. ROM. 12:11.

Through the Question Chair, or otherwise, I would like a little light on Rom. 12:11. The English Version reads, "Serving the Lord." The German reads, "Conforming to the times." Many Germans use this text to base Sunday observance upon. How does their translation agree with the original?

J. K.

Answer.—On this verse there seems to be a little variation in the Greek text. Griesbach uses the word *καιρος* (*kairo*), "time, or season," while Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, and the Elzevir edition, use the word *κυριω* (*kurio*), "Lord." It will be seen at once that the translation depends upon which of these words is the genuine one. The weight of authority, as named above, is in favor of *kurio*, Lord, and Meyer, the great German commentator, argues strongly in favor of that reading. From this, it would seem to be correct to read it *kurio*, Lord, and so to consider the English translation, "Serving the Lord," to be the correct reading.

But even if we allow that the other word, *kairo*, "time, or season," is the one to be used, no argument could be drawn from it in favor of Sunday-keeping; for the reading would not properly be, "conforming to the times," but "serving according to," or "appropriately to" the time. The same as Paul says, "Be instant in season" (2 Tim. 4:2), where the same word, in composition, is used. If we make it read, "Conforming to the times," it proves too much; for it would prove that a man should be a Mormon, Mohammedan, Hindu, or Heathen, if he happened to be where any of these was the prevailing religion, so that he must practice it to "conform to the times." The apostle never gave any such instruction.

293.—THE WAGES OF SIN. ROM. 6:23.

The following questions were sent me by a correspondent in St. Lucia, West Indies, to which he would like an answer: "(1.) How would you harmonize these texts, 'The wages of sin is death' (Rom. 6:23), and 'There is a sin not unto death,' 1 John 5:17? (2.) In 1 Pet. 3:19 we learn that Christ went to preach to the 'spirits in prison.' Does this afford ground for belief in salvation after death? If it does not, please throw some light on the passage. (3.) Some Protestants, in effect, teach, though perhaps unintentionally, that immediately after death we are rewarded for the deeds done in the flesh. Does the parable of the rich man and Lazarus teach that, or recognition after death?"

If you will kindly answer these questions through the paper, you will oblige one who has recently begun to keep all the commandments, and doubtless others with him.

Mrs. L. S. S.

Ans.—(1.) 1 John 5:16 probably refers to a special sin, called the unpardonable sin, or sin "against the Holy Ghost," as in Matt. 12:32. There are some sins which are not necessarily and irrecoverably unto death, because they may be pardoned; but all sins, if not pardoned, will in the end receive the wages of sin, which is death. So the apostle does not teach that there is any sin, which will not, if unforgiven, result in the second death; but there are some sins which are not "unto death," or unpardonable, in this life.

(2.) The spirits in prison, of which Peter speaks (1 Pet. 3:19), are not dead persons. The expression refers to the antediluvians, to whom Christ preached, by his Spirit, through Noah, while the ark was preparing. Verse 20. They are spoken of as being "in prison" (that is, *then* in prison), because they were shut up under condemnation and threatened punishment. Gen. 6:3-7; Isa. 61:1. (See Dr. Clarke on this passage.) This subject is also fully explained in the book "Here and Hereafter, or Man's Nature and Destiny," for sale at this Office.

(3.) The parable of the rich man and Lazarus is well called by your correspondent, "a parable," and being a parable it is something which teaches a truth by the *sentiments expressed* through it, not by the *scenery*, so to speak, by which it is represented. The parties, the places, and the circumstances, are simply the *setting* in which the instruction appears; and these are not to be taken literally. The lesson taught, is a rebuke of the Pharisees for their covetousness, and to correct their notion that the possession of property and riches in this life were a passport to felicity in the world to come. (See tract on this subject, published at this Office.) The Scriptures, in plain, literal, teaching, elsewhere very clearly show that men are not rewarded immediately at death for the deeds done in the body, but only after the resurrection.

294.—BEGINNING OF THE DAY.

The Bible clearly teaches that the day ends at sunset, and the next day then begins. Will you kindly tell us when, why, and by whom the change was made, beginning the day at a different point?

J. P. T.

Ans.—The Bible method, as you have said, is to begin the day "at even," or the setting of the sun. The spirit of apostasy that worked in the world from the fall of man, sought to draw man away from every arrangement and ordinance of God, in introducing idols in place of the true God, the day of the sun in place of the Sabbath of the Lord, and different points for the beginning of the day from that which God had ordained. Different nations begin their day at different times. The Babylonians began their day in the morning, while the Romans began theirs at midnight. History does not go back to the time when these methods were introduced.

WORK FOR ALL.

In theory, every believer in present truth will admit that there is a great work to be done in the cause of God at the present time, and that it devolves upon those that know the truth to perform this work; but in practice, there are comparatively few who testify to the sincerity of their faith by corresponding zeal. He whose zeal is in proportion to the needs of the cause,—not to those which he may be able to see, but to those which actually exist around him,—will certainly be giving much time to the work, and finding many ways in which to engage in it.

Many, no doubt, have altogether too narrow a conception of the work that needs to be done. We

have not been placed in a narrow part of the Lord's vineyard, where we can work in only one or two directions. We are not shut up to only one or two ways of engaging in the work of benefiting and saving souls, such as sending out missionary papers or becoming colporters or going to some foreign field. The real missionary will have no difficulty in finding plenty of work wherever he is. The foreign field is not in need of those who can find nothing to do at home.

The word of God tells us, "Look not every man upon his own things, but every man also upon the things of others;" to "rejoice with them that do rejoice, and weep with them that weep." We are, in other words, to take a deep interest in all that concerns the welfare of others around us. If we see any that need help, we are to make an effort to help them; if any danger threatens, we are to seek to avert it, not trusting to God to work a miracle while we look idly on. We are even to search out, as Job did, the hidden things that may need our attention. The following from a Testimony given in 1890 speaks directly upon this point:—

"Now is the time for God's people to take up the duties that lie next them. Be faithful in little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help some one who needs help."

Is there not some "waste place," some breach in the walls of Zion, that you can find near you to build up? Is there not some one who needs help,—some one who would be benefited and built up in the faith by the efforts you might put forth to that end? Surely, there are many such opportunities all around us; the truth is that we are, many of us, too much wrapped up in ourselves to see them. We do not interest ourselves enough in the welfare of the church to know where the waste places are, that need to be repaired. We have so far forgotten that we are our brother's keeper as to know nothing about his true spiritual condition. We are content to judge from what we can see of his daily life and outward profession, when perhaps—as indeed it has often been found—he is stumbling along in the by-paths, and almost ready to perish.

The people of God need to get spiritually acquainted. They need to know how it fares with one another in the contest which each is waging with "the world, the flesh, and the Devil." Then they will be able to know how to help those that need help, and how to repair the waste places that had existed, perhaps unseen, in their midst. Here is work for all, and it is the work that needs to be done now. And it is for us to move out in the work, and not wait for some compelling power to move us. With eyes to see and ears to hear with hearts to feel and minds to think, we have enough to stir us to action. If we wait for some thing more, we shall wait in vain.

L. A. S.

ROMISH SECRETS.

THE following from a late copy of the *Catholic Mirror* shows the sensitiveness of that church when any one suggests an examination of what is done in the inner chambers of their convents.

It will be seen that they actually boast that the State legislatures cannot examine into their affairs or know anything what is going on within the massive walls:—

"A proscriptive female organization out in Chicago is furious because the Sisters of the Good Shepherd in that city very properly declined to allow a committee of its appointment to 'investigate' an institution of which they have charge. The female bigots now threaten to invoke State aid to get inside the convent, but the days when State legislatures empowered 'smelling committees' have gone by, and they are not likely to return either."

How strikingly we are reminded by the above boast, of the following, from Vol. IV of "Spirit Prophecy," p. 397:—

"Throughout the land she [Rome] is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated."

In the light of present indications, who can see that these words will not be fulfilled to the letter? No "smelling committees" can get inside the massive walls of the convents. Even State legislatures are powerless there. Protestants know all this have known it for years, and still more than ever they court the favor of Rome, and adopt her methods.

ods, and call her Christian, while the Bible calls her "Mystery, Babylon the Great, the Mother of harlots and abomination of the earth."

And in doing this, and especially as they have done it in their influencing the State to legislate for them, and for the papacy in the matter of Sunday exaltation, what better are they than the papacy? Is it not now time to say, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? M. E. K.

LOOKING FOR THE IMAGE.

It is often urged against Seventh-day Adventists that they are not hopeful enough; that they take too pessimistic views of the future; that the world is much better than they are willing to concede, and that it is constantly growing better. We will not at this time attempt to show that we are right in our views, and that they are wrong; but we will only call attention to the fact that others outside of Seventh-day Adventists, and outside of any Adventists, for that matter, are looking into the condition of the world, and examining the prophecies of the word of God, and are foretelling events as dire as anything declared by those who believe that the message of Rev. 14:9-12 is now being fulfilled.

In the *Episcopal Recorder* of Dec. 29, there is an article by Rev. Nathaniel West, D.D., in regard to the coming of the Lord, in which he takes ground against those who believe the Lord may come at any moment, and declares that many things must yet be fulfilled before Christ will come. In support of his position, in addition to Bible testimony, he quotes quite largely from Bishop Martensen, one of the greatest scholars of Europe. Some of the statements of the bishop are so striking that we feel justified in quoting them for the benefit of the readers of the REVIEW. Take, for example, the following:—

"For though it is not for us to determine the day or the hour, yet we must know that in the proportion as the opposition between the church and the world resembles what it was in the apostolic age, in the same proportion we have the right to say, 'The Lord comes quickly!' for the apostolic age is an abiding pattern and type for us, not only in relation to what is evil, but also in relation to what is good." (Dogmatics, pp. 466-8.)

With the above position, Seventh-day Adventists are in substantial agreement. There is probably only this difference, that we believe that the struggle between the world and the popular churches combined, with the true church, "which keep the commandments of God, and the faith of Jesus" (Rev. 14:12), is much nearer than the bishop thinks it is. And if the spirit of persecution is let loose upon us, then according to the bishop's own position, "we have the right to say, 'The Lord comes quickly!' for the apostolic age is an abiding pattern and type for us."

We give one more quotation from Bishop Martensen, containing many flashes of light which the majority of the men in his position do not see.

