

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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THE TWO ADVENTS.

He came not with his heavenly crown, his scepter
clad with power,
His coming was in feebleness, the infant of an hour;
A humble manger, cradled first the virgin's holy
birth,
And lowing herds companioned there the Lord of
heaven and earth.

He came not in his robe of wrath, with arm out-
stretched to slay;
But on the darkling paths of earth to pour celestial
day,
To guide in peace the wandering feet, the broken
heart to bind,
And bear upon the painful cross the sins of human-
kind.

And thou hast borne them, Saviour meek, and there-
fore unto thee,
In humbleness and gratitude, our hearts shall offered
be;
And greenly as the festal bough that on thy altar lies,
Our souls, our bodies, all be thine, a living sacrifice!

Yet once again thy sign shall be upon the heavens
displayed,
And earth and its inhabitants be terribly afraid;
For not in weakness clad thou com'st, our woes, our
sins to bear;
But girt with all thy Father's might, his vengeance
to declare.

The terrors of that awful day, O who shall under-
stand?
Or who abide when thou in wrath shalt lift thy holy
hand?
The earth shall quake, the sea shall roar, the sun in
heaven grow pale,
But thou hast sworn, and wilt not change, thy faith-
ful will not fail.

Then grant us, Saviour, so to pass our time in trem-
bling here,
That when upon the clouds of heaven thy glory shall
appear,
Uplifting high our joyful heads, in triumph we may
rise,
And enter with thine angel train thy temple in the
skies!

—Bishop Doane.

Our Contributors.

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

AWAKE OUT OF SLEEP.

BY MRS. E. G. WHITE.

For both he that sanctifieth and they who
sanctified are all of one: for which cause he
is ashamed to call them brethren." "But
they desire a better country, that is, a
heavenly: wherefore God is not ashamed to be
called their God: for he hath prepared for them
a city." The disciples lived so entirely for the

glory of Christ that their lives witnessed to the
power of his grace, and by their zeal for God,
they declared to the world that they sought a
better country, even a heavenly, thus pointing
the world heavenward. The Lord could trust
them as representatives of his character; for
from their meekness, lowliness, piety, and good-
ness, men could take knowledge of the character
and teaching of their Master. In beneficence,
in courtesy, in gentleness, in forbearance, in love,
in untiring zeal for the salvation of souls, they
made manifest the character of Christ.

The record declares, "When they saw the
boldness of Peter and John, and perceived that
they were unlearned and ignorant men, they mar-
veled; and they took knowledge of them, that
they had been with Jesus." But could the
same testimony be borne concerning the pro-
fessed followers of Christ to-day? Could Christ
leave his character to be interpreted before the
world in the zeal, piety, godliness of the church
to-day? Do those who have had great light
from heaven manifest intense love for souls for
whom Christ has died, so that the world will
take knowledge of them that they have been with
Jesus? The disciples had learned from Christ,
the greatest Teacher the world ever knew.
Though they were unlearned, they were willing
to yield up their will to God, and meekly to re-
ceive the instruction of Christ. Jesus rejoiced
that the lowly and humble of the earth could
comprehend the things pertaining to eternal life.
He said: "I thank thee, O Father, Lord of
heaven and earth, because thou hast hid these
things from the wise and prudent [worldly wise]
and hast revealed them unto babes. Even so,
Father; for so it seemed good in thy sight. All
things are delivered unto me of my Father: and
no man knoweth the Son, but the Father;
neither knoweth any man the Father, save the
Son, and he to whomsoever the Son will reveal
him." "And Jesus came and spake unto them,
saying, All power is given unto me in heaven and
in earth. Go ye therefore, and teach all nations,
baptizing them in the name of the Father, and
of the Son, and of the Holy Ghost: teaching
them to observe all things whatsoever I have
commanded you: and, lo, I am with you alway,
even unto the end of the world."

For three years the disciples were under the
influence and instruction of Jesus. The Majesty
of heaven had made them the repositories of his
truth, not that they might hoard it up, but that
they might let the light of heaven shine forth
to the world. A woeful state of ignorance pre-
vailed among the people, and it was necessary
that light be kindled that would never grow
dim, but illuminate the moral darkness that cov-
ered the earth, and the gross darkness that cov-
ered the people. His divine instruction was so
simple that the minds of the common people
were able to comprehend its truth, and yet his
teaching was marked by one characteristic that
set it in contrast with the teaching of all oth-
ers,—he spake as one having authority. What-
ever theme he presented, was presented with
power, and yet in such a way that it appealed
to the human heart with its eloquence, and fast-
ened conviction upon the mind. He knew that
his doctrine could not be controverted, although
it might be misrepresented, misapprehended,

and wrested from its true meaning by those who
were condemned by its application. There was
marked authority in his requirements and prom-
ises, and his invitations were full of compassion
and entreaty. How tenderly he said to the toil-
ing people, "Come unto me, all ye that labor
and are heavy laden, and I will give you rest.
Take my yoke upon you, and learn of me; for I
am meek and lowly in heart: and ye shall find
rest unto your souls. For my yoke is easy, and
my burden is light."

With what power and compassion Jesus cried,
"If any man thirst, let him come unto me, and
drink. He that believeth on me, as the Script-
ure hath said, out of his belly shall flow rivers
of living water. But this he spake of the
Spirit, which they that believe on him should
receive." Again he said: "I am the light of
the world," "I am the bread of life," "I am
the way, the truth, and the life," "I am the
good shepherd." Do we believe on him who
is the light of the world? and is Jesus in us a
well of water springing up unto life eternal?
Are we endowed with the Holy Spirit, so that
with heavenly wisdom we may meet the emergen-
cies of this age, and counteract as far as possi-
ble the movements of the world? It is no time
now for the watchman to become sleepy, and
cease to be a sentinel upon the walls of Zion.
Peculiar and rapid changes will soon take place,
and if the church is not asleep, if the followers
of Christ watch and pray, they may have light
to comprehend and appreciate the movements of
the enemy. It is now time earnestly to seek
the Lord that every one of you may know what
is the will of God in reference to the part you
shall act in the conflict; and when you see an
opportunity for labor, obey the indication of the
Lord. Christ is saying to his people, "Can
ye discern the signs of the times?" It is the
duty of the watchman to mark these signs, and
at the cry of the church, "Watchman, what of
the night?" give the correct signal, and not
present that which will be misleading and ruin-
ous. Those who have been, and who still are, dili-
gent students of prophecy, are to "prepare the
way of the Lord, and to make his paths
straight."

God has given to every man a work to do in
connection with his kingdom. Each one profess-
ing the name of Christ is to be an interested
worker, ready to defend the principles of right-
eousness. The work of the gospel is not to de-
pend solely upon the ministers; every soul should
take an active part in advancing the cause of God.
But instead of this, how many in our large
churches come and go like a door upon its hinges,
feeling no responsibility for the progress of the
work, no interest in the salvation of souls for whom
Christ died. They do not dream of weaving
their religion into their business. They say, Re-
ligion is religion, and business is business; they
believe each has a proper sphere, but let them
be separated. But in whatever calling the Chris-
tian is found, he has his work to do for the Lord
in representing Christ to the world. What-
ever may be our occupation, we are to be mis-
sionaries, having for our chief aim the win-
ning of souls to Christ. If this is not our inter-
est, we rob God of influence, of time, of money
and effort. In withholding our heart's service

from the Lord, we fail to benefit our fellow-men, and thus rob God of the glory that would flow to him through the conversion of others.

Religion should be interwoven with all the concerns of life. Parents should patiently and lovingly instruct their children, that they may have a knowledge of Christ and his love, call upon his name, and follow in his footsteps. But instead of this, there is great neglect on the part of parents to rear their children in the fear and admonition of the Lord. How carefully should the little ones be trained for the service of the Lord, how faithfully instructed in the lessons of Christ! But unless parents are diligent, interested students of the Bible; unless they learn the practical lessons which Jesus taught, they cannot educate their children in the word of the Lord. What excuse can the professed followers of Christ offer for neglecting to train their children in such a way that they will for the sake of advancing the work of Christ, bind about their wants in dress, and avoid all extravagance and display? The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in the missionary work; and from their earliest years, principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God.

Parents have not borne their God-given responsibility; and as a result, many children among us are growing up with no knowledge of God, doing nothing for him who has purchased them with his own blood. They have not been taught to wear the yoke and lift the burden of Christ, and they ignore all responsibility in the religious life. Both at home and in the church, so far as the work of God is concerned, they are as blanks; for they reflect not the light of God. They are trees in the vineyard, but their fruitless boughs proclaim them cumberers of the ground. They spread their branches over the soil that more fruitful trees should occupy. O that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves, Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence in working against the truth, against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom?

Well-instructed children and youth can work in many lines for the Master, and can even in their early years be a blessing to those with whom they come in contact. When children are unconverted, careless, reckless, irreligious, they influence their playmates to take the same course of godlessness. Let parents consider this question, What can be of sufficient importance to demand your time and influence to the neglect of the training of your families, when by lack of training they become the agents of Satan, the enemies of truth and righteousness? They lift up their hearts in pride, and stand in defiance of every effort made to win them to Christ. What a sad spectacle to the world are the numbers of unconverted children that attend our churches. The influence of a well-ordered, well-disciplined family is far greater for good than is the influence of powerful sermons from the pulpit.

This home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed. If parents would see a different state of things in their families, let them consecrate themselves wholly to God, and the Lord will devise ways and means whereby a transformation may take place in their households. Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place

of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich, as you practice the Christianity you profess.

O that this experience might be understood in all our ranks! Were children and parents converted, and did they but unite in using all their intrusted talents for the Master, and by using them double them, what a work might be done. Never was there a time in the history of the world when there was a more urgent demand for workers than at present. The seeds of truth are to be sown, and the reapers are to follow after to gather in the sheaves. If the members of all our churches did but have the love of Christ, and the love for souls which his indwelling presence would impart, they would be aggressive workers, and would lay aside their busy activities upon unimportant things, and would put out to interest their talents, and invest in that which would bring treasure throughout eternal ages. In the service of the Master, they would have increased strength and light. O then, why not study as to how you may reach souls who are out of the ark of safety? Let your work be proportionate to your advantages and privileges, and trade on the talents you have at your command, and you will have a living experience in the things of God. Some excuse themselves, saying they do not know how to do the kind of work that is called for in the missionary. You ought to have known how to do the work from the very beginning of your religious life. Will you be content to rest in ignorance and indifference? Will you venture to be a slothful servant to the end of the chapter? Or will you now seek most earnestly after God, and know what it is to eat the flesh and drink the blood of the Son of man, and become laborers together with God? "Ye are God's husbandry, ye are God's building." You must render an account to God as to how you build; for every provision has been made that you may be successful in your work. Will he who with his divine finger drew the boundaries of Judea, who designated the exact spot where the temple should stand, who wrought out designs for the Jewish church and for the service of the sanctuary, leave his people, his chosen people, who keep his commandments, to a chance experience, to accident, to stumble along in darkness? Shall those to whom he has committed most precious light, to whom he has intrusted the third angel's message, have less of his providential leading than had his ancient people?

O that the church was awake! O that all who profess the truth for this time were sanctified through the truth, that they might discern the designs of God, and understand their own individual responsibility to give the light to the world. The seed of truth will spring forth in a new creation, and souls will be converted to God.

In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts, and the advantages of present light, and feel the necessity of rising to the urgent emergency that now presents itself before us? The world is watching our movements with greater interest than we imagine. Many see that what we have told them in regard to the curtailing of religious liberty in our country is coming to pass, although they have denied that such a thing was possible. They have said, "When we see that which you predict, when there is danger of a union of Church and State, we will acknowledge that you have the truth." But will they acknowledge it? Will they accept the situation, and know that the end is near? Protestantism is reaching out its hands to clasp hands with popery, and every indication makes manifest that the prophecies are about to be fulfilled. And now men are looking upon

those who keep the commandments of God and the faith of Jesus, to see what will be their course. O that all may arouse, and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come. Let men see that we believe we are on the borders of the eternal world.

JUDGE NO MAN.

BY ELDER J. P. HENDERSON.

(Beaman, Iowa.)

It is the Spirit of God alone that detects the intents and purposes of the heart. "For the Lord searcheth all hearts, and understandeth the imaginations of the thoughts." 1 Chron. 28:9. Human vision can only discern the outward actions of life, and as we see, we often pass judgment, when the motives of the individual are entirely misunderstood.

Michael, in contending with the Devil over the body of Moses, durst not bring against him a railing accusation, but saith, "The Lord rebuke thee." Jude 9. If Michael, who was Christ (see 1 Thess. 4:16; John 5:24-26), dared not judge even the motives of Satan, how much less should we judge the motives of our fellow-beings.

In the trial of criminals in our courts, effort is made to ascertain whether the act was premeditated, whether there was deliberate intent to commit the deed. If so, it would be counted a criminal in the first degree. Yet the records show that a large per cent of those condemned and executed have afterward been found innocent.

God does not measure us by what may be done outwardly. "I, the Lord, search the heart. I will try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10.

Our actions are often instigated by surrounding circumstances, when inwardly we have no settled desire to do them. We may speak falsely when from the heart we intended the truth. And how unjust it would be to accuse us of deceit, when in motive our intentions were to do just right.

"Judge not according to appearance, but judge righteous judgment." John 7:24.

Our Saviour was very explicit in his statements. He says, "Ye judge after the flesh, but, 'I judge no man.'" John 8:15. And though a person might hear his words and not believe, he says, "I judge him not." John 12:47. Neither would he be their accuser before God.

How often it occurs that men will, in seeming hardness of heart, turn from us, and yet in time will, through other instrumentalities, repent and become converted to Christ.

We are permitted, however, to judge whether or not the act itself is evil. We are to make distinction between the person and the thing done. Christ loved us while yet in our sins, but that does not imply that he loved our sin. The individual may do wrong, while at the same time his desire is to be upright and pure. He for the time being drawn under the influence of Satan. Even David committed murder, yet David was a God-fearing man, and one after God's own heart. It was Satan who had so blinded his mind that, for the time, he was under his influence, and thus led to do the deed.

So it is, that every day we meet those who are under the bondage of sin, blinded by the one, who walks "about, seeking whom he may devour." 1 Pet. 5:8. Such persons may inwardly long to be free from the snare in which they have fallen. And we do not know but that the time may come when in the light of God's truth, they may throw off the shackles of sin, and in the love of a Saviour be made free. Who of us have not been there? Where is the person of mature years who has not been in error who has not told untruths and said evil things and yet would have been offended, if judged

ordingly? We are to love the sinner. And let us gently remind him of his evil ways that are unpleasant to us, and that we cannot associate with him while he permits sin to have such dominion over his actions.

God has wisely withheld from us a knowledge of each other's thoughts. And as the field is the world, we are to sow the seed, "For thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

HOMESICK FOR THE COURTS ON HIGH.

BY C. EDWIN JOHNSON.

(Mohawk, Fla.)

"My soul longeth, yea, even fainteth for the courts of the Lord," Ps. 84:2.

O Father, hear our humble cry!
Thy people languish, faint, and die,
So homesick for thy courts on high.

Our blessed Lord we long to see,
Who died upon the cross, that we
From sin and death might ransomed be.

We long to leave this world of care,
And dwell with Jesus ever there,
Forever free from Satan's snare,

Pilgrims are we in a strange land,
Our foes a countless army stand;
O, guard us with thy mighty hand.

While we the powers of darkness fight,
Be thou our shield, our sword, our might,
Thy holy word shall be our light.

The world is full of sin and shame,
And few there are who love thy name.
Poor foolish man is Satan's game.

O haste the time, dear Lord, we pray,
When Satan's power shall end for aye,
No more can tempt poor souls to stray.

Then in a world of light and song,
Eternity is not too long
To sing thy love, so grand and strong.

THE LAW OF GOD IN THE GOSPEL AGE.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

In the garden of Eden the Creator of the heavens and the earth walked and talked with our first parents so long as they preserved their original innocence. After the fall, he withdrew himself from them, and direct communication between him and them was broken off. For many centuries all intercourse between the inhabitants of this world and the God of heaven was carried on, if at all, through the agency of the Holy Spirit, or the ministration of angels. At the time of the exodus from Egypt, God manifested himself to the children of Israel in a manner more impressive and imposing than he had ever done before or has ever done since that time. Though the outlines of his form were not visible to human eyes, the cloud of glory that encircled him was plainly seen by the whole of the Hebrew nation, and the reverberations of the mighty trumpet which he held in his hand, struck terror to every heart. The great historian of the Jewish people describes the scene in these graphic words:—

"And it came to pass on the third day in the morning that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

It was on the stupendous occasion described above that the decalogue, or ten commandments, were uttered by the voice of Jehovah in the presence of all the people. Subsequently they were written by the finger of God upon the two tables of stone. This being the only document in the universe, so far as we are aware, that God ever proclaimed with his own lips, or engraved with his own finger, it is by way of pre-eminence very

justly styled "the law of God." The circumstances under which it was given and the source whence it emanated, are sufficient in and of themselves to preclude the possibility that its import should be of a trivial and unimportant character, or that its binding obligation should be of short duration. The distinction between it and the ceremonial law as given by Moses, is very marked. One was spoken by the Almighty himself to all the people, the other was communicated to Moses privately. One was written by the finger of God, the other was written by the hand of Moses. One was written upon the imperishable marble, the other in a perishable book. One was placed within the ark of gold, the other on the outside of that ark.* One dealt only with great moral principles that were applicable to all men in all ages; the other enforced upon the Hebrew people a multitude of civil and ceremonial regulations that never could apply to any other race, and to them only for a limited space of time. In fine, the contrast between the two documents in question is so striking that it has been acknowledged by writers in all ages. At the present time the decalogue, or law of ten commandments, is generally styled "the moral law" in contradistinction from the ceremonial, or ritual, law. There are in Christendom at the present time, few, if any, who would insist that the ceremonial law is binding, whereas Romanists and nearly every denomination of Protestants indorse in its creeds or catechisms the doctrine that the decalogue is of perpetual obligation. It is true that the Roman Catholics practically set at naught the commandments relating to the Sabbath and the worship of images, but they base these changes upon a special divine permit. When pressed to the wall in argument, they are very loth to admit that they have ever changed in any way the wording of any of the original commandments. Were it necessary to give on this subject a list of distinguished Protestants who have favored the perpetuity of the decalogue, it might be done almost without limit.† Among them would be found the high names of Luther,‡ Irenæus, Novatian, Calvin, Dr. Adam Clarke, Thomas Scott, Dr. Albert Barnes, President Humphrey, of Amherst College, John Wesley, Dr. Chalmers, Dr. Cummings, Alexander Campbell, Mr. Spurgeon, Elders E. H. Thomas and Tappan.