"It is decidedly and plainly foretold in the Scriptures, that evil must attain to its supreme manifestation on earth, before the Lord comes. In the last times a great and widespread apostasy from Christianity will take place, and Christendom become a complete Babylon. The churches will be in a state of corruption, because false doctrines and un-Christian government will have got the upper hand. Worldly luxury, combined with wealth, trade, and extensive commerce, will exercise a widespread dominion, and ungodliness and debauchery accompany it. But 'in one hour,' i. e., suddenly, Babylon (the corrupt, organized hierarchy) will fall, a sudden catastrophe will ensue, an overthrow of the social condition of the whole world, culture, and civilization, with its sham Christianity. Then will the anti-Christ and the anti-Christian kingdom come, even the climax of the apostasy, the consummation of evil on the earth. Then will the great tribulation befall believers. Anti-christ will form a new religion by strong delusion, into which the Lord will suffer all to fall who have not received the love of the truth, a Caesaropapacy of the worst kind, a world-religion which ends in the worship of the image of the beast, a beast whose culture and civilization are ever more and more tending to bestiality, to rude force, and carnal lust."

It is evident from the above extract that the bishop has been studying the book of Revelation, and that he sees some things there predicted which he believes have not yet been fulfilled. It is not strange that in some things he sees the truth but dimly. The wonder is that from his high church standpoint, unilluminated by the light of the present truth, he sees as much as he does. Let us notice that he does see, either clearly or partially. He sees that in the last days there will be widespread postasy, and evil will come to a "supreme mani-

festation;" the churches will be in a "state of corruption;" a "great tribulation" will "befall believers;" beast worship will be established, and the image of the beast will also be worshiped. A strong delusion will be manifested, "into which the Lord will suffer all to fall who have not received the love of the truth."

Seventh-day Adventists have been predicting these very things for forty years, and by a clearer light they have been enabled to see that these stirring scenes are very near; they are able to tell what the beast is, what the image is, what constitutes the mark; and above everything else, they have been enabled to proclaim the "everlasting gospel," which is the only remedy for sin, to point out the danger of remaining in Babylon, and have presented as the great truth upon which the remnant church will stand secure in the day of trial before us, "the commandments of God and the faith of Jesus." Let us be thankful that some are studying the word of God, and are gathering some light; and let us be doubly thankful for the clear rays of light that have been shining upon our pathway all these years since the message started, and which are growing brighter and clearer as we near the end.

M. E. K.

SKETCHES OF TRAVEL.

PALESTINE.

It is a pleasure to every Christian to contemplate the fact that our Saviour was really here upon earth; and the heart naturally turns with interest to those scenes with which his earthly experience is associated. The history of God's work and of his people is laid in a land known to us all, and visited by many; and the geography of the Bible is one of the most convincing of the material proofs of its authenticity.

Lebanon and Hermon stand as hoary monuments at the head of a grave 150 miles in length, where lie buried the beauty and glory of one of the fairest parts of earth. The epitaph they bear is "Ichabod." Not only has the glory departed, but the beauty too is gone, unless there be beauty in barren hills and desolate plains.

To enter the land at the usual port, Jaffa, is an uncertain and often a perilous undertaking. There is no harbor, and the open roadstead is rendered more hazardous by a reef of rocks lying near the shore. It is quite a usual thing for a boat to be unable to get beyond the rocks, or for passengers to get ashore. It was my fortune to be unable to get ashore, so we turned toward Haifa, at Mt. Carmel; but after beating against the storm all day, we found this port also inaccessible. Another rough night brought us to Beyroot, near the foot of Lebanon, the principal port of Syria. During these rough nights, the experience of Jonah and of Paul in the same waters, came forcibly to mind. The second attempt was successful, and we found Jaffa to be not a very flattering example of what the country was to be. The streets are mostly tortuous, dirty lanes. In the borders of the town, however, there are some of the most beautiful and prolific orange groves to be found anywhere. The house of Simon the tanner, and that of Tabitha, are pointed out, and furnish some interest to those who are credulous enough to believe that houses will stand for nineteen hundred years.

The railway to Jerusalem is now completed, or at least open for traffic, and affords a more modern means of travel than that by which Peter passed over that ground. I cannot say that it is much more comfortable in the present condition of the track; certainly it is not so safe as riding a donkey or going afoot.

The plain of Sharon, which we cross, is quite well cultivated by German colonists and by Arabs; but when the hills are reached, there is nothing but barrenness and desolation. The little railway ascends a steep gradient, as it winds along up a deep valley. The distance by rail is fifty-one miles. As for distances in general, it is difficult to ascertain them; for inquiries are always answered by the hours it generally takes to cover the distance.

Jerusalem is still a walled city, and has seven gates, but the best part of the city is built outside the walls. Within, the streets are mere alleys, often

arched over, invariably filthy, in many cases exceedingly so. They are not wide enough to be passable for carriages, though they are thronged by donkeys and camels. The shops are dark little stalls, in the midst of which the keeper stands in a hole deep enough to bring his wares into convenient reach. Many of the old houses, especially in the Tyropean valley, are twenty or thirty feet below the present level of the streets. Outside the walls the different communities of churches and refugees have erected a better class of buildings, on pleasant streets. The Greek and Latin churches, particularly the former, are becoming very strong in and about Jerusalem. Their churches, monasteries, nunneries, schools, etc., have involved the outlay of great sums of money. It is not difficult to associate the great outlay and strong appearance of the Greek Church with the ambition of Russia. They have virtual possession of nearly all the supposed sacred spots, although the churches of the Nativity and the Holy Sepulcher are owned jointly by several sects. Yet even in these buildings the ascendancy of that church is to be clearly seen.

It may be doubted if there is a place upon earth where the Christian religion is so burlesqued and misrepresented as here in Jerusalem. Here may be found the most baseless and foolish superstitions, and the rankest idolatry. Relics and localities are worshiped with ardent devotion by a multitude of deluded pilgrims; and priests fatten on the offerings and gifts of these souls who imagine that they are thus purchasing the gift of God. The celebrated church of the Holy Sepulcher, located near the center of the city, contains a very large number of these venerated objects. Besides the marble box called the Sepulcher, there is the spot where Martha met the Saviour, the tomb of Melchisedec, the skull of Adam, the exact places where the crosses stood, the place where Jesus was scourged, and so on, to a great number, every one of them vested with sacred importance, and worshiped by thousands of deluded souls, who still seek for the living among the dead.

The Via Dolorosa, or the way our Saviour passed over from trial to crucifixion, is still pointed out, and the places where he fell beneath the cross are indicated. Once when he leaned his arm against a stone pillar, the forearm was deeply impressed on the stone, and the dent still remains.

We soon had enough of such folly and mockery. But there are places that will ever be dear to the Christian heart, though the apostate churches and Mohammedanism have done much to disfigure and transform them. The real Calvary is undoubtedly outside of the city walls, near the Damascus gate. No building encumbers the spot, though old tombs are very numerous. The Kidron valley, Gethsemane, the Mount of Olives, and Bethany, still remain. Gethsemane is surrounded by a stone wall, and four or five very ancient olive trees are inclosed by an iron fence. The Mount of Olives still overlooks Jerusalem, and the view is doubtless in many respects the same as when it stirred the Saviour's heart, as he wept over the beloved city, sitting with blinded eyes. A few relics of ancient Jerusalem remain. The southeast corner of the temple wall is supposed to be of the original building. Within this wall are the arches which supported a large portion of the temple area and formed the stables and store-rooms of Solomon. Here was the horsegate. Another portion of the old wall on the north side of the temple area remains, and forms the famous wailing place of the Jews. Twice I visited this interesting spot, approaching each time through filthy lanes. The sight is quite impressive. The wall is evidently very ancient, and bears indentations said to have been made by the battering rams of Titus. Friday is the most popular day for this demonstration of sorrow. A long row of men and women affectionately caress the cold stones. The men repeat portions of Solomon's prayer, and read the 74th Psalm. Some of them indulge in tears and lamentations, while the women often wail and weep hysterically, as if their hearts were broken. They bring hither their private griefs as well as their national calamities. Could the veil be taken from their hearts, and they lament their sins instead of their calamities, and behold the Lamb of God, what joy and peace would replace their despair.

G. C. T.

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.

WANTED.—A CAREER.

"O, to do something," my heart kept repeating,
"Something so beautiful, noble, or fine,
That bright it should bloom like a flower in the
desert,
That clear like a star in the night it should
shine!"

Then I looked in the sky; 'twas a-quiver already,
With star upon star, through the glittering night;
I looked o'er the land; 't was a-flutter with flowers;
What need of my wee one to make it more bright?

Then I looked in my heart, and saw mid its motives
What from my own vision I gladly would hide,
Commingle with longings for art and for beauty,
Ah, much of ambition, of envy, of pride!

Then I looked where no star-beam e'er comes pene-
trating,
Where the flowers are crushed out in the un-
ceasing strife,
The pitiful struggle for merest existence
That mockery makes of the thing we call life!

And I gave to a child that was wailing with hunger,
The comfort, the beauty, of every-day bread;
To a soul that was starving for sympathy's music
A commonplace word of encouragement said.

O rich this new field for my thought and my labor,
And soothed was my longing for beauty and art;
For a flower sweetly bloomed on my own barren
pathway.
A star softly rose in my own shadowed heart!

—Marguerite C. Moore, in *N. Y. Observer*.

PITCAIRN ISLAND.

Minutes of Missionary Meeting held Nov. 2, 1892.

In this meeting the subject taken up was "For-
eign Missions," Russia being the country under dis-
cussion. As an aid to a better understanding of
the subject, and of the vast extent of country that
Russia occupies, a map was used, showing Russia
in Europe.

Very interesting statistics were given by the con-
ductor of the meeting, sister Ida Gates, in regard
to Russia, a country which, properly developed,
would become very wealthy, but which is making
such slow advancement in comparison with other
nations, on account of its standing socially, polit-
ically, and religiously.

Yet, notwithstanding the seemingly insurmount-
able barriers that would hinder the progress of the
work in Russia, a good solid foundation has al-
ready been laid, and the Lord is helping by his
servants, to forward his cause, in spite of the many
oppositions they have to encounter.

The leader of the meeting was assisted by Elder
Gates, and they both, as well as the members pres-
ent, regretted that time did not allow of entering
into the subject more fully.

Owing to the librarian's failure to report, brother
Alfred Young, by request, delivered a verbal report
of work that had been done on two British ships
the foregoing week. It showed very encouraging
results.

Since then more has been attempted, and it is
with warm thankfulness to God for his blessing
upon the efforts made, that the present report is
given. On the British bark "Edinburghshire,"
were given away five books, 1,872 pages, six pam-
phlets of 660 pages, one tract of 64 pages, and ten
periodicals. The captain's wife, second mate, and
part of the crew of the American ship "R. D. Rice,"
received four books, several pamphlets and period-
icals, promising to circulate them among others,
and later, on the same day, the officers and crew of
the American ship "Vigilant," from Japan, gladly
accepted the package of books and papers sent off
to them, besides the remainder of the other pack-
age that the first ship did not take.