In modern times the controversy over the Sabbath question has developed an opposition to the law of God not a little remarkable in itself. Hundreds of the members of the very churches whose creeds nominally indorse the perpetuity of the ten commandments, in order to escape from the necessity of observing the seventh-day Sabbath which is enforced by the fourth of those commandments, are publicly advocating the abolition of the decalogue. Some of them take the position that all ten of the commandments, as written on the tables of stone, were done away at the cross once and forever. Others argue that while the whole ten were abolished at the time in question, nine of them were subsequently re-enacted. According to their theory, the fourth commandment was the unfortunate one which failed to secure a position in the new code.

In addition to those named above, there is still another class of church-members who bring the ten commandments into this dispensation, but somehow, according to their view, in the transition from Judaism to Christianity, the fourth commandment was so changed that it admits the

substitution of the first day of the week in the place of the seventh day as the Sabbath. One of the strangest features of this whole matter is the circumstance that the second class named above, though believing ostensibly in the binding obligation of but nine of the original commandments, always write or print the whole ten together. The reader has seen scores of beautifully illustrated and illuminated Sunday-school cards, on which the law of God is printed; but I venture the assertion that he never saw in an orthodox church such a card upon which were printed but nine of the commandments. He has also seen in the Episcopal and other churches of the country, marble tablets upon which were inscribed the law of God, but in every instance of the kind these tablets were a verbatim copy of the ten commandments as uttered by Jehovah on Mount Sinai. Doubtless he has heard the devout congregations in question utter a hearty *Amen* as the clergyman, after repeating each one of those commandments in order, solemnly ejaculated, "O Lord, incline our hearts to keep this law."

It is submitted, first, that if there are but nine commandments binding, some one should be found who has the courage to furnish the Sunday-schools with cards and the churches with tablets containing those commandments, and those only; secondly, that any one who deliberately calls upon the great God to incline his heart to keep the fourth commandment while arguing that it has been abolished altogether, or changed in the subject matter of what it requires, is guilty, to say the least, of trifling with the God of heaven. The writer once interrogated an intelligent Episcopalian upon this subject. He replied that he always gave his response with a mental reservation when the fourth commandment was reached. Was not that man guilty of blasphemy in its most dangerous form? Again it is submitted that as the phraseology of a law furnishes the only means of deciding upon its significance, it is requisite that some one should be able—provided the fourth commandment has been changed—to furnish us with an exact copy of the commandment *as changed*, before it will be possible to determine which Sabbath it enforces.

To say that a written law has been changed, and at the same time admit that no one is able to produce an exact copy of the law *as amended*, is but to mock those who are subject to such a law. Here, then, is a test of the theory passing in review. No man living can put his finger upon a "Thus saith the Lord," to the effect that the fourth commandment has ever been altered in a single particular, nor is there one who would venture to assert that there is anywhere within the lids of the Bible to be found a copy of the fourth commandment as amended so as to enforce the halving of the first day of the week. What, then, is the basis of the argument for the change? The reply is, *Inference* and nothing but *inference*.

It need not be argued at length here that a law of Jehovah once so publicly enacted as was the fourth commandment upon Mount Sinai, would never be repealed or amended so clandestinely that no one could determine the time of its repeal, or the nature of its phraseology when amended. Before passing from this branch of the subject, a moment should be devoted to a candid examination of the doctrine that the ten commandments were all repealed at the cross, and that nine of them were subsequently re-enacted. The irregularity of such a proceeding needs but to be mentioned in order to be felt. A State legislator would be a bungler, indeed, if he could not devise a better plan for getting rid of an obnoxious feature of a given statute, than that of repealing the whole law and then re-enacting all but the objectionable clause. The merest school-boy could suggest to him that a better course to pursue would be that of striking out the undesirable paragraph, and leaving the balance of the statute unrepealed.

An acquaintance of the writer was once discussing this point before a congregation. Upon

* "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:26. "TAKE THIS BOOK OF THE LAW, AND PUT IT IN THE SIDE OF THE ARK." "The second copy of the law [see on verse 9] was deposited for greater security and reference in a little chest beside the ark of the covenant; for there was nothing contained within it but the tables of stone."—*Pocket Com. on Deut.* 31:26.

† "No Christian whatsoever is free from the obedience of the commandments, which are called moral."—*Methodist Discipline*, Art. 6.

‡ "I wonder exceedingly how it came to be imputed to me that I should reject the law of commandments. Can it be imaginable that there should be any sin where there is no law? Whosoever abrogates the law, must of necessity abrogate sin also."—*Spiritual Anti-Christ* pp. 71, 72.

For the foregoing citations and others from the distinguished writers mentioned above, see "Facts for the Times," pp. 194-195.

one of his hands was a finger which had recently been injured, and was even then carefully wrapped in a protecting cloth. Holding up his hands before the people, he addressed them substantially as follows: I have here a finger that has been injured recently. Now suppose it should become necessary for me to have it taken off. Do you think that an intelligent surgeon would amputate the whole ten of my fingers, and then grow on again the nine that were sound to begin with? If he was a sensible man, would he not remove the affected finger, and leave the other fingers alone? The logic was crushing in its effect. All could feel its force, and none ventured to attempt a reply.

(To be continued.)

THE INCREASE OF BIBLE KNOWLEDGE.

BY ELDER FRANCIS HOPE.
(Belfast, Ireland.)

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." This book was to be sealed until the time of the end; then the seal was to be broken, and knowledge was to be increased. In fulfillment of the angel's words, we must look for two things: (1) The wide circulation of the Bible, and (2) the proclamation of the gospel in all the earth, as stated in Matt. 24: 14 and Rev. 14: 6, 7. Glorious indeed has been the fulfillment in both cases. First as touching the circulation of the Scriptures. The very next year (1799) after the time of the end, the London Religious Tract Society was started. This was quickly followed in 1804 by the British and Foreign Bible Society, which has since then issued from its London office alone over eighty million Bibles and portions of Bibles. In 1816 came the American Bible Society, and now some seventy are in existence, with the wonderful statistics of which all are familiar, and all demonstrate the fact that knowledge has increased. Here is a contrast. In the year 1272 a working man in England earned three half-pence, or three cents a day; a Bible sold for £30, or \$150. Thus it would take such a man over thirteen years of hard work, saving every penny, in order to secure a copy of the word of God. Now he can get one for the asking.

Turning to the spread of the gospel, we see the same thing. The very next year after the time of the end, William Carey, the father of modern missions, translated the Bible into twenty-four Indian dialects at Serampore, India. Then there were no native Christians; to-day there are over four thousand native churches and half a million professed Christians. In 1814 the first convert was made in China. Now there are some fifty thousand professed native Christians, and this in the country in which Robert Morrison spent his life without seeing any fruit of his labor. Take the work of Adoniram Judson in Burmah as an illustration of the increase of gospel knowledge in foreign lands. For six years he labored for his first convert, and after eleven years he only left one church, with eighteen Christians; but for the seventy-five years after his death, there has been an average of one church in every three years, and of one convert in every three hours. There are over sixty thousand professed Christians there now. Of course, no one can hope that all these are true followers of Jesus, but they illustrate the truth that knowledge, at least, has increased.

And time would fail to tell of Robert Moffat in South Africa, William Johnston in Sierra Leone, or John William in the South Seas; but each one as readily proves the same truth. The first known foreign missionary society was organized Oct. 2, 1792, by twelve Baptists in the parlor of Wallis House, Kettering, Eng., and £13 2s. 6d. were put in the treasury. Since then the funds for the work have increased 200,000 fold,—a good increase surely.

To-day all nations are being permeated by the gospel, the highest walls of prejudice have been

broken down, and doors are open everywhere for the truth. Those countries that were most securely held in the iron grasp of the dragon and of the beast, have now been entered. In 1843 by the Treaty of Nankin, China gave free access to the missionary. In 1854 Japan opened her gates. The darkest parts of dark Africa were opened up by Dr. Livingstone. Coming to Spain, the Utopia of priest-craft and superstition, we find the Bible entering in 1868 by the opening caused by the rebellion on the removal of Queen Isabella. Coming to Rome itself, the seat of the beast, we find the Bible entering in 1870, with the victorious troops of Victor Emmanuel. In the midst of that military display, walked two colporters leading a dog that drew a little cart loaded with Bibles. It was well said that that was the biggest gun to enter Rome. By the irony of fate the missionaries set up a printing-press in the very torture chamber where so many had given up their lives for the word, and there amid the hooks and pulleys, the Bible pages began to roll forth under the hand of a Waldensian pressman, and this under the eyes of the man of sin who can only scowl from his palace prison, as Bunyan's pope growled at Christian.

Everywhere we look, the same thing is seen. Knowledge is increasing, doors are open, many are running to and fro. Brethren, the nations of the earth are prepared for the third angel's message. The mighty providence of God has gone out before. There is a going in the mulberry trees. The earth is fast ripening for the harvest; but where are the laborers? Who, O, who will go to take the truth to them?

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go." Isa. 6: 8.

OUR FRIEND.

BY DELLA E. FRISBIE.
(Battle Creek, Mich.)

It is the natural tendency of the human heart to wish to share its joys and sorrows with others. With whom shall we share them, that in our troubles and perplexities we may be benefited and not injure others by our real or imaginary grievances?

It is well to share our joys with all about us, thus scattering sunshine and happiness to all. When our hearts are light and joyous, there is no danger of injuring others with our pleasant words and smiles.

But our disappointments, our trials, whom shall we burden with them? We consider ourselves wronged, then how natural to pour it out into the ears of the first willing person. Did you ever try this? Did you ever find relief?—No; it brought barrenness and unhappiness. They could not sympathize with you. This surely was not the place to confide the wrongs which you very probably viewed in an exaggerated light. Shall we take our troubles to a near and dear friend who will surely sympathize with us? Have you tried this? O yes; you have tried it, and after finishing, and receiving the expected amount of sympathy, how like a martyr you *did* feel. They did sympathize with you, but instead of the consolation you so longed for, you went away with your heart doubly burdened.

So you go from one to another repeating your woes, until what at first appeared as a mole hill becomes a mountain. And this is not all, the words thus spoken can never be recalled, even though bitterly repented; and in all probability they have been repeated to others. This surely is a sad way for a Christian to receive consolation.

Shall we burden our parents with our troubles, and thus sadden them?—No; rather take your trials, your perplexities, your sorrows to Jesus, the Fountain of all strength. He is not only willing, but earnestly pleads that we will make him our burden-bearer. It is surprising to see how trials vanish when spread before him. After talking them over with Jesus, they appear in such a different light. You often find you were

in the wrong, wherein you had felt that you had been greatly wronged. Then how glad you were that you went to the right Source at once.

How slow we are in becoming really acquainted with Jesus, whose followers we profess to be. Often we have to learn these lessons by bitter experiences. But Jesus is long-suffering and of tender compassion. And when this experience is once thoroughly gained, the Christian would not for worlds relinquish the precious boon of sharing *first* all his troubles with Jesus, thus gaining rich experiences, even causing him to rejoice because of "our light afflictions which are but for a moment."

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
Take it to the Lord in prayer."

HAVE WE REACHED THE LAST DAYS?

BY CHAS. P. WHITFORD.
(Moultrie, Fla.)

THE apostolic injunction is, "Prove all things, hold fast that which is good." 1 Thess. 5: 21. Please consider the following Bible facts:—

1. The very same Jesus who once was upon earth will return again personally. Acts 1: 9-11.
2. The Lord will give signs to show when that event is near. Luke 21: 25-31.
3. We are commanded to know when the event is near. Matt. 24: 32-34.
4. The brethren will heed the command and so not be in darkness. 1 Thess. 5: 4.
5. There will be signs in the sun, moon, and stars. Luke 21: 25.
6. There will be distress of nations and men's hearts failing them for fear. Luke 21: 25, 26.

Many people say truthfully that they see no signs that the end is near at hand. Why not?—Simply because they are giving no attention whatever to the subject. They do not think about it, read about it, nor care about it. How could they know? What does a locomotive engineer know about astronomy if he has never studied it? How can one be intelligent upon a subject to which he has never given the least attention? Those who have carefully studied the subject for years are sure that the end is near. We earnestly commend this important and interesting theme to your candid and thoughtful consideration:—

Characteristics of the last days according to some theologians.	Characteristics of the last days according to the word of God. 2 Tim. 3: 1-5.
Know this that in the last days <i>good times</i> shall come; for men shall be—	Know this, that in the last days <i>perilous times</i> shall come; for men shall be—
Unselfish,	Lovers of self,
No lovers of money,	Covetous,
Modest,	Boastful,
Humble,	Haughty,
Kindly,	Railers,
Obedient to parents,	Disobedient to parents,
Grateful,	Ungrateful,
Holy,	Unholy,
Affectionate,	Without natural affection,
Easily appeased,	Implacable,
True,	Slanderers,
Self-controlled,	Without self-control,
Lovers of good,	Despisers of good,
Loyal,	Traitors,
Docile,	Headstrong,
Solid,	Puffed up,
Lovers of God more than lovers of pleasure,	Lovers of pleasures more than lovers of God.
Holding the root of godliness, and showing the power thereof; to these hold fast.	Having the form of godliness, but denying the power thereof; from such turn away.

Which testimony do you believe? This on the left, or this on the right? Which best accords with what you see and hear? Matt. 16: 16. On which side will you be found? 2 Cor. 6: 16. What place will you take when Jesus judges the nations? left or right? Matt. 25: 45.

—Cato wondered that one augur could look at another in the face without laughing. It is difficult to imagine how one advocate of Sunday laws can hear this holiday argument used to bolster his hobby without blushing with shame at the insincerity of its use.—*Ringgold*.

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.

PSALM 53:15, 6.

BY MRS. ALICE M. AVERY-HARPER.
(Vernon, Mich.)

WHEN in the distant west the sun is sinking,
I'll calmly kneel and thank the mighty God
For promises on which my soul is feasting,
And humbly tread the path my Saviour trod.

And when the silent shadows round me gather,
Though in my path the tempter snares may fling,

I'll sing in storm as in the fair, still weather,
To God a grateful tribute I will bring.

Bright shines the vault all spanned with glittering diamonds,

With countless stars which he has set in place;
In them I view God's works of perfect wisdom,
In them behold the smiling of his face.

Fair Luna rides in robes of royal splendor,
Imparting light and beauty all around;
And 'tis from God that cometh every favor,
Alone by him each ray of truth is found.

'Tis sweet to muse upon his loving kindness,
To meditate upon my bed and pray,
To dwell upon his mercy and his goodness,
And strive to serve him better every day.

'Tis sweet to know that Jesus is now pleading
For sinners such as I, he loves them so,
And see his loving tenderness revealing
In all his mighty wonders here below.

And as he rules the worlds in perfect order,
And gave himself so freely for our race,
I'll trust through faith to gain that shining border,
And chant with angels in that goodly place.

A FATHER'S INFLUENCE.

THE grace of God is not transmitted by inheritance, yet a father's conscientious piety is often reproduced in his children. If his foot-prints are deeply indented toward God and heaven, he may reasonably hope that his children will tread in them. He "sought to the Lord God of his father, and walked in his commandments," is the Bible description of the good king Jehoshaphat. If there is a law of Christian nurture by which, with God's help, the godly family becomes a nursery of religion, so there is a law of un-Christian nurture, and by this law bad opinions and bad habits are transmitted to the next generation. Whatever "fires the father kindles, the children gather the wood." If the father sets a decanter on his table, the boys soon practice at the same glass; a large percentage of our drunkenness is hereditary. If the father goes on a Sabbath drive, the children must have a seat; if he says on the Sabbath, "I go a fishing," the boys reply, "We go with thee." If he lounges away the Lord's day over his morning *Herald* or *Tribune*, then Harry and George are apt to study police reports and walking matches far more keenly than their lesson for the Sabbath-school; the home school pulls downward more strongly than the Sabbath-school pulls upward. Pulpit invitations and pulpit warnings, however faithful, are drowned out amid the din of an American home. Show me a father who talks nothing but money at his own table, and I will show you a crop of boys whose chief ambition is to be rich; show me one who talks horses and games, and I will promise you a fast-driving troop of young sportsmen. Show me one who fences his home with God's commandments, and lights it up with domestic comforts and pleasures, and anchors himself to his home, and I will show you the best kind of restraint from dangerous resorts. A happy Christian home is the surest antidote for evil amusements. But if a father hears the clock strike eleven in the theater or in the clubhouse, he need not be surprised if his sons hear it strike twelve in the gaming-room or the haunts of the profligate. Even in spite of the strongest

restraints, some sons will break through into sin; but if a parent leads into irreligion, what but God's omnipotent grace can keep his imitative household from following him to perdition? The history of such a family is commonly written in that frequent line of the Old Testament: "He walked in all the sins of his father, which he had done before him."—*T. L. Cuyler, D.D.*

BEAUTY OF UGLINESS.

A LADY, who, in her girlhood, was discouraged by her lack of beauty, but lived to become a leader of society, with hosts of sincere and loving friends, told the following story of the incident which gave her hope and inspired her to usefulness: "If I have been able to accomplish anything in life, it is due to the words spoken to me in the right season, when I was a child, by an old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive. One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying. 'What is the matter, my child?' she asked. 'O madam, I am so ugly!' I sobbed out. She soothed me, but did not contradict me. Presently, she took me to her room, and after amusing me for some time, said, 'I have a present for you,' handing me a scaly, coarse lump covered with earth. 'It is round and brown as you. 'Ugly,' did you say? Very well. We will call it by your name, then. It is you! Now, you shall plant it, and water it, and give it sun for a week or two.' I planted it and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madam came to share my delight. 'Ah,' she said, significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart when it came into the sun.' It was the first time it ever occurred to me, that, in spite of my ugly face, I, too, might be able to win friends, and to make myself beloved in the world."—*Christian Herald.*

LOST EVERYTHING.

OFTEN we hear it remarked that such a one "has lost everything." And what has he lost? Has he lost his voice, his eyes, his ears, his reason, his understanding, his judgment, his conscience, his will? O, none of these, but a man who has "lost everything" will be found on inquiry to have lost some land, which others owned before he was born, which lies now where it lay before, and is just as good as ever. He will be found to have lost some money, which others had last year, and which was in his possession yesterday; which some one else has to-day, and which some other one will have to-morrow. He has also lost a house; but the house is standing, and people are living in it as comfortably as ever; though he may be in a smaller house, or he may speedily be laid in a narrow house, which will afford him shelter when no other house is open for him.

The losses of which men speak do not after all seem to be so serious. A little soil, a little shining ore, a little comfort, and a little show, pass out of our hands, are transferred to others; as they previously have been transferred to us; and we murmur and complain about our losses. We do not count upon what we *have*,—health, strength, courage, faith, intelligence, understanding, judgment, conscience, powers of body, faculties of mind,—these are things which we may hold fast when we have lost the possessions on which we doted, but yet which formed no part of our most valuable treasures.