The total number of books was fourteen, 5,283
pages, twenty-five pamphlets, 2,228 pages, six
tracts, 208 pages. Total summary of pages, 7,719.
Sixty periodicals were disposed of.

Two men on the last mentioned ship, when they
learned that reading-matter was to be obtained,
came eagerly forward to see if they could have
some, and all that was left of the other packages
were handed to them, being gratefully accepted.
May God bless them in receiving, and us in giving.

R. A. YOUNG, Librarian.

MASSACHUSETTS.

JAN. 19-23 I had the pleasure of visiting the
church at New Bedford. Here I met with Elder
D. A. Robinson, who was on his way from London
to attend the General Conference. There has been
a growth of grace in this church since I last met
with them. The meetings were well attended, and
the word spoken well received. The social meeting
was a very precious season.

Those who have recently come into the faith here
are helping to bring the truth before others, who,
we trust, in due time will be able to carry it into
the regions beyond. At our last meeting about
fifty dollars were donated to Elder Robinson, to
help build a church for the London Mission.

C. L. KELLOGG.

MICHIGAN.

DIST. NO. 3.—As my work among the churches
this winter has been different from any line of work
taken up before, I thought it might be of interest
to the readers of the REVIEW to learn what has
been the success of the work of the missionary in-
stitute in this district. I have held eight institutes
in the interest of the *Sentinel* canvassing and re-
ligious liberty work, and with very few exceptions
they have been a success. The way our brethren
and sisters respond to the call when the subject is
placed before them, gives me courage in the work,
and is an assurance that the Spirit of God is work-
ing as never before, and that our people are willing
to work when they know what to do, and how to
do it. In some of our meetings we have seen the
power of God manifested as never before. To his
name be all the praise for what has been accom-
plished.

W. R. MATTHEWS.

CALIFORNIA.

SANTA BARBARA.—My labor here has been blessed
of God, and a few souls have been added to the
church. Others are interested, and we hope to see
some from among them "willing and obedient." Brother
F. M. Burg, who has been assisting in the
work here, is holding a meeting at Montalvo, Ven-
tura Co., and reports a good interest. Our Bible
worker, sister M. Griffin, has gone to the Rural
Health Retreat on account of her health. We
hope to have another Bible worker soon.

The village of Saticoy is about four miles from
Montalvo, and eight miles from Ventura City. I
began meetings Jan. 17. At first there was much
prejudice and but little interest; but the Lord
blessed the sowing of the seed, until there is a good
attendance, and many are interested. The solemn
messages are listened to attentively. By being a
humble ambassador of the Lord Jesus, and letting
the Lord work, I hope to be able to report good
results in the future.

J. G. SMITH.

Jan. 29.

COLORADO.

BOULDER.—Two weeks ago sister V. Olsen at-
tended our Sabbath-school and meeting. She told
of the solemn meeting our brethren in Oakland had
before our good ship "Pitcairn" left for its long
missionary journey. It was very encouraging to
learn how God is blessing his cause and people.

Elder Fulton has been with us a short time. He
has already improved much in health, for which we
feel thankful to God.

Sister Waldemar, a Swedish sister, is doing Bible
work here among the Americans and Scandinavians.
The Lord is blessing her efforts. Yesterday
our meeting-house was nearly filled with interested
worshippers. Three new Sabbath-keepers (Swedes)
came to the meeting, and brought six children to
the Sabbath-school. We praise God for the power
of his truth and the presence of his Spirit.

To-morrow I start to attend the General Con-
ference.

J. G. MATTESON.

Feb. 5.

MINNESOTA.

ST. PAUL.—As I mentioned the religious liberty
work here in this city in my last report, it may be
of interest to the readers of the REVIEW, if a few
more particulars were given.

From the time of coming to the city, and before,
I felt the importance of getting these principles
into the city papers, but found this very difficult
to do by way of articles. But as some of the
papers gave reports of Sunday sermons, I thought
if I could hold a few Sunday evening services, I
might come in for a share of this space. As the
time drew near for our State legislature to con-
vene, I felt more and more anxious, that if possible,
I might do something to gain a foothold, and
create a sentiment in favor of the rights of the
people, before the legislature should meet. I can
say truly, I believe the Lord opened the way.

A hall was secured, all furnished, in the heart of
the city, for only two dollars a night. We have
done all we thought we could do by way of advertis-
ing. Six meetings in all have been held. The at-
tendance from the city has been small, so that this
has not seemed to pay. Our brethren from Min-
neapolis have remembered us, so that part of the
time there were one hundred and fifty or more
present. The city papers have been quite liberal.
I have in my scrap book newspaper clippings from
editorials and reports of our meetings, enough to
make a column nearly twenty-five feet long, giving
these principles to the many thousands of readers.
The clippings from the editorials are quite decided,
and virtually indorse our positions, marking quite
a contrast with some positions taken by them
during the summer. At the last meeting an editor
of a paper representing all the labor organizations
of the city, came to me, saying that he had at-
tended the mass-meeting in favor of Sunday-clos-
ing, and had their arguments; and as he believed
in free discussion, he wanted me to write up the
arguments I had presented in regard to the Sun-
day-closing act, that he might give them to his
readers. We feel sure that the Lord's blessing has
been with us, and we now await further develop-
ments. A bill has been introduced in our legisla-
ture to repeal three sections of our Sunday laws.
Pray for the work here.

H. F. PHELPS.

CONNECTICUT.

AMONG THE CHURCHES.—The work in Hartford is
still moving forward. Some new believers are
keeping the Sabbath, and rejoicing in the light that
has dawned upon them, while others are standing
where the two ways meet, and are about to decide
the destiny of their souls for eternal life or death.
Deut. 30:15-20. Brother Clark and family, of
Springfield, Mass., has lately moved to Hartford
to engage in the Bible work in that city.

I was with the church at Berlin the last days of
December. Some of the members of this church
were among the first to accept the truth in New
England, and although they are bowed with
many years, still they were standing upright in
the precious truth, and their words were words of
cheer to all. Others have been much discouraged in
the past, caused by their neglect to follow the
Lord in all things, as his word directs; while some
were rejoicing in Christ, the power of God and the
wisdom of God. Much freedom was given in pre-
senting the words of life to this people, and the Holy
Spirit was present to impress it upon hearts. As
these dear souls were made to see that God is a God
of love, and Jesus was their strength, and had all
power, being able to save to the uttermost, joy
filled every heart; confessions were made, the dis-
couraged made a new start to follow the Lord
in his strength, and the children expressed a desire
to give their hearts to Jesus.

On first day the church officers were elected, and
the importance of the tract and missionary work,
which had nearly died out, was set before them.
Testimonies from sister White were read, showing
the importance of this branch of the work. God's
Spirit came in, and all expressed a desire to take
up the work again. A club of the *Signs and Senti-
nel* was taken; the supply of tracts was renewed,
so this little church starts out with the new year
quite well equipped for the missionary work. I
trust these dear brethren and sisters will take to
themselves the whole armor of God, that they may
be able to do valiant work for the Master. The last
evening I was with them, several of their neighbors
came into our meeting, and if one can judge from
the way they expressed themselves, they were much
interested. May the members of this church take
hold of the work *right at their doors*, and labor as
good stewards of Jesus Christ.

Jan. 3-6 I spent with the church at Norfolk. The
weather was very cold, and some fears were enter-
tained that the brethren and sisters, who are much
scattered, could not attend the meetings; but we
were much rejoiced to see that neither cold nor
storm hindered them from assembling themselves
together. At our first gathering, the Spirit of the
Lord came into our midst, and remained during
the entire meeting. The spirit of confession was
present. Some had not paid their tithes, and oth-
ers had neglected duties; but as they saw Jesus a
sin-pardoning Redeemer, light and power came
into the meeting, God's name was glorified, and
all were greatly encouraged.

This church had not celebrated the ordinances
for years; but after our Sabbath meeting, it was
thought best to have such a service, and on first
day all enjoyed a precious season together, cele-
brating the ordinances of the Lord's house, and
the blessing of the Lord was manifested to all.
The remainder of the day was devoted to the tract
and missionary work; and as we talked of these
things, and saw the openings everywhere for work,
as they are set forth in the Testimonies, all with
one voice said they would do what they could to
scatter the precious seeds of truth.

Their clubs of papers were renewed; the *Good Health*, *American Sentinel*, and *Youth's Instructor* were ordered to be sent to their town library; and thus the truth will be brought before another class of readers in this town. Sunday evening I spoke, by request, in a school-house near the home of one of our brethren, where a meeting is held each week by the Christian Endeavor Society. I never saw better attention paid by any people, and I feel sure if the right kind of work could be done at this place, some souls could be gathered for the garner of the Lord. May the blessing of the Lord rest upon this people.

Feb. 9-14 I was with the church at Norwich Town. The members of this church know what it is to pass through severe trials; but the Lord has been with them according to his promise, and has turned all their trials into glorious victories. Their membership has increased all the time, and one more was added to their number while I was there. This church has outgrown its present place of meeting, and a new and better place of worship is absolutely necessary. Their little hall was so full on the Sabbath that all could not get seats, and there was hardly standing room. The Sabbath-school could scarcely be conducted at all. The brethren and sisters feel that the time has come when an effort should be made to erect a house of worship, so they may have a place where they can invite their friends to come and enjoy the same blessings which they themselves prize so highly. I enjoyed a very precious season with this church; the ordinances were celebrated, and all felt they had been greatly blessed by the good meetings they had enjoyed together. I am of good courage in the Lord. C. L. KELLOGG.

TENNESSEE RIVER CONFERENCE.

AMONG THE CHURCHES.—It has been several months since I have reported through the columns of the REVIEW AND HERALD. It is possible that others may be benefited by a report from this field, as I have been by reports from other fields.

I have been a constant reader of this weekly minister for many years, and it seems to me that it grows better from year to year, and I would say the truth, if I should say it grows better from week to week. The various reports from the laborers assist much in this continuous growth.

For the edification of those who are interested in the success of the third angel's message in the Tennessee River Conference, I will write a report of my labor for the past two months.

To begin with, I will mention the good institute held at Springville, Tenn., Dec. 1-11. The morning of Dec. 1, in company with Elder C. L. Boyd, I left Nashville, Tenn., for Springville, via McKenzie. At McKenzie we were joined by Elder A. F. Ballenger, who was to be the principal instructor at the institute. We reached Springville in time for meeting that night, when Elder Boyd preached a stirring sermon upon the third angel's message.

The next day (Friday) brother Ballenger began his course of instruction upon religious liberty, which from first to last was meat in due season. That night I began a series of nightly sermons upon "The Righteousness of Christ Imputed to every Repentant Sinner." These continued four nights, and were productive of much good.