What shall it profit a man if he gain the whole world and lose *himself*? And so long as a man has not lost himself, what do these other

matters amount to? Let us see to it that we hold fast our true treasures, that we lay up in heaven that which neither moth nor rust can corrupt, nor thieves break through and steal. Let us have the assurance that our possessions are beyond the reach of flood or flame, of moth or rust, of thief or robber; an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven and ready to be revealed in the last time.—*Common People.*

APRON-STRINGS.

"I PROMISED my mother I would be at home at six o'clock."

"But what harm will an hour more do?"

"It will make my mother worry, and I shall break my word."

"Before I'd be tied to a woman's apron-strings!"

"My mother doesn't wear aprons," said the first speaker with a laugh, "except in the kitchen sometimes, and I don't know as I ever noticed any strings."

"You know what I mean. Can't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother, and I am going to keep it."

"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old man, poorly clad and very feeble.

"Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person who talked slightly of his mother's apron-strings, and it is a very safe thing to do, as I know from experience. It was just such talk that brought me to ruin and disgrace; for I was ashamed not to do as other boys did, and when they made fun of mother, I laughed too—God forgive me! There came a time when it was too late,"—and now there were tears in the old eyes,—"when I would gladly have been made a prisoner, tied by these same apron-strings, in a dark room, with bread and water for my fare. Always keep your engagement with your mother. Never disappoint her if you can possibly help it; and when advised to cut loose from her apron-strings, cut the adviser, and take a tighter clutch of the apron-strings. This will bring joy and long life to your mother, the best friend you have in the world, and will insure you a noble future; for it is impossible for a good son to be a bad man."

It was an excellent sign that both boys listened attentively, and both said "Thank you," at the conclusion of the stranger's lecture, and they left the ball-ground together, silent and thoughtful.—*Selected.*

HOW TO KEEP YOUNG.

WE find this circulating in the newspapers. The author is unknown to us. It contains much truth:—

"Past grief, old angers, revenges, even past pleasures, constantly dwelt upon,—all dead, decaying, or decayed thought,—make a sepulcher of the soul, a cemetery of the body, and a weather-beaten monument of the face.

"This is age.

"The women who never grow old are the student women—those who daily drink in new chyle through memorizing, thoroughly analyzing, and perfectly assimilating subjects apart from themselves.

"Study is development—is eternal youth.

"The student woman who makes wise use of her acquisitions has no time to corrugate her brow with dread thought of the beauty-destroyer leaping fast behind her.

"Not considered or invited, old age keeps his distance. Brain culture, based on noble motive, means sympathy, heart gentleness, charity, graciousness, enlargement of sense, feeling, power. Such a being cannot become a fossil."—*Scientific American.*

The Mission Field.

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

A NEW ZEALAND TOWN.

THE secretary of the Church of England Missionary Society, Mr. Stock, has been traveling in New Zealand and Australia, and makes a report to the organ of the society in London. In New Zealand he visited a number of towns, in nearly every one of which we have a church. The number of non-conforming bodies in every town seems to have surprised him, and he thinks our people are everywhere throughout New Zealand. He says of this:—

"We next came to Christchurch, the seat of one of the more important bishoprics, and the capital of Canterbury, the most advanced province of New Zealand materially. Canterbury was originally in a peculiar sense a Church of England settlement, the colonists coming out, half a century ago, under the auspices of Lord Lyttleton, Mr. Gladstone, and the S. P. G. Churchmen are more numerous relatively than in most other provinces; but Christchurch exhibits the divisions of Christendom in the same conspicuous way as the rest. I have never been so struck anywhere as in New Zealand—though I think it is much the same in Australia—with the crowding together in each small city or town, of churches and chapels belonging to every denomination. The Anglicans, as they are ordinarily called, are generally the most numerous, but they are not, as in England, equal to all the rest put together. The Roman Catholics and the Presbyterians are not far behind in number, and are much wealthier. But everywhere one finds, not only Methodists, Baptists, and Congregationalists, but also Seventh-day Adventists, Christadelphians, half a dozen kinds of Brethren, and the Salvation Army. It is a sad source of weakness. I wish I could say that the Anglican Church in New Zealand was at all events mighty in evangelistic fervor, and unflinching in its upholding of a high standard of personal religion. There is little ritualism of an advanced type, but there are conspicuous signs of worldliness and lack of real Christian life. When leading clergymen in a town are chief supporters of the local opera, and when churches of all colors, not excluding some counted decidedly "low," have their dramatic societies, and depend in part on amateur theatricals for their funds, one cannot be surprised, however sorry he may be, when he comes across golly laymen who describe themselves as 'lapsed churchmen.'"

CENTRAL AMERICA.

[In a recent letter, Elder F. J. Hutchins writes as follows of the outlook in the Bay Islands:—]

There are some tokens of advancement that we hear of on our return from Belize, that are encouraging to us. One of the leading men in the Baptist church at the "West End" has decided to obey the truth since we have been away. What has turned him I do not know, as I have not had opportunity to see him yet. Last spring I sold him a copy of the "History of the Sabbath," also one of "Bible Readings," and whether it is the reading of these that has started him, I cannot yet say.

There was a marked instance of the books doing good in Bonacca, a short time ago. Brother Brooks was there making his delivery, and he called and left the book with a certain family on Wednesday. Sunday following we took a boat and went to the upper Cays to have meeting, and by chance called at the Cay where this book was left. I had had meetings on this Cay several times before; but as we saw no interest there, we did not intend to stop this time. However, on the way back, sister Perry proposed stopping to see an old lady there, who was sick, and so we did. As we went ashore, we found that there had been quite a talk over the Sabbath question among some of the folks, and so the "Bible Readings" was referred to to settle the matter, and the result was, the old lady's daughter and her granddaughter were convinced, and they seemed convicted of their duty as well. They at once proposed having a meeting, which we consented to, and had a house full in a few minutes. I spoke to them for a while on the subject of faith, repentance, and conversion, and closed with a season of prayer for the convicted ones, as they desired it, and they went home rejoicing. They came to all the meetings they could, signed the covenant, and desired to be baptized soon. This caused brother Brooks to rejoice that he had been instrumental in this case, and we all rejoiced together.

There is a good chance in Belize (British Honduras) for work to be done, of every kind that the missionary can turn his hand to. O it is too bad that we cannot have more workers in this field, before minds are more poisoned by prejudice than they are now.

Some of the little places along the coast have no kind of religion among them, and now is the time for the truth to reach them, while they have not been led into the gross error of the times. We rejoice every day that we have a part in the great work that is now moving off at such a pace. It cheers us that we can see the tokens of the coming Lord whom we love, but we want to be among the watchful, and be ready to meet him.

Our courage was never better, and we feel more like pressing on than ever before. We feel that the Lord is certainly our helper, and to him be all the praise.

LETTER FROM SOUTH AMERICA.

[THE following from a private letter from brother E. W. Snyder, who is now canvassing in South America, will show that the truth is making a stir in that field, as indicated by the opposition which is brought to bear more or less against the books which are being sold. From newspaper clipping which we have received from that country, it would seem to us that the people are in great need of the pure gospel of truth; and if the clergy had a true realization of things, they would welcome anything which would raise the moral tone of the people. Brother Snyder writes as follows:—F. L. MEAD.]

Well, brother Mead, I am beginning to wish for older and more experienced heads with whom I can counsel concerning our work, and I assure you that this is all the more desirable since opposition to our work has begun to manifest itself. As already reported, when brother Brooking came out, it made quite a stir, as he was a public laborer in some Spanish meetings and a prominent member of the Young Men's Christian Association. Of course I am blamed by several, including one of the ministers of the Methodist Episcopal church here, being charged with deceiving him, etc. The other day I was delivering some orders for Danish "Great Controversy" in Tandil, about two hundred and forty-seven miles south of this city, when I chanced to call on Rev. Ewen, a resident English missionary. I found he had been posted by his friends in town concerning my work and the "Great Controversy." You should have heard him come out on our doctrine of the annihilation of the wicked. He said he had fully investigated that doctrine, and he thanked God he had come out untarnished. He called it a soul-destroying, dreadful, dangerous doctrine, and although he had esteemed me as a man, he could not fellowship any one as a Christian who held such a doctrine. I did not wish to argue the matter much with him, being anxious to get my Danish books delivered without prejudice being aroused. However, when I got around to deliver the minister's book, I found he had been there and spoken against the book, stating that what Mrs. White said was contrary to the Scripture. I told him he could judge for himself. Then I took the "Controversy," and showed him that wherever the Scriptures were quoted in the narrative, the text was given at the bottom so that he could compare it with the Bible. On leaving, he said he would read the book any way, and, *on the whole, I did not lose an order by this man's opposition.*

To-day I attended the American church, and heard Rev. A. W. Greenman, the M. E. minister of Montevideo, preach from John 21:22. Among the things he enumerated that we would not do in following Christ, was the practice of splitting off from the main body of the church on some trivial matters not essential to salvation. He said the late census of the United States revealed many religious bodies due to this, and

among the most pernicious was "Millerism" and "Second Adventism." Of course we knew very well whom he was aiming at.

However, we know that this is the Lord's work, and all that frail man may do will not prevail against it. The fact that we have had calls for additional copies of our books in the city here, where they are known, gives us to understand that they are appreciated, and we look for more fruits as soon as the proper efforts can be put forth here.

THE WEEK OF PRAYER IN EUROPE.