We had four sessions daily, nearly all through the institute. Other brethren who spoke at this meeting were Elder Garrett, of Kentucky, and brethren Curtis, Harrison, and Wolf. It was one of the most powerful meetings I ever attended. At times the Spirit of God was felt in a marked manner. The last meeting, during the first part of it, was the darkest I ever saw. Brother Ballenger spoke first, but failed; he was followed by brother Boyd, who could not redeem the field. I followed brother Boyd, with the same result—failure. The field was apparently lost, and had our institute closed then, it would have destroyed nearly all the good thus far received. Brother Ballenger arose, and as he looked into the sleepy eyes of the dear brethren and sisters, he asked: "Do you feel the power of darkness?" The answer came up from all over the house: "We never felt greater darkness." Then we all began to pray earnestly for the power of God, and it was then felt to an appreciable degree. Two or three testimonies were feelingly given. Presently one brother arose, and by faith claimed the righteousness of Jesus Christ. This sent a rift in the dark sky, and the power and glory of God was greater than I had ever realized before. The last part of the meeting was most glorious, and continued far into the night. We certainly had some of the latter rain at this good institute.

Dec. 12 I went to Gardner, Tenn. On account of the inclemency of the weather, we had no public meeting, but several persons not of our faith met with us in a private house. Among these was a physician of the town, who is a reader of the *American Sentinel*. Elder Boyd and brother Ballenger left me at

Martin, Tenn., to take the train to Chicago, to be in attendance at the meeting of the American Sabbath Union; but failing to get a train at Martin that evening, they came on to Gardner, and spent a portion of the night there. Brother Boyd improved part of the time of the meeting in talking. After this I held a few public meetings, which were well attended. Some had faith to grasp the righteousness of Christ and the keeping power of God. I gave a few talks upon health and temperance, which were well received.

My wife joined me at Gardner, and we went to Lane. On the train there was a prominent citizen of Fulton, Ky., who, when he knew that I was a temperance lecturer, insisted on my giving a lecture to the passengers on the train. A place was given me near the middle of the coach, and I exhibited my health and temperance charts, and spoke with freedom for about two hours and a half. The passengers said they were very grateful for the interesting remarks. The gentleman from Fulton came and shook my hand heartily, and kindly invited me to come to Fulton, offering to care for me, get me a place in which to speak, etc.

Dec. 16 we rode from Obion to Lane, a distance of ten miles, through the rain and mud. The roads, I think, were as bad as any I ever saw. At this place we spent the week of prayer. We held thirty-three meetings in nine days. I spoke several times upon the all-absorbing theme, "Christ, the sin-pardoning Redeemer." Before the meetings closed some accepted him as such, claiming his righteousness. One brother, that he might claim Christ's righteousness by faith, was induced to give a note of twenty-five dollars for back tithes to the Conference treasurer. He and some others stood free in the liberty which Christ alone can give. I spoke a number of times upon health and temperance, my wife giving daily instruction in hygienic cookery, which was greatly appreciated. The Christmas offering from this small church was nineteen dollars and seventy-five cents. We left them rejoicing.

We made short stops at Gardner and Mc Kenzie, Tenn., reaching Trezevant, Dec. 28. We spent twelve days with this church, and had twenty-eight meetings in the meantime. Some who had given up the faith were reclaimed, and one was converted during our stay. The health and temperance work received much attention. Instructions in scientific cookery were given daily by Mrs. Reed. Heartly confessions were made at this meeting. One brother gave his note of ten dollars for back tithes. Some found Christ to be their sin-pardoning Redeemer. We parted from this church with the knowledge that we had felt some of the latter rain while here. We also celebrated the ordinances of the Lord's house at this time.

I spent a few days with the Leach church. Many members of this church have moved away. We had quarterly meeting with them, which was characterized by the Spirit of the Lord. We had seven good meetings with this people. Confessions were made of unfaithfulness, such as not having paid the Lord's tithes, etc. I sincerely hope they will get Christ in their hearts, the hope of glory, then they can pay tithes, and live as Christ lived. On the whole, this church was encouraged by our visit.

Jan. 12 we went to Hazel, Ky., where I had meetings last winter. We found Dr. Mason and family, who accepted the truth one year ago. They are still rejoicing in present truth. We did not have the privilege of seeing their two sons, as they are spending their second term at Lincoln College. The elder of these boys was converted before going to Lincoln, but we could rejoice with these loving parents in the recent conversion of the younger son. At this meeting Dr. Mason's son-in-law took his stand for the truth. He closed up his drug-store and grocery upon the Sabbath, and resumed his trade at its close. This is exciting some comment.

On the 19th of January we went to Springville. I spoke there twenty-three times, during our eleven days' stay. The attendance was good most of the time. It was lessened some on account of the sickness and death of brother J. H. Dortch's youngest child. While here, I was invited to give daily instruction in anatomy and physiology in the public school, which I gladly did. One inveterate tobacco user was led to give up its use at these meetings. This brings me down to Jan. 30, the day set for trial of our brethren at Paris, a distance of twelve miles from here. I expect to attend the trial.

In conclusion, I can say I have enjoyed much of God's power in presenting the truth for this time. And as I have received new light and life and power from above, how my own heart has longed that others should feel this heavenly power. If no other work was assigned me, I should like to travel from church to church, following much the same course as is seen by this report. How much more earnest we would all be if we realized that the loud cry has begun, the sifting time has come, the latter rain is falling! How we should spring into activity, and

spend all the God-given talents we possess! God's dear people remember this field and workers in their prayers. H. W. REED

TO THE CHURCH AT BOULDER.

[The following letter from Elder E. W. White to the church at Boulder, Colo., contains so many items that will be of interest to the church at last that we give it a place in our columns.—ED.]

DEAR BRETHREN AND SISTERS: It is with interest that I write you of my visit to Union College, of the meetings here [Battle Creek] thus far. So of you of course have the *Bulletin* (I wish all of it), but I wish to convey some idea of the spirit of the meetings, which the *Bulletin* may not.

I am impressed with the evidences I witness the fulfillment of the statement of the prophet Malachi, that the "hearts of the fathers" shall be turned "to the children," and the "hearts of children to their fathers," just before the coming of the "great and dreadful day of the Lord." In many with this, my thoughts are largely upon young people and children there in Boulder; and know that as parents, we all feel an interest in our children shall, with us, be prepared for that day. How important it is, then, that our own influence be such as shall lead the young ways of "righteousness and true holiness," or the margin reads, "holiness of truth." What must have on every point is the truth. That what sanctifies. We read, "Sanctify them through thy truth."

According to the Testimony of the Spirit of God and as is evident from the circumstances, young now, and those just come to a knowledge of the truth, will have to learn in a "few months" what it has required many of us "years" to learn. We all learn more quickly by example than by precept. Again I say, how important it is, then, that our example and influence be what they ought to be for our children. The principles we wish to manifest in their lives and characters must first manifest in our own, if we shall be the instruments under Christ of their salvation.

Then on the other hand, what privileges young now enjoy, and what a responsibility rests upon them in view of these privileges! The Lord has given them minds which are quick to understand and learn. Earthly knowledge and wisdom they can and do acquire readily enough. O, why are not these God-given talents put to use in the most earnest manner to acquire the knowledge of heavenly things—the wisdom which comes from above! We must not be deceived by the idea that a genuine Christian experience is obtainable without earnest, persevering effort in putting to use the faculties which God has so graciously given us; for the apostle says, "Be not deceived [there is danger upon this very point], God is mocked; for whatsoever a man soweth, that shall he also reap [corruption for sowing to the flesh and eternal life for sowing to the spirit]. . . . Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 7, 9.

I fear—I know—that some of our young people are neglecting the work of fitting themselves in the way of receiving help. Some who are convinced of the truth and its importance, may be waiting for some irresistible power to come upon them to move them to action and devotion. This will never come. The Lord brings his truth to our minds through his word, accompanied by his Spirit. He has given us intelligence to appreciate its reasonableness, and he leaves it with us to choose whether we will obey it or not. He will not force our obedience; he entreats, he pleads, he sends his spirit to aid us, but we must put our wills in operation with his will, or he can do nothing for us. Upon this point I wish to quote a few words addressed to a young man with whom I was intimately acquainted, who had strong will power but who did not choose to use it in the right direction. This testimony helped him, however, and now he is a devoted worker in the cause of God.

"Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or inclination but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience. . . . You will be in constant peril until you understand the true force of the will. 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." (Italics mine.)

The study and practice of this principle will help every one who desires to possess a perfect Christian character.

My visit to Union College was full of interest. To see the extensive facilities which have, in a short time, been put in operation there by "the fathers" for "the children," is indeed an evidence and a powerful one, of the fulfillment of the statement referred to above, on the part of the fathers at least. Then to see more than five hundred

ing people gathered in such an institution, all of whom are devoting themselves to a preparation for some part in the work to prepare people for the day of the Lord, is surely an evidence upon the other side, that the work of "the herald" is appreciated by "the children." Circumstances which occurred while I was there, illustrate this point:—

One day as a gentleman was standing in one of the corridors of the College, a student about thirty years of age, I judge, stepped up to him and inquired his name. Upon receiving his answer, the student asked if he remembered, or had heard of, a boy by the name of —, who, about twenty-three years before, had lived in his father's family. The gentleman replied in the negative at first, but on further thought, said he did remember the circumstance; but as it was about the time he left home, he did not remember the boy particularly. "Well," said the student, "I was that boy, I lived with your mother one year, and though I have been wild and reckless since, her counsel and instruction have never been forgotten altogether, and the influence of it is what has brought me to this school." As he spoke, he could not restrain his tears of gratitude. The son also of that faithful mother could not but join his tears with those of the grateful student.

One other young man came to my room, desiring to converse with me, though I had not been personally acquainted with him. We spent an hour together pleasantly and profitably, talking over his plans and prospects, which wholly related to his preparation for the work. We closed the interview with prayer, in which he prayed earnestly for his family at home, especially for his father, who opposes the truth bitterly.

I might relate other interesting circumstances, but will not this time; but it is evident that the Lord is preparing both the young and the old for work such as has never been seen in this world. Here, the evidences of this are none the less marked. The Lord is at work mightily in the preparation of truth for the present time. While the doctrine of "the righteousness of Christ," being the righteousness which we must possess through faith, is presented in the power and demonstration of the Spirit, the important features of repentance and good works are not neglected. Last Sabbath afternoon, following the reading of the day before, a most solemn testimony to the ministers, a meeting of the ministers lasted from half past two until sundown, almost wholly filled with testimonies of confession and humility, yet characterized by much faith, hope, and love. It does seem much good to see these features in the meeting. The sentiment expressed in a recent article from Sister White in the REVIEW of Jan. 24, seems to be appreciated here, and the caution there given is being heeded. I quote a few words:—

"Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner, making everything of faith, and belittling works. Others will seize the points that have a leaning toward error, and will ignore works altogether. Now genuine faith always works by love; it supplies the motive power. Faith is not an opiate, but a stimulant. Looking to Calvary will not quiet your soul into inactivity; it will create faith that will work, purifying the soul from all selfishness. In laying hold of Christ by faith, we but just begin our work. [Mark that expression.] Every man has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. He who is a follower of Christ cannot deal deceitfully; he cannot be hard-hearted and devoid of sympathy. He cannot be coarse in speech. He cannot be a surmiser of evil, an accuser of the brethren. He cannot be overbearing, using harsh words, and censuring and condemning those around him."