ELDER CONRADI writes from College View of reports received from Europe of gifts to foreign missions and experiences during the week of prayer:—

"In Hamburg and Harburg they had this year about one hundred and sixty dollars, and seven persons were baptized. At Hadersleben, the new church in the north, twenty-five dollars had been paid in, and some twenty-eight from Barmen. Thus though the reports are still incomplete, it can be plainly seen that they will be considerably more than last year. I received also one letter from our leading church in the Caucasus. Thirty-seven rubles were paid in for Christmas, and to their great joy brother Klein could be with them. He is now free, and labors among the churches in that region. The good Spirit of the Lord softened hearts, and union and peace reign there now. I have also learned of a Baptist in Bohemia with whom we had been corresponding while he was engaged in business in Germany. He has now fully embraced the truth, and is translating some of our publications into that tongue. One on the Second Advent he has already translated, and we will have it published now."

NOT EDUCATION AND CULTURE.

THERE are many who seem to think that civilization and education must bring people nearer to Christianity; such, however, is far from being the truth. An Indian missionary says of the Parsees: "It is quite true that they are advanced in civilization, education, and branches of commerce; but I have noticed that the more the heathen native of India becomes advanced in these things, the farther he, as a rule, gets from Christ, and the harder it is to convert him."

—Mr. Webb, late United States consul at Manila, who became a convert to Islamism, and recently threw up his post to engage in the work of making all Americans Mohammedans, is reported to have been successful beyond all expectation in procuring large sums of money for his mission. Before he even entered Hyderabad 10,000 rupees were promised there for his work, and now that he is there, it is expected the enthusiasm of the wealthy Mohammedans of the city will easily double that sum. In Bombay over ten thousand rupees were subscribed, and the Mohammedans of Calcutta and Rangoon have furnished about twenty thousand rupees. It is not stated when Mr. Webb will open his crusade here.

—It is calculated that the Bible has now been translated into so many tongues that it is accessible to fully 1,000,000,000 souls. There are still, however, some 2,700 languages and dialects into which it has yet to be rendered, and nearly 500,000,000 who cannot be directly reached by its means.

—A lady of wealth has recently sailed from New York, taking with her eight other missionaries, for whose support she is providing. A similar service is being rendered in Japan, where the widow of a missionary is carrying on an evangelistic agency entirely at her own cost.

—There are 142,256 church edifices in the United States, valued at \$631,221,303, an increase in value of 651 per cent in the past forty years.

—There are people who claim that they are willing to do anything for the Lord, who never think of going to church on a rainy Sabbath.

Special Mention.

POPERY IN WASHINGTON.

FROM what is to be observed these days in some of our large American cities, it would be difficult, not impossible, without information from some other source, to know whether we are living in the enlightenment of the nineteenth century or under the papal superstition of the twelfth. When such an exhibition as is described in the following quotation can take place right at the fountain head of our government, we are led to wonder how far off we are from the day of complete papal supremacy in national, if not in State, affairs. How must Romanists themselves exult, as they see the swift approach of the day they have themselves so long predicted:—

"According to the *Washington Evening Star* of Jan. 26, most of the prominent persons in the official, resident, and diplomatic society of the capital, attended a reception in honor of the papal delegate the preceding day. The long list of honorable and honorable names includes prominent representatives of all the learned professions and the highest dignitaries of the government, with the single omission of the President and cabinet, who are in 'official' mourning. Mgr. Satolli was attended by the 'Right Reverend Bishop Keane, President of the Catholic University of America.' 'Both the prelates,' says the *Star*, 'wore their purple-bound cassocks, purple silk ferrolas, around the neck of the papal ablegate was a thick gold chain, to which a pectoral cross, also of gold and richly jeweled, was suspended.' 'Most of the visitors in greeting both knelt to kiss their rings, a ceremony in which Washington society is becoming quite adept.'"

Such an exhibition is an insult to the truth and righteousness of all ages. It is an act which smells to heaven." Where now are those "that cry and that cry for all the abominations that are done in the midst" of the land? Their lamentations are now in order. L. A. S.

PERSECUTION IN AUSTRIA AND AMERICA

A CORRESPONDENT of the *Northwestern Christian Advocate*, in the issue of Feb. 1, has the following to say about the way the Methodists are now being treated in Austria:—

The little Methodist church in Vienna has been suppressed by the government authorities. The members are not allowed to meet for religious instruction and fellowship, and the pastor cannot be visited by one of his flock, unless an emissary of the police is present at the interview. Can it be believed, at the end of the nineteenth century,—the century that has witnessed many brilliant triumphs of freedom,—that in Vienna, the city of literature, music, and art, religious intolerance should be allowed to invade the quiet precincts of a Methodist church, and scatter its inoffensive members! American and British residents bear witness to the peacefulness and well-doing of this religious body of Austrians and Germans, and their efforts to do good in one of the most spiritually indifferent cities in the world. Rev. F. W. Macdonald, one of the British Wesleyan missionary secretaries, has just visited Vienna, and had an interview with the authorities, but has not succeeded in gaining concession in favor of religious liberty. The English press is taking up the matter, and the Austrian government is already feeling very uncomfortable under the fierce light and less criticism of outside public opinion. If America comes in with Great Britain would protest against this dark, medieval tyranny, something might be done in persuading the Austrians to adopt a more enlightened and generous policy."

We join with the correspondent of the *Advocate* in sorrow that the little society of Methodists in Vienna is subjected to such treatment. It is entirely contrary to the principles laid down by our Lord Jesus Christ. But what better can we expect of a country where there is an established religion? An established religion is always persecuting. It may not always lead its victims to the block, or the dry fagots around them for the burning; but it must take advantages over those of other religions which it holds to be in error. It may tolerate them, but toleration supposes the right not to tolerate, which right is often exercised, it is now being done in Austria.

The little Methodist church in Vienna, tortured by the un-Christian laws of a so-called Christian country, and set upon by the bigots of a ruling church, is indeed a piteous sight in the face of the intelligence and supposed religious freedom of the nineteenth century. But there is a sadder sight in our own country than even this. In the township of Paris, Henry Co., Tenn., eleven members of the seventh-day Adventist Church were recently arraigned before the criminal court to answer to the charge of working on their own farms, in a retired country place, upon the first day of the week. Some of these men had been imprisoned before for the same cause. Among them were aged men with

gray hair. Their immediate neighbors unanimously testified that they were good men, and that they had not been disturbed by their work on Sunday. But they had to go to prison just the same, although the jailer wept when told that he must take them there.

And now, as we have remarked, the same persecution has again been resumed. Children of tender years are called into court to testify as to what their mothers do in the seclusion of their own homes. Does she sew, does she knit and mend the clothes of her children on Sunday? And this is not across the ocean. It does not take place under a monarchical form of government, nor is there a State church in Tennessee, at least not in the form seen in Austria. Nor are the persecutors Catholics, but professed Protestants, the larger portion of whom (we say it in sorrow) are Methodists! But is not the offense as great in free (?) America as it is in king and priest-ridden Austria? Is not Protestant persecution as bad as Catholic persecution? Is it not the nineteenth century here as well as there? Will the *Advocate* give all its sympathy, all its "bowels of mercies," to men in foreign lands, and have no ear to hear the groans of the prisoner in our own country?

These questions are not out of place. It is persecution in one instance, just as clearly as it is in the other. The Seventh-day Adventists have broken the law of the State; there is no question about that. But the question of the day of the Sabbath they hold to be a religious question wholly, and as such, actually beyond the jurisdiction of the State, which, in its constitution, grants liberty of conscience in religion.

The Methodists in Austria have also broken the law of Austria. There is no question about that, either, and the Austrian authorities, if interrogated by the United States government in regard to the persecution of Methodists in that country, would claim that the law in their country is just as sacred as is the law in America. Furthermore, their law and their constitution are in perfect harmony, while here the law which thrusts Seventh-day Adventists into jail is plainly contrary to the constitution of the State, and also to the Constitution of the United States.

What then is the cause of the persecution in Tennessee?—It is because the same spirit of persecution is here as is in Austria. It is the papacy there; it is the spirit of the papacy manifested by professed Protestants here. And this spirit of persecution seems to be everywhere. Many ministers of the gospel act as though they thought that the gospel had lost its power to regenerate mankind, and they are looking to the civil law for the moral regeneration of the world. No doubt the priests of the Catholic church in Austria think there is great danger in allowing Methodism to be freely practiced in Austria. So do many Protestant ministers think they see the imperiling of religion in the observance of the seventh-day Sabbath and the consequent labor on Sunday. But they can make no better argument than the Catholic can make against all Protestants. Even if they are right in their views of the Sabbath, it is an attempt to do the work of the Lord, that work that should be done by love alone, by the power of force and the civil law. But we will not pursue the comparison further. Methodism need not expect equal rights in Austria; the church, and the State, which is largely controlled by the church, is against it. The same principle is carried out here in regard to those who conscientiously keep the Sabbath. Both Babylon and her daughters are against the Sabbath of Jehovah, and the United States government has now placed itself where it is obliged to listen to the church, tremble and obey. Justice takes her flight from earth, and henceforth can only be found in heaven. Persecuted Methodists will not receive justice here, but they will there. Persecuting Methodists may also surely expect to find that God is no respecter of persons; for he hath said, "Vengeance is mine; I will repay, saith the Lord."

It is a dreadful thing to lay violent hands upon an innocent and God-fearing people, whether in Austria or America. Jesus hath said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." May God pity those, who in their blindness, like Saul of Tar-

sus, persecute the church of God and waste it, and may he give them, as he did Saul, repentance to the acknowledging of the truth. M. E. K.

HOME RULE FOR IRELAND.

THE great national question before the British Parliament is the question as to whether Ireland shall henceforth have a local parliament of its own, and conduct affairs pertaining solely to Ireland as she herself may decide. The Irish people have for a long time desired to bring about this change; but they never until lately had strength enough in Parliament to give any promise of success. During the last ten years their prospects of being successful upon this point have greatly increased.