Brother Porter's theme, "The Mind of Christ," presents in a very strong light God as a God of love, and love as the great, the greater, the greatest, and the all-important principle in all our work. Brother Jones presents in a convincing manner the fact, that, as this nation has by its recent legislation thrown off all allegiance to the law of God, and thus arrayed itself on the side of the papacy, against the authority of God, we have absolutely nowhere to look for favor or help except to God alone, that therefore it is now time for the specific work, and that evidently there is no time for anything but the specific work of giving the third message, in the very terms of the message itself. The wonderful promises of God are presented as sufficient encouragement to trust in him for the wisdom and strength necessary to the accomplishment of this work. But complete consecration of ourselves and the sacrifice of every earthly consideration, of good name, of property, of life itself even, are the conditions, and the only conditions, upon which the wisdom, the power, and the life of Christ will come to us in the place of what we sacrifice.

Brother Haskell presents the importance of the study of the word of God as a preparation for the experiences before us. Others present important subjects, and altogether, the meeting seems to be of a character to mark a crisis in the work and ex-

perience of those who are to give the closing message with a loud cry.

Last night the subject of the outpouring of the Spirit of God was especially referred to, and the thought advanced that when that occurs, while it will take place when the people of God are assembled in a general gathering, as upon the day of pentecost, every one who is earnestly praying for it, no matter what part of the earth he may be in, will at that very time receive it. This was shown by extracts from recent testimonies.

Dear brethren and sisters, may the special blessing of the Lord be with you in your meetings, and may we individually seek the Lord earnestly, that we may share his constant blessing, and ever be prepared for the abundant outpouring of his Spirit in the latter rain when it comes.

Sincerely your brother,
E. W. WHITNEY.

Battle Creek, Feb. 6.

P. S.—Since writing the above, I notice the article of brother Larson's in the REVIEW of Feb. 7, upon "Living Faith," expressing more fully the importance of a faith which works. I trust all will read it carefully.

E. W. W.

IMPORTANCE OF CIRCULATING AMONG THE PEOPLE AND BEING SOCIAL.

"Ye are my witnesses, saith the Lord." Isa. 43:10.

The duty of a witness is to testify before others. This is the duty of every one who professes present truth; but how can we fulfill this duty without mingling with our fellow-beings, and being social with them? To help others and free our own souls in discharging a sacred obligation that God has laid upon us, should be our object as witnesses of the Lord; but how can we help others, unless we get an insight into their spiritual wants? And how can we as successfully gain this object as in conversing with them in private social intercourse?

I firmly believe that many who labor in word and doctrine do not accomplish one fourth as much as they would if they attended to this important duty; if they visited more in families, not simply to have an easy time and pleasant interviews, but after the old-fashioned gospel plan,—to relieve burdened, sin-sick souls, by wisely, affectionately, and earnestly preaching to them "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. This the great apostle to the heathen world did, "from house to house" as well as "publicly." And in doing thus he was by no means an exception to the true gospel workers in his day. Peter's first effort among the Gentiles was in the private house in the home of Cornelius. Acts 10. What rich fruit, Christ's private interview with Nicodemus bore! John 3. There the Saviour did for this noble man what he could not have done in the presence of the Jewish Sanhedrim, of which Nicodemus was a member. And Paul seemed to discern and apply this principle of true wisdom, when, speaking of one of his efforts with prominent men in Jerusalem, he said: "And I went up by revelation and communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." Gal. 2:2.

Paul fully took in, from his own experience, this important principle of prudence. He well knew that it was more difficult for men filling high stations in the religious world to take hold of unpopular truth, than it was for those under ordinary circumstances; that there were stronger influences holding them in error than in common cases, and that it was unwise to arouse their combativeness before others, lest that through pride of heart, which is so common even among the masses of religionists, they should decide roughly against the truth, and should not then have grace enough to retract.

Notwithstanding the delicacy and difficulties of this branch of the work, the early apostles did not neglect it. As the result of their looking after it in connection with their other work, "a great company of the priests were obedient to the faith." May we not expect that similar efforts put forth in our times under the sanction and power of the Holy Spirit, will produce similar results? Are all ministers of our day a set of hypocrites? We know they are not, and would do them great injustice, and give them occasion to think that we were wolves among their sheep, and not true shepherds, if we passed them by. Let us call on them, pray with them, and treat them as brethren, and give them to understand that it is because we believe as they do on repentance, faith, sanctification, and the great principles of prophecy, that we bear the message that we do, which is world-wide in its application, and is as greatly needed to prepare a people for the close of human probation and the second coming of Christ, as was that of Noah to prepare a people for the flood, and that of John the Baptist to prepare one for the first advent. In do-

ing this, we will free our souls and have a better influence with preachers and people.

I am more than ever impressed with the importance of visiting every family who will receive us, as we go into a place. In this respect we should act like a faithful shepherd who does not neglect one of the sheep placed under his care, and save much time. Now, if ever, thoroughness should characterize our efforts. We do not do the people justice if we are not thorough in the work of visiting. Many would not come to hear us preach if we did not call on them; and how do we know but that among these very ones are precious souls who may, if we bring them the message, shine as jewels in the kingdom of God?

"The heart is deceitful above all things, and desperately wicked" (Jer. 17:9); and may there not be, in some instances, danger of giving way to unsanctified motives in slightly passing over difficult fields through an aching desire to acquire a reputation by going where large numbers will be persuaded to receive the truth? Must not people in difficult fields be warned as well as others? Let us not leave such fields simply because a few turn out to hear; but let us at least visit the people at their homes; and if they will not be persuaded to purchase our large works, let us, by all means, leave some small tracts or pamphlets with them, that these may work like leaven, remove prejudice, and create a desire to hear the living preacher. This we used to do in the early history of this cause, when we had but few, if any, large works to offer to the people, and the Lord blessed our efforts. People would stop to read small works, when they would not look at large books, which are good in their place, but the light infantry can do a work that the heavy artillery cannot do. Let us bring our smaller works to the front more, as we used to do in the early days of this cause.

And in this important work, in visiting the people and circulating our small works and periodicals, much is expected from the rank and file of our people. If ministers had to do all this work, it would take a thousand years to warn the world. It was not simply to ministers that the Saviour said, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. He pronounced these words at his ascension, and addressed them to more lay members than apostles. So of the words he addresses to us in the angel messages of Revelation 14. The angels bearing those messages represent the rank and file of the last church, as well as the clergy of that favored people. Then let the people as well as the ministers look after and circulate among those around them, bearing to them the burning truths for these times by word of mouth and by means of our precious literature. God would not have us lead a hermit life, but would have us mingle with the people, search out the honest and be social, both for our benefit and for the benefit of others. In doing this we shall be watering ourselves, while watering others, and shall be better prepared to sympathize with and understandingly pray for those who are constantly at the front, meeting the rebuffs, icy coldness, and prejudice of those who are governed by worldly principles, and are perishing without the light of the last gospel warning.

From the very nature of our organizations and the laws governing them, it is not good that we should be shut up to ourselves and live by ourselves, occupying ourselves with those things that especially relate to us. Such a course would strengthen selfishness and every evil trait growing out of it, and would not be promotive of mental, moral, and physical health; but it would rather have the opposite effect, and would retard spiritual growth.

Not a hermit or solitary being is found in heaven. All the inhabitants of heaven are social beings, giving as well as receiving, each one contributing to the happiness of others. In this particular there is perfect reciprocity with all the dwellers of the celestial abodes. There every act is prompted by pure, unselfish, dignified love, which is satisfied only with the presence of the objects upon which it is bestowed. And all those of earth who will finally be found among that social, happy company, will have been social and happy here; and that not simply with those who loved them, but with those who hated them, even with poor sinners, toward whom their souls will be drawn out with those inexpressible longings and that undying love with which the large heart of Jesus was filled when he left his glorious home above to undertake the redemption of a world ruined by sin.

Brethren and sisters, let us circulate more among the people, and be more social after a godly manner, helping on as many as possible in the way of salvation.

D. T. BOURDEAU.

—It is enough for the Sunday observer to tell him that he lies, and knows perfectly that he lies, when he claims to favor Sunday laws as holiday legislation.—Ringgold.

GOOD WORDS FROM ELDER INGS. 74

[ELDER WM. INGS, in sending money for a five years' subscription to the REVIEW AND HERALD, accompanies it with some reminiscences of the past, from which we take the liberty to extract the following.—ED.]

When working in the Office, I took to the train a large paper mail; and those whose work it was to distribute it between Battle Creek and Chicago, asked me how long this would continue. I told them that I could not say to what extent it would grow, when the work got fairly started. I judged by the looks of their sad countenances, and the language used, that they did not appreciate the work as those in the faith.

On one occasion, I measured the mail sent from the Office for one week, and the amount was 161 bushels. All thought this amount of mail going out in that length of time was a sure omen that the message was well on its way, but time has taught us better.

When I read the item in the REVIEW, a short time ago, that \$59,000 worth of publications had been shipped from the Office in one month, I could readily see that the 161 bushels were only a trifle compared with the work accomplished at the present time.

And I expect before my present subscription expires, to see the work so increase, that what is done now will appear small in comparison with what it will be. The work of the third angel's message is a great work; and for one, I have had a very limited knowledge of its magnitude.

May the Lord speed on the message to its completion, and may the REVIEW continue to carry the rays of light to the homes of its friends, and to feed them with the rich and unadulterated food that it has always administered to the hungry souls; and when its mission ends, may the editors, contributors, and readers all receive the invitation, "Enter into the joy of thy Lord."

AN INTERESTING LETTER. 37

DEAR READERS OF THE REVIEW: It is a pleasure to me to have the privilege of giving testimony to God's goodness. In one of his providential ways, I was enabled to receive the third angel's message. I heard "Tabernacle Lectures," and by these lectures I was convinced that I was transgressing one of God's commandments in doing my own pleasure on his holy Sabbath. I immediately laid hold on his holy Sabbath from polluting it, and now, glory to his holy name, I esteem it a pleasure, as it brings me nearer to my Father's perfect will, and I feel that in Christ I can go forth and fight the battle of the Lord valiantly. The fourth commandment is a perfect reminder to the other nine; for we know by God's word that if we break the least of them, either in word or thought, we are guilty of them all.

O what seasons of joy and peace I have, now that I am willing to do my Father's will. And I am not alone now, but I am given two more to travel with me. My brother and wife are now keeping the Sabbath. Last Sabbath we went seven miles to meet with some dear sisters who have been keeping the Sabbath for several years. We did not meet as strangers; the golden-cord of love that draws the children of God together, was truly manifested, and we had a few moments of exchanging our thoughts, and were greatly cheered by the encouraging words. These sisters have a family Sabbath-school, and now the way is opened so that we can have them with us in our efforts of the same kind. We can meet together, and where two or three meet in the name of our dear Saviour, he will be there to bless. How precious such promises are. And now as we see the day drawing near when Christ will come and claim his own, let us not be like the foolish virgins with no oil in our lamps; but may we do now what the Lord requires of us, give of what God has prospered us in acquiring, to his cause; for we see the night will soon come when no man can work.

I feel that the Lord has a work for me in this neighborhood. I have secured tracts and pamphlets, which I have distributed, and there seems to be an anxiety with some to know the perfect will of our Father. May the brethren whom the Lord has blessed with means arise now, and let the love of Jesus constrain them to give of their money to the work as it now demands, not neglecting the first commandment by holding their earthly riches above God. May we all be impressed, even though we have but the widow's mite, to give freely, as we see the day approaching. May we all be willing to be led by the Spirit of God, and we can march forth and conquer, knowing we have a good Captain, who overcame the world, and we through him may do likewise.

Mrs. THOS. F. KEENER.

Special Notices.

CANVASSERS' INSTITUTE FOR KANSAS.

It has been decided to hold this institute at Beloit, Mitchell Co., as that portion of the State is the best territory we now have, and the canvassers are recommended to work that field after the close of the school.

The Conference will pay all railroad fare in excess of three dollars, to all those coming to receive the benefits of the institute, who will agree to work six months in the canvassing field. We will also pay all rents and fuel, and provide a suitable person to superintend the dining-room. The students will be required to do the house work, furnish their bedding, and pay cost of provisions used by them.

The design of this institute is to benefit the canvassers now in the field, as well as to prepare new workers for this branch of the Lord's work, therefore we are anxious to secure as large an attendance as possible of these classes. Let all come prepared to go from the institute direct to their field of labor.

We wish to correspond with all who desire to attend, so as to know how many to provide for.

Battle Creek, Mich.

C. A. HALL.

NEBRASKA, NOTICE!

A short time ago I spent some time in the State office, looking over the pledge books, in which are recorded all the pledges made by our people in Nebraska to the different branches of the cause. Thousands of dollars of such pledges are on the books. Some are small, some are large, some for this enterprise, some for that, some made by brethren and sisters now living in the Conference, and some made by those who have removed to other States, or gone back to the world, and lost their hold upon God and his truth. Some of these pledges are quite recent, others were made years ago.

I mentioned these matters at one of our general meetings, and have been requested by our brethren to send all those who have made pledges a statement of the pledges against them, and ask if they will settle them as soon as possible? Some have said that it might be possible they had made pledges which they had entirely forgotten, and if so, they could know how the matter stood, and would be glad to pay them. No doubt this is true in some cases, but in others perhaps there is negligence on the part of the one who has made the promise, while with others perhaps it has not been possible to pay. Be this as it may, each one should know just how he stands at the State office on the matter of pledges, so we have decided to send to each one a statement of his pledges, stating the time when they were made, and to what enterprise. Perhaps there may be some mistake at the State office, so look over the statement that is sent you carefully, and if there is any mistake, write to the secretary, and the matter will be adjusted.

We have no disposition to crowd this matter, but, brethren, pledges are solemn things, and the Lord desires that we should do all we can to meet our obligations to him. We are afraid some of these vows may prove a stumbling-block to our brethren unless all is done that can be to adjust them. Brethren, let us look at this matter carefully, and in the fear of God; and if it is in our heart to meet these pledges, God will help us to do it. The secretary will soon send out these statements from the State office.

W. B. WHITE.

The Sabbath-School.

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

LESSONS ON THE WORD AND SPIRIT.

LESSON IX.—THE NEW BIRTH AND THE INDWELLING SPIRIT.

(Sabbath, Feb. 25.)

I. Questions on John 3:3-8.

1. What is necessary in order to see the kingdom of God?
2. With what birth only was Nicodemus acquainted?
3. To what birth did Jesus refer?
4. What is the difference between the two?
5. With what is the work of the Spirit compared?

II. Questions on Ezek. 36:25-27.

1. How are we to be cleansed?
2. From what are we to be cleansed?
3. What is done with the stony heart?
4. What takes its place?

5. Through what agency are we enabled to keep commandments?

III. Questions on 1 Cor. 3:16.

1. Whose temple are we?
2. Who dwells in us?

IV. Questions on 1 Cor. 6:19.

1. What is the body?
2. From whom does the Holy Spirit come?
3. Do we belong to self?

NOTE.

It is worse than useless to speculate on the process of the new birth. It is our privilege, however, to know the fact. "Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the work of God in its work upon the human heart. The generating power which no human eye can see, but which creates a new life in the soul; it creates a new being in the image of God." To know God (John 17:3), or to know of him (Gal. 4:9), involves that idea of generative power of the Holy Spirit which creates a new heart. Ps. 51:10. The birth of Christ, in which God was manifested (2 Cor. 5:19), and who is with us (Matt. 1:25), was due to the Holy Spirit (John 1:35); so we are begotten of God through his Spirit (James 1:18), are born of his Spirit (John 3:3, 5), sons now (1 John 3:1, 2), receive power by the Spirit. Acts 1:8. Religion is not a mere sentiment but a life; and the mystery of godliness (or the secret of piety) is that as God dwelt and worked in Christ (John 14:10), and in him condemned sin in the flesh (Rom. 8:3), so Christ shall dwell in us (John 3:17), and live in us (Gal. 2:20), being with us always (Matt. 28:20), enabling us to do all things. Eph. 3:16. All this new life and power come through the Holy Spirit (Eph. 3:16), which is to dwell in us. Eph. 3:17. Thus it was that after Christ left his disciples, "their union with him was closer than when he was personally with them." Thus we become a habitation of God (Eph. 2:22), a spiritual house (1 Pet. 2:5), a temple of God in which he dwells (1 Cor. 6:16).

News of the Week.

FOR WEEK ENDING FEB. 11.

DOMESTIC.

—The World's Fair commissioners have decided to open the Fair without prayer.

—The Populists have elected another senator. It is Judge W. V. Allen of Nebraska.

—The Alabama legislature has passed a bill providing an annuity of \$500 for Mrs. Jefferson Davis.

—Mr. Blaine left a will, bestowing all his property valued at \$800,000, on Mrs. Blaine, making her executrix.

—The legislature of Michigan, Feb. 3, passed a resolution favoring the annexation of the Hawaiian Islands to the United States.

—It is now estimated that the deep-water canal proposed to run from Lake Superior to the Erie would cost at least \$500,000,000.

—The Pennsylvania Sabbath (Sunday) Convention will be held in the House of Representatives at Harrisburg, Pa., Feb. 14.

—Ferdinand Ward, General Grant's former partner, has formed a business connection with a firm of printers and stationers in New York.

—The President has appointed Judge Howell Edmondson of Tennessee, to be associate justice of the Supreme Court, in place of L. Q. C. Lamar deceased.

—Many Republicans are indignant because President Harrison appointed, what they term a "State Rights Democrat," to be a justice of the Supreme Court.

—At a recent reception given to Mgr. Satolli, Washington, D. C., the American and papal flags were twined together around the throne upon which the foreign prelate sat.

—The sentiment in favor of the Hawaiian Islands appears to be growing in this country, and it is probable that the United States government will take decided action within a short time.

—An unnatural darkness prevailed in Alton, Ill., Feb. 6. Previous to that time the skies were comparatively bright, but at the time mentioned an impenetrable gloom seemed to pervade the city, and night reigned in place of day. Lamps were lighted, and the superstitious darkness brought omens of an impending doom. The phenomenon lasted but a few minutes, when the heavens lighted up again to the usual degree. Never has such darkness in daytime been seen here except during an eclipse. After the darkness passed, the mercury dropped from 46° to 10° below zero, and a blizzard set in.

—Feb. 2 Mr. Cummings of New York, introduced a bill into the House of Representatives, at Washington, to provide for, and facilitate, a commercial and political union between the United States and Canada.

—Three white men were killed and seven mortally wounded at Humphrey's ranch, So. Dak., by Indians of Two Sticks band. Mounted police in arresting the murderers killed five Indians. Some fears of an Indian uprising are entertained.

—After much controversy, it has at last been definitely decided that the old Liberty bell from Philadelphia shall be brought to Chicago and hung in the Pennsylvania building in the same space reserved for it to the right of the main entrance.

—A number of prominent Methodist laymen of Chicago were recently interviewed by an *Inter Ocean* correspondent, on the question of Sunday-closing of the World's Fair, with the result that a majority of them declared in favor of an open Sunday.

—Senator Proctor has introduced a bill to establish a National University in the District of Columbia, to be non-sectarian and non-partisan, and for its maintenance one half the net proceeds of the sales of the public lands, as they accrue from year to year, is set aside.

—Prof. C. L. Webster of Iowa, has lately found many interesting relics of the cliff dwellers in southwestern New Mexico. Many articles of clothing, basketwork, painted and ornamented pottery, stone mills, utensils, and weapons were found. The most important thing found was a perfectly preserved mummy of a child, apparently of about seven years. The body was carefully wrapped in cloth. This collection will be on exhibition at the World's Fair.

—The President has received a copy of resolutions adopted by the Baptist Conference of Missouri, protesting against the action of the Treasury department in extending courtesies to Mgr. Satolli and O'Connell and Dr. Pace, when they arrived in New York from Europe. The courtesies consisted in expediting the examination of their baggage by customs officials. This action is denounced in the resolutions in the name of 130,000 Baptists of Missouri as "inimical to the civil and religious institutions of our people."

FOREIGN.

—Mr. Sartoris, the husband of Nellie Grant, died at Capri, Italy, Feb. 6.

—The State legislature at Puebla, Mexico, has enacted a law abolishing bull-fighting.

—The pope is much pleased with what is said in the queen's speech about home rule for Ireland.

—The Rothschilds and Baron Hirsch are reported to be at the head of a new Panama canal scheme.

—There are twenty Jewish Deputies in the Chamber of Deputies at Rome. That is one for every 1,000 Jews in Italy.