Probably no one man contributed so much to bring this about as the late Charles Stewart Parnell. Beginning the parliamentary struggle almost alone, he gained concession after concession from Parliament in favor of Ireland. He occupied one of the strangest of political positions,—a professed Protestant, he was at once the leader, the champion, and the pride of Catholic Ireland.

Mr. Gladstone, the great commoner of England, embraced the Irish cause, and in 1886 introduced into the House of Commons his famous bill for home rule for Ireland. The bill was lost, and the disgrace which fell upon Mr. Parnell, and his subsequent death, for a time caused a decided set-back to the scheme for a separate government for the Irish people. Since that time, some very important changes have taken place in Great Britain. The Liberal party is again in power, and Mr. Gladstone, as prime minister, now brings forward another bill, the object of which, like the other, is to create an Irish Parliament to settle Irish affairs. What the result will be, no one can predict with any prospect of certainty. The Irish people themselves are not entirely in favor of the plan. This is especially true of the people of the north of Ireland. The people there are largely Protestants, and they fear an Irish Parliament, with a majority of Catholics, as it certainly would be, would not respect the religious rights of the Protestants of Ireland. On the other hand, the Catholics of Ireland claim that their rights are not respected by the present government of Great Britain. As a matter of fact, both the Catholics and the Protestants of Ireland can truthfully charge each other with being persecutors in the past.

The Liberals of England are not united upon this question. Some, who think they see in this movement the dismemberment of the empire, and who call themselves "Liberal Unionists," oppose with all their might Mr. Gladstone's project of home rule for Ireland.

Upon other measures they vote with the Liberals, but upon this question they give their support to the Conservatives or Tories. Mr. Gladstone has drawn up his new Home Rule bill with great care; and if it does not fully guard all the civil and religious rights of the people of Ireland, both Protestant and Catholic, the defect will be surely pointed out; for no bill was ever submitted to Parliament that has passed such a searching examination as this one will have to pass. Mr. Gladstone believes the bill will pass. When he introduced the first bill for this purpose into Parliament, he announced his faith in its ultimate success. At the close of his speech then he exclaimed, "It is the ebbing tide with you, and it is the flowing tide with us," and we can have no reason to believe his mind has changed during these last few years of waiting.

Ireland has been in a troubled condition for a long time; and it is not at all likely that even the success of the home-rule measure would do the good in Ireland that its promoters imagine it would. Home rule will not change men's hearts from sin to holiness; it will not stop drunkenness; it will not prevent the rich from oppressing the poor, nor deceivers from taking advantage of the ignorant and innocent.

No act of Parliament or of Congress can make men better; the evil currents of sin can never be stopped by anything but by the gospel of Jesus Christ. And the gospel does not work in a national capacity, but it deals with individuals. There will be a time when "a King shall reign in righteousness, . . . and the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever." Isa. 32:1, 17. To this time we look forward with joyful anticipation.

M. E. K.

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URIAH SMITH, - - - - - EDITOR.
L. A. SMITH, - - - - - ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRAD, M. E. KELLOGG.

GOD'S PROMISES.

WHILE there are special perils to be met in the last days, there are special promises which God has given to his people for the same time; and while some are particularly applicable to this time, all the promises which have ever cheered and comforted and strengthened the church, in her long pilgrimage, may be appropriated especially by the remnant to themselves, as they enter the closing conflicts of their journey to the heavenly Canaan.

The last generation are more favored in some respects than any other. There is an accumulation upon their pathway of more light and truth than any other people have had. All the fulfillments of prophecy, all the confirmations of God's word in the past, all the interpositions of God in behalf of his people in all the ages, are so many elements of strength and support for the church in the last days. And so all the promises that the servants of the Lord have had in their past history are all for us still, so that we may well heed the injunction of Christ: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

And the apostle Paul, speaking of the last days, in 1 Thessalonians 5, says of those who are not in darkness that that day should overtake them as a thief. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do." Verses 9-11. And the "salvation" is that of which Peter speaks, when he says: "Who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." 1 Pet. 1:5.

In Ps. 32:8 the Lord says: "I will guide thee with mine eye." This not only contains a promise for us, but reveals also a duty; for our eyes must be on the Lord, that we may catch his look, and be in sympathy with him so as to understand it. "As the eyes of servants are unto their masters, so our eyes" must be on him. And then he guides us, not with a blow, but with a look of love, which at once reveals our duty and strengthens us for the performance of it.

Again: the Lord says to his people, in Isa. 45:2, "I will go before thee." And the result is to make the "crooked places," those that may seem to us difficult and dangerous, clear and straight. He does not go behind and drive us into the perils that lie in the way, but he goes before us. He meets them all first himself, and overcomes them, and clears the pathway, if we keep close to him and abide under the shadow of his wings.

Again he says, Isa. 42:16: "And I will bring the blind by a way they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Here again the Lord goes before his people, for he leads them. We are simply to follow his leading. The paths may be such as we have not known, but they are not such as he does not know. And while the way may have for us some unexpected blessings, there may be also some unexpected difficulties and trials. And so Peter (1 Pet. 4:12) throws out this caution: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." We are to see the Lord before us, and know that he is leading, and then, as it was with the disciples, when Jesus came unto them in the midst of the overwhelming tempest, so it will be with us, as expressed in the words of the hymn:—

"And when they beheld thy form,
Safe they glided through the storm."

The refreshing (Acts 3:19), the light which is

earer than the light of prophecy (2 Pet. 1:19), the morning star, which is the Lord, himself (Rev. 22:16; 2:28), the entrance into our hearts of Him who has promised to come in and sup with us (Rev. 3:20), will put us into such communion with Christ that we shall seem to be in his very presence, as was Stephen (Acts 7:56), and will enable us to pass safely through the last and direst perils that close up human history.

FUTURE TRIALS.

IF we are inclined to look into the future with any misgivings as to our own anticipated experiences, the apostle gives us this comforting assurance: "God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. One may sometimes fix his mind on some trial which perhaps he may be called to meet, and think that he would never be able to meet and bear such a test as that, and that under certain temptations he would not be able to stand the assault.

If one may be allowed to compare the strength he possesses at any given time with the supposed trial which he anticipates in the future, these fears may perhaps be altogether correct. But have we any right to do this? What is the promise? "As thy days so shall thy strength be," and, "My grace is sufficient for thee." So the fear is altogether unjust, so far as it commits itself to the possibility of God's exposing his people to some test or trial for which he has not provided them sufficient strength, so that they can successfully meet it.

One may perhaps feel that he never could lay down his life for Christ. Well, are you now required to lay down your life literally?—No. Very well, then, is not grace for present need all that is required? But if you should ever be required to do that, then would not God provide sufficient firmness and strength for the trial?—Assuredly he would; and then you could meet it with calmness and assurance.

So one may think of some object of affection, home or dear friends, and feel that he could never give them up; but till the time comes to give them up, there is no necessity of anticipating the burden, and falling prostrate beneath it. But when the time comes to resign these things, whatever they may be, those who sincerely acknowledge God in all their ways, will find themselves enabled to resign them cheerfully, in sweet submission exclaiming, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Before any of the disciples had been required to die for Christ, Christ had died for them. Trials are not accidents, viewed from the standpoint of divine providence. They may be unexpected by us, but they do not take God unawares, nor come before he has made provision for us with reference to them. It is a comforting thought that God holds the scales in his own hands. In one scale he puts the trials, in the other he places the strength. But the trial can never come upon us with such a weight as to crush us, till it outweighs the strength provided. And this can never be; for he has engaged that our strength shall be equal to our day. So we may be sure that we shall never find ourselves in circumstances disproportioned to our strength; inasmuch as the Lord would not suffer the accomplishment of his purposes concerning us to hinge upon such conditions. And while this should give us encouragement, it should not lead us to presumption. We are not to feel so sure of never being overcome as to rush rashly into danger; but we may feel sure that we shall never be placed in such circumstances that we cannot help being overcome.

Has not help on One been laid,
Strong to save and set us free?
And is there no promise made
In his name of victory?

Then in Jesus let us trust,
On him stay our troubled mind:
Nor presume; for God is just:
Nor despair; for he is kind.

UNHEALTHFUL DIET.

THE question of a proper care of the body is a very important one. The body should be the tem-

ple of the Holy Ghost (1 Cor. 6:19); it is not to be defiled (1 Cor. 3:17); it is to be a living sacrifice, holy unto the Lord (Rom. 12:1); it is to be considered a member of Christ (1 Cor. 6:15); and it is to be kept in a state of health, so far as we are able to secure that condition. 3 John 2.

Upon this condition of health, what we eat, what we drink, and what we breathe, have the most immediate and direct effect. "The life is in the blood" (Lev. 17:11), and the condition of the blood, whether it shall be good or bad, pure or impure, is more largely determined, perhaps, by the diet than by anything else. The utmost care that should be taken that the diet is of a kind to produce the best quality of blood; and every one should thoroughly inform himself in regard to what to do this, both on general principles and in his own particular case.

Now there are certain articles of diet which are determined from their very nature to be unhealthful, and which experience also has long shown to be so; and of all articles that are used for food, the flesh of the swine is pre-eminently of this kind. Yet there are some who profess to beseech their own best physical and spiritual good, and make an excuse to eat this kind of flesh. Their excuse is this: The swine was listed among the clean animals in the ceremonial system of the Jews, but that system has been done away, therefore we can eat all the pork we like.