—Terrific gales have swept over the west coast of Norway. It is reported that fifty fishermen have been drowned.

—The king and queen of Greece have visited the island of Zante, the scene of the recent earthquake. Thousands of the inhabitants followed the royal carriage in silence.

—The Provisional government established at the Hawaiian Islands has been recognized by the British minister residing in Honolulu, pending the receipt of his instructions from his government.

—The American minister to the Hawaiian Islands has run up the United States flag over the public buildings at Honolulu, and has declared the islands to be under the protection of the United States government.

—The Canada *Revue* continues its assaults upon the Catholic Church. It charges the church with selling hundreds of thousands of catechisms per year for ten cents apiece, which only cost one fourth of a cent apiece.

—Stromboli, the northeasternmost of the Lipari islands in the Mediterranean, off the north coast of Sicily, was visited by a severe earthquake last week. The volcano at the west extremity of the island, which is in almost constant eruption, had an eruption of unusual violence immediately after the earthquake shock. Much alarm prevails among the inhabitants.

—There was a serious riot in Bogota, United States of Colombia, in February. It was caused by a teacher in the Jesuit College there, writing an article for a newspaper, in which he declared that the laboring classes were ignorant. A mob soon gathered around his house. The police attempted to disperse them, and in the fight that ensued 100 were killed and 500 wounded.

—Count Ferdinand De Lesseps, and his son, Charles De Lesseps, have both been found guilty of the charge of embezzlement and swindling in connection with the Panama canal affair. They were fined 3,000 francs apiece and sentenced to five years in prison. M. Eiffel, who built the famous tower that bears his name, was fined 20,000 francs and sentenced to imprisonment for two years.

RELIGIOUS.

—There are now ninety-two Christian churches in the city of Tokio.

—The *Catholic Mirror* rejoices over the thought that England will soon return to her former allegiance to the papacy.

—The Unitarian Year Book for 1893 reports 450 churches, with 348 settled ministers. One hundred churches are unsupplied, and there are 514 ministers in all.

—The managers of the Catholic Chautauqua of the United States have selected a site near Plattsburgh, N. Y., for the erection of buildings for the annual meetings.

—Bishop Keane of the Catholic University, has accepted an invitation to deliver an address, on Feb. 8, before the Unitarian Club of Boston, Mass. During his stay in Boston, he will be the guest of Archbishop Williams.

—A special train will run from the Pacific Coast to the Montreal Christian Endeavor Convention next July. It is thought that the International Convention may be held on the western coast in 1895; Cleveland has secured the one for next year.

—So impressed is Mr. Moody with the need of trained Christian workers, that he proposes to enlarge his Ladies' Training School at Northfield, Mass., when he will admit twenty-five students at great reduction, who have been chosen by the Christian Endeavor Societies. Ten free scholarships have also been presented him.

—The Rt. Rev. John J. Keane, rector of the Catholic University of America at Washington, has been appointed to arrange with the general committee in charge of the Parliament of Religions to be held in Chicago, for the proper and adequate presentation of the Catholic doctrine on the questions coming before that Parliament.

—Mgr. Satolli has received the papal document establishing the permanent apostolic delegation in the United States. It is announced that as soon as the spring opens, the papal delegate will start on an extended tour through the United States. He will visit the bishops and their dioceses, in order that he may become more familiar with the church in this country.

—The Catholics of Louisiana will celebrate in a few months the centennial of the establishment of the See of New Orleans. The Crescent City thus has the distinction of being the second eldest episcopate in the United States, and in its original area a vast tract of territory was included. Its first prelate was of Spanish descent; many of his successors were of French extraction, and its present ordinary is a Hollander.

—The conference with regard to the union of Congregationalists and Presbyterians in Canada does not seem to have had any marked results. The gathering for the discussion gave occasion for emphasizing on either side the peculiar advantages of each, with the effect of strengthening each in its own views. Still it is probable that advantage will come from the conference in the line of co-operation rather than of union.

BUSINESS NOTICES.

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

SISTER MINNIE BRISTER has splendid location for Columbian Exposition, three blocks from main entrance. New house with new furniture. All conveniences. Will correspond with those thinking of attending, as rooms are being engaged ahead. Address Mrs. Minnie Brister, 5,617 Madison Ave., Hyde Park, Chicago, Ill.

PAPERS WANTED.

I WOULD like papers and tracts sent to me post-paid for missionary work. L. M. Witter, Roscommon, Mich.

MRS. J. P. KNOWLTON, of Cottage Grove, San Jose, Cal., would like *Signs* and *Sentinels* for missionary work.

JOHN VUILLEUMIER would gladly receive Seventh-day Adventist literature, if sent post-paid to 69 Piedmont St., Worcester, Mass.

LOTTIE MULLIN, of Cottage Grove, San Jose, Cal., expresses thanks for papers already received, and would be glad to receive late copies of the *Signs* and the *Sentinel*.

CLEAN copies of the *Review*, *Signs*, *Sentinel*, and *Instructor* will be used in the missionary work, if sent post-paid to J. L. Wilson, 23 Pandora St., Victoria, B. C.

JOSEPH CLARKE, Lowry City, St. Clair Co., Mo., can use clean copies of the *American Sentinel*, or religious liberty tracts, to good advantage in his neighborhood. Send late and clean copies, post-paid.

DISCONTINUE PAPERS.

ALL the papers have now been received at Oklahoma City that we need for present work. Those having more to send will favor us by sending them to M. B. Clinger, Guthrie, O. T., or Mrs. Inez Stoops, Norman, O. T., by whom they will be gratefully received. W. M. CROTHERS.

ADDRESS NOTICE.

ELDER G. C. TENNEY may be addressed for three months from this date, at Battle Creek, Mich. Care of REVIEW AND HERALD.

Obituary Notices.

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

WALTERS.—At Brookston, Ind., Jan. 12, 1893, Levi Walters, aged thirty-four years the day of his death. Funeral attended by the writer. F. D. STARR.

WISER.—At Salem Center, Ind., Feb. 1, 1893, sister Jerusha Wisler, aged 82 years, 2 months, and 14 days. Sermon by the writer, from Rev. 14:13. F. D. STARR.

GILES.—At Sorrento, Fla., Jan. 25, 1893, of bronchial consumption, sister Lysle Reynolds Giles, aged thirty-two years. Funeral discourse by the writer. L. H. CRISLER.

STARBUCK.—At Portland, Oregon, Jan. 8, 1893, of typhoid fever, Elmer E. Starbuck, son of Elder T. H. Starbuck, aged 19 years, 3 months, and 2 days. Funeral discourse by the writer, from Col. 1:3, 4. W. W. SHARP.

PARTIDGE.—At St. Helena, Cal., Jan. 13, 1893, of enlargement of the heart, Willis Homer, son of P. M. and R. Partridge, aged 7 years and 11 days. Funeral services conducted by the writer. J. A. BURDEN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

| EAST. | Day Express | *N. Shore Limited | *N. Y. Express | *N. Falls & Buffalo Special | †Night Express | †Detroit Accom'n | *At'l'ntle 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 | 4.66 | 6.39 | 11.25 | | am 1.12 |
| 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 | 9.38 | 2.35 | | 5.20 |
| Jackson | 4.30 | 6.38 | 8.52 | 10.42 | 4.05 | | 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 | 12.30 | 7.10 | 11.52 | 9.35 |
| Buffalo | | am 8.00 | am 6.25 | 7.35 | | pm 7.40 | pm 5.00 |
| Rochester | | 6.50 | 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 6.15 | | am 8.45 | am 7.00 |
| Boston | | 6.05 | 11.05 | | | | 10.50 |
| WEST. | †Mail | †Day Express | *N. Shore Limited | *Chicago Express | †Kalamazoo Accom'n | *Pacific Express | *Chic. Special |
| STATIONS. | | | | | | | |
| Boston | | am 8.30 | pm 2.00 | pm 3.00 | | pm 6.45 | |
| New York | | 10.30 | 4.30 | 6.00 | | 9.15 | |
| Syracuse | | pm 7.30 | 11.35 | am 2.10 | pm 8.50 | 7.20 | am 8.30 |
| Rochester | | 9.35 | am 1.25 | 4.20 | 5.55 | 9.55 | pm 2.20 |
| Buffalo | | 11.00 | 2.20 | 5.30 | 9.01 | 11.50 | 5.10 |
| 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 | 9.59 | 2.39 | 5.48 | 10.27 | 8.05 |
| Jackson | | 11.35 | 9.35 | 10.58 | 8.17 | am 12.01 | 4.10 |
| Battle Creek | pm 1.18 | 10.43 | pm 12.02 | 4.31 | 8.47 | 1.30 | 5.20 |
| Kalamazoo | | 2.05 | 11.30 | 12.39 | 5.05 | 2.18 | 5.59 |
| Niles | | 4.20 | pm 12.40 | 1.45 | 6.17 | | 7.15 |
| Michigan City | | 5.20 | 2.03 | 2.45 | 7.20 | | 8.28 |
| Chicago | | 7.35 | 3.55 | 4.30 | 9.00 | | 10.15 |

*Daily. †Daily except Sunday. ‡Except Saturday.
Accommodation Mail train goes East at 1.18 p. m. daily except Sunday.
Night Express goes West at 12.05 a. m. daily except Monday.
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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

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



Chicago & Grand Trunk

R. R.

Time Table, in Effect June 26, 1892.

| GOING WEST. | STATIONS. | GOING EAST. |
|-------------|---------------|-------------|
| pm 7.15 | Boston | am 7.00 |
| pm 8.00 | New York | am 8.00 |
| pm 11.00 | Buffalo | am 9.25 |
| pm 1.00 | Niagara Falls | am 10.00 |
| pm 2.00 | Boston | am 11.00 |
| pm 3.00 | Montreal | am 12.00 |
| pm 4.00 | Toronto | am 1.00 |
| pm 5.00 | Detroit | am 2.00 |
| pm 6.00 | Port Huron | am 3.00 |
| pm 7.00 | Pt. Huron | am 4.00 |
| pm 8.00 | Lapeer | am 5.00 |
| pm 9.00 | Flint | am 6.00 |
| pm 10.00 | Detroit | am 7.00 |
| pm 11.00 | Bay City | am 8.00 |
| pm 12.00 | Saginaw | am 9.00 |
| pm 1.00 | Durand | am 10.00 |
| pm 2.00 | Lansing | am 11.00 |
| pm 3.00 | Charlotte | am 12.00 |
| pm 4.00 | BATTLE CREEK | am 1.00 |
| pm 5.00 | Vicksburg | am 2.00 |
| pm 6.00 | Schoolcraft | am 3.00 |
| pm 7.00 | Cassopolis | am 4.00 |
| pm 8.00 | South Bend | am 5.00 |
| pm 9.00 | Valparaiso | am 6.00 |
| pm 10.00 | Chicago | am 7.00 |
| pm 11.00 | Chicago | am 8.00 |
| pm 12.00 | Chicago | am 9.00 |

Where no time is given train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Meals served in C. & G. T. Dining Cars on all through trains.
W. E. DAVIS,
Gen. Pass. and Ticket Agt., Chicago.
A. S. PARKER,
Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., FEB. 14, 1893.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *italics*.]

Poetry.—Righteousness, N. W. VINCENT—God's Wisdom and Power, Wm. BRIDGES—One at a Time, *Golden Days*—Wanted.—A Career, *Marguerite C. Moore, in N. Y. Observer*..... 97, 99, 101, 107

Our Contributors.—The Need of Trained Workers, Mrs. E. G. WHITE—The Christian's Life of Rest, Mrs. E. M. PERLES—William Miller—Who Says, "Here Am I; Send Me"? ELDER C. L. BOYD—The Faith that Knows, W. E. SANDERSON..... 97-100

The Home.—A Common Sin, *Christian Union*—Steps to Rum, *Selected*—The Inspiration of Christ's Life, *Rev. Joel S. Ives*—An Indian Lad's Work for Christ, *Christian Herald*—Religion and Business, *Christian Advocate*—Our Works, *Archbishop Secker*..... 101

The Mission Field.—Gospel Work in Argentina, E. W. SNYDER—The Sudan..... 102

Special Mention.—They Admit It, L. A. S.—A Wrong Impression, M. E. K.—Illinois Sees It, L. A. S.—Penn's Escape, *Easton (Pa.) Argus*—Sustaining the Blue Laws, *The Weekly Review*—Activity of Three North American Volcanoes, *Scientific American*—Tools of the Pyramid Builders, *Mechanical News*—Working Days in Various Countries, *Engineering London*..... 102, 103

Editorial.—Tithe vs. Debt—Inadvertent Admissions—Plain Words—A Stone for Bread—For What It Is Worth—In the Question Chair—Work for All, L. A. S.—Romish Secrets, M. E. K.—Looking for the Image, M. E. K.—Sketches of Travel, G. C. T..... 104-106

Progress.—Reports from Pitcairn Island—Massachusetts—Michigan—California—Colorado—Minnesota—Connecticut—Tennessee River Conference—To the Church at Boulder—Importance of Circulating Among the People and Being Social—Good Words from Elder Ives—An Interesting Letter..... 107-110

Special Notices.—Canvassers' Institute for Kansas—Nebraska, Notice!..... 110

Sabbath-school...... 110

News...... 110, 111

Obituaries.—Walters—Wisel—Giles—Starbuck—Partridge, 111

Editorial Notes...... 112

The *Cape Times* (Cape Town, South Africa), of Jan. 4, 1893, contains a large displayed advertisement of "Claremont Union College," the opening of which was set for Feb. 1, 1893, E. B. Miller, A. M., of Battle Creek College, principal, with a competent corps of assistants.

During the progress of the social meeting in the Tabernacle, Sabbath afternoon, three earnest believers testified that that was the first Sabbath they had kept, and expressed their joy, not only for the new-found truth, but for their assurance of the Saviour's pardoning love.

The *Cape Argus* (Cape Town, South Africa), of Dec. 5, and Dec. 29, 1892, publishes two sermons from Elder A. T. Robinson, the first on "Some of the Reasons for Our Existence as a Denomination," and the second on "Sabbath Reform." These two of course involve many of the fundamental reasons of our faith, and thus the people wherever that paper circulates, are brought face to face with the truth.

Those who are familiar with the "Early Writings" of sister White, have noticed how frequently, when describing the very closing scenes of time, as the Lord is about to be revealed from heaven, she repeats the admonition, "Get ready! get ready!" As we witness the spirit and earnestness of those now gathered here for the Conference, we can but be reminded of these words. It seems to us that the impression that must be conveyed to any mind is, that here are a people who are looking for the coming of the Lord, and are seeking to "get ready" for that event.

Elder W. W. Prescott spoke in the Tabernacle Sabbath forenoon, the 11th, on the subject of the Sabbath. His remarks brought out the fact that the Sabbath commandment, like all divine revelation, is an inexhaustible mine of truth. The nature of the institution, its significance as a sign of creative and sanctifying power, an institution hallowed by the presence of Christ, and which can be acceptably kept only by those who have the presence of Christ in their own hearts, were set forth in a new and powerful light. But especially the Sabbath as the crucial point over which the great contest between Christ and Satan has been, and still is, waged, and how the Sabbath therefore becomes the test for the people in the close of the contest, was made very clear. As the true Sabbath is a sign of Christ, so the rival Sabbath, the first day of the week, which

has not a shadow of foundation in the word of God, is the sign of an opposing power, even the anti-Christ. And nearly all Christendom is being duped into the idea that they are honoring and exalting Christ by an institution which is only a sign of, and honor to, his arch-enemy; even as they will at last be deceived into accepting the person of Satan as a revelation of the Lord Jesus Christ. (See closing chapters of "Great Controversy.") These sermons were reported, and we are glad that many who did not hear it will have the privilege of reading it for themselves.

A PLEA FOR LIBERTY.

THE St. Louis *Republic* has this to say about the indictment and arrest of our Tennessee brethren for Sunday labor, and the friendly attitude assumed toward them by ex-Governor Porter. It no doubt voices the general opinion of the secular press of our country:—

"As a considerable number of Seventh-day Adventists have been arrested by Sabbatarian bigots in Tennessee, ex-Governor Porter has volunteered to defend the right of Americans to do as they please on Sunday and every day of the week, so long as by doing it, they inflict no wrong on their neighbors.

"My consent to take part in defending these cases," says Governor Porter, "is not based upon any sympathy with the peculiar tenets of the religious denomination to which the defendants belong, but is simply due to my desire to vindicate the rights and liberties of all citizens in our State. I believe that the actions of our courts in relation to this question of compulsory Sunday idleness are in contravention of the principles of American liberty."

"This is well said. Governor Porter is doing his State good service in defending its liberties as against these Sabbatarians who are so intolerant and tyrannical that they wish to imprison their fellow-citizens and fellow Christians who have done no injury to them or to any one else.

"No government has the right to compel its citizens to observe any holy day. It is not the province of the State to set compulsory feasts and fasts. Such matters belong either to religion or the free and uncoerced customs of the people.

"Refraining from work on a given day is part of the religious observance of a feast day, and in a free government the State has no more right to compel its citizens to feast on Sunday than to fast on Friday. If one is right, the other is also; and if the Sabbatarians can use law to enforce compulsory idleness on Sunday, it will be equally as fair to use law to prevent them from eating as much as they like on Friday."

Ex-Governor Porter can see well enough that efforts against such laws as are being enforced in Tennessee are not, as the "Rev." Mr. Crafts asserts, something merely in the interests of a few "Saturdarians," or in the interests of any one sect or class, but in the interests of "the rights and liberties of all citizens in our State." He can see plainly enough that a Sunday law is binding upon all men alike, and that all who obey it are brought in bondage by it, whether they keep one day or another, and whether they are aware of their bondage or not,—as any Sunday observer in Tennessee will suddenly find out when he comes to exercise his natural right of changing his belief. Doubtless there are many other influential men of like opinion, and as the truth is brought before them, we may hope that there are some who will see in the third angel's message the only means of escape from the evil that has come, and will take their stand upon it.

L. A. S.

THE "BULLETIN" AGAIN.—LAST CALL.

By the time this notice reaches the readers of the REVIEW, the institute preceding the General Conference will be near its close. And notwithstanding the fact that we have advertised the matter extensively for more than the past two months, we find that a great many have deferred sending us their subscription to the General Conference *Bulletin* until this late date. We at first thought we had advertised the matter so thoroughly that we would not print any extra copies, aside from our list at the time the institute began. But the orders were still coming in so rapidly when the institute began, that we printed nearly two thousand copies extra of each issue. The orders have continued to come in, with the request that we send all the back numbers, until this extra supply is nearly exhausted. However, for orders that are received at once, we can still furnish the back numbers of the *Bulletin* from the beginning of the institute.

The General Conference being now about ready to begin, our friends throughout the field will certainly not want to miss any number of the *Bulletin* that will contain the proceedings of this important meeting; hence, if there are others who may still desire to subscribe, we trust that they will send in their orders immediately, so that we can have the list made up in time for them to get all the numbers, containing the Conference reports

promptly. Remember, those who send in their orders first, will receive all the numbers from the beginning.

The price of the *Bulletin* is 50 cents for the term, and all orders should be sent to the undersigned at Battle Creek, Mich.

Some have asked whether or no we would reduce the price for those who do not send their order until the General Conference begins. To all such we will reply that the invariable price will be 50 cents, no matter when we receive the orders. The testimony of all so far is, that this General Conference *Bulletin* is the most important one ever issued. We trust that none of our friends in the field will fail to avail themselves of its benefits.

A. O. TAIT.

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 3 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 shareholder who cannot be present, has the privilege of selecting and empowering some one, if he has not 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.

WRITERS, ATTENTION!

BROTHER F. E. BELDEN has nearly completed the collection and writing of matter for the new Sabbath-school song book, calls for which have been received during the past year from many individuals and schools—not because "Joyful Greeting" was not an excellent book, but for the reason that it has been in use six years.

Brother Belden extends an earnest invitation to his fellow-writers and others, to send him immediately for musical setting, original or selected hymns of merit, in harmony with our present work—especially on the subjects of the Second Advent, Consecration, and Home and Foreign Missions. *Spiritual, heart* poetry is the only kind wanted, as the book is designed to be a *blessing*, not merely a pleasing collection of rhymes on various subjects.

A copy of either "Bible Object Lessons and Songs for Little Ones," "Songs of Freedom," or the forthcoming Sabbath-school book (whichever is preferred) will be mailed free to each person sending one or more selected hymns (not heretofore set to music), if the same appear in the book. Those sending one or more *original* hymns which are accepted, will receive all three of the publications above named.

Although brother Belden's work on the "Hymn and Tune Book" and his writings elsewhere are sufficient guarantee for the excellence of the forthcoming "GOSPEL SONG SHEAF for Sabbath-school and Praise Service," he informs us that the collection is to be approved by a committee consisting of Professor Barnes, J. E. White, and F. S. Russell, thereby doubly insuring its superiority.

As it will be issued the coming spring, all contributions should be forwarded at once, marked "Original" or "Selected," as the case may be, with names of both author and sender written plainly. Address F. E. Belden, 5,007 Calumet Ave., Chicago, Ill.