This is indeed very strange. Was it the classification of the swine among the unclean animals of the Jewish system that made it unhealthful?—Not at all. And did the passing away of that system change the nature of the hog, and make it an article of food conducive to health?—By no means. Then what has the passing away of the ceremonial law to do with the propriety or impropriety of our using pork as an article of diet?—Nothing at all.

The uncleanness attached to pork by the ceremonial law was a ceremonial uncleanness, as is proved by Lev. 11:8. The Jews were not even permitted to "touch" the "carcass" of the swine; if they did so, they were just as unclean in the light of the law as if they had eaten of the flesh. Putting the swine into the list of unclean animals did not make it unhealthful; it was unhealthful before, and that was no doubt a great reason why it was placed in the list of forbidden meats. The law was designed to guard the Jewish people very strictly against having anything to do with it, for they were not even to touch it. But that any one should now, because the regulations concerning it, which were imposed upon the Jewish people, have been done away, think that he can use the unwholesome article, is not according to sound Christian judgment.

On the ground that it is unfit for food, its use can easily be shown to violate much higher obligations than were imposed by the ceremonial law; for in this case, why would any one make use of it?—Simply because of his appetite for it. But he who knows that an article of diet is detrimental to health, filling his body with impurities and humors, will still make use of it because he has an appetite for it, and likes the taste of it, is breaking two of the commandments of the moral law. He breaks the first commandment, for he makes a "god" of his "belly" (Phil. 3:19); and he breaks the sixth commandment, "Thou shalt not kill," because the commandment includes every degree of injury to life, either in ourselves or others; and it must have a direct bearing upon articles of diet which we know to be detrimental to the best degree of health.

Is it not then, most inconsistent and unreasonable to take a course which trenches upon two great principles of the moral law,—a law which is still in force, because for the time being that course has been made a part of the ceremonial law, and that has been done away? So far as we can recall, every instance wherein the abolishing of the ceremonial law has been spoken of as touching the article of pork, this matter of the unhealthfulness of this article has been insisted on, and the use of pork has been denounced on that ground. Have these considerations no weight with any? The use of pork is against health, and so against life, and so against the moral law, ought to be against our own science, regardless of the ceremonial law of the Jews, abolished over eighteen hundred years.

HINTS ON A FEW POINTS.

We trust a few hints and suggestions on the following points will not be taken amiss by such of our correspondents as they may concern:—

1. GIVING POST-OFFICE ADDRESS.

Frequently persons who are traveling from place to place will write us on some question to which they seem very anxious for an answer, and asking a reply. They date and address their letters at the place where they happen to be at the time of writing, and give no intimation of any other address, apparently not thinking that before an answer can possibly be returned to them, they will be away from that place scores, or perhaps hundreds, of miles. The answer goes to the place named, and is of course returned to us in process of time, marked "Unclaimed." The correspondent fails to receive his reply, and all our time and labor in answering are lost. This is not profitable. Therefore traveling correspondents should always state where they will be within a period of time from the date of their writing, which will give ample time for an answer to reach them. By observing this, much annoyance and misunderstanding will be avoided.

2. QUOTING SCRIPTURE—"WHERE" AND "WHEN."

There are two very important passages in the book of Romans, touching the law and sin. The first is Rom. 4:15: "Because the law worketh wrath: for *where* no law is, there is no transgression." The second is Rom. 5:13: "For until the law sin was in the world; but sin is not imputed *when* there is no law." Now we think we would be safe in saying that nineteen out of twenty of our correspondents who quote this latter text, quote it as reading "where;" thus: "Sin is not imputed *where* there is no law." But it does not read so, but, "Sin is not imputed *when* there is no law." The first text is generally quoted correctly, "where," but the last is almost as uniformly quoted wrongly, to read *where*, instead of *when*, as it should be. Be careful in quoting Scripture.

3. SIGN OF THE INFINITIVE.

The little word "to" is used as the sign of the infinite mode; as, "I hope *to* see you," "I expect *to* go," "I will try *to* be there." But we are often led to query, not only from frequent letters received at this Office, but from what we see very often, even in respectable papers, whether we are not going to lose this sign of the infinitive, after the word "try," for the reason that we so often, now-a-days see such expressions as these: "I will try *and* go," "I will try *and* be there," "Please try *and* be prompt," "I will try *and* see you to-morrow," etc. Now please analyze these sentences, and it will be found that by using the word "and" instead of "to," two independent actions are asserted instead of one. Thus, in the first example, "I will try, and" I will "go." But then the query arises, what are you going to try? That branch of the sentence is not complete. "I will try and see you." What is it you are going to try, and then see me? In all these cases it should be, "I will try *to* go," "I will try *to* see you," "Please try *to* be prompt," etc.

4. FAMILIAR TO.

We often hear the expression, "familiar to," applied to objects to which our attention is directed. Thus: "This passage is very *familiar to you*," or, "This text is familiar to you," or, "These facts are familiar to you all," etc. This is not correct. The word "familiar" referring to a subject of knowledge, means, "having an intimate knowledge of, or well knowing, well acquainted with, well versed in (a subject of study), as, 'He is familiar with the works of Horace.'" It will be seen then that in this sense the familiarity is the knowledge we have in reference to the things in question, and we can be *familiar with* a text of Scripture, but that text cannot be *familiar to* us. The expression should not therefore be that that text or passage or fact is "familiar to you," but you are "familiar with" that text, passage, or fact.

5. EXPRESSIONS IN PRAYER.

While in what is called the solemn style the second person of certain verbs is peculiarly formed, as "Dost thou," "Canst thou," "Thinkest thou," "Thou mayest," etc., the second person of the

word, *will*, is not formed in the same way, and we should not say, "*Willst* thou." Yet, in addressing the Deity this expression is often heard, "*Willst* thou" do so and so for us. It should be, "*Wilt* thou," etc.

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.]

295. THE GIFT OF GOD. EPH. 2:8.

PLEASE explain Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." E. M. S.

Answer.—We understand the apostle here to affirm that the grace or favor by which we are saved is the gift of God, and that grace we appropriate to ourselves by faith. The query which our correspondent had in mind is doubtless more fully answered by Dr. Clarke's notes on this passage, from which we transcribe a few words: "This salvation is not of ourselves (as to either power or willingness), but is the free gift of God, and not of any kind of works, so that no man can boast as having wrought out his own salvation, or even contributed anything toward it. . . . 'The relative *τοῦτο*, "this," which is in the neuter gender, cannot stand for *πίστις*, "faith," which is in the feminine; but it has the whole sentence that goes before for its antecedent.' Faith is the gift of God as to the grace by which it is produced, but the grace, or power to believe, and the act of believing are two different things. Without the grace, or divinely given power to believe, no man ever did or can exercise saving faith; but with that power the act of faith is a man's own. God never *believes* for any man, any more than he *repents* for him. The penitent, through this grace enabling him, believes for himself, nor does he believe *necessarily*, or by compulsion, when he has that power. The power to believe may be present when it is not exercised. Else why the solemn warnings which we read everywhere in the word of God, and threatenings against those who do not believe. This, therefore, is the true state of the case: God gives the power, man uses the power thus given, and brings glory to God. Without the power no man can believe. With it any man may (or may not)."

296.—EQUAL WITH GOD. PHIL. 2:6.

I sometimes read the statement that Jesus Christ is equal with the Father, and in support of that idea Phil. 2:6 is quoted. A learned D. D. told me more than twenty years ago that that passage was erroneously translated, and should read, "Who being in the form of God thought not (or would not think) of the robbery to be equal with God." If Jesus is equal with God, how can his oft-repeated statements, that the Father is greater than he, be explained? J. B. M.

Ans.—The criticism suggested above can hardly be correct; for the verb "thought" is a straight declaration of a past act, in the first aorist tense, indicative mode, and not the optative mode. It therefore does declare that, in the respects here brought to view, Christ was equal with the Father. In other respects his own declaration is true, that his Father is greater than he. Thus there is no contradiction between the passages in question.

The idea of Phil. 2:6-8 seems to be this; that Christ existed in the heavenly world in form and position equal with God, before the fall of man. When man fell, then two courses of action were open before the Lord. He could remain there where he was, in the enjoyment of the glory of heaven, and the adoration of the heavenly hosts, in equality with God in these respects; but if he did this, it would be to suffer man to perish; for he alone could redeem him. On the other hand, he could give up that position and come down here and save man by humiliation, suffering, and death. If he did this, he left, for the time being, his glory and equality with God. It remained for him to choose which of these two courses of action he would take. And happily for us, he did not choose to remain there with the Father and let man perish.

The word "robbery" means to "esteem" something "very highly," or "in preference to something else;" and the idea brought out is, that he did not esteem it "preferable" to remain there in his glory with his Father. But he thought it preferable to leave that and come down to save man. So, instead of remaining there, he did what the following statements declare: He undertook all

that was necessary to save a fallen race. He took upon him our nature. He came down into an alienated and rebellious world, in the form of a man, the form of a servant. He made himself of no reputation, and humbled himself and became obedient even to the death of the cross, that he might thereby save a lost world. And having done this, God highly exalted him, so that he not only obtained eternal redemption for us, but has secured an increase of honor and glory for himself.

REPENTANCE.

SINCE all mankind have "sinned and come short of the glory of God," it is the manifest duty of every one to repent. Repentance always occupies a large portion of every message which God sends to sinful men; for the object of God in sending messages of warning to mankind is that they may be won to lives of holiness and virtue; and they cannot do this unless they see the evil and terrible nature of sin, and repent of it with brokenness of heart. The especial messenger sent of God to prepare the Jewish nation for the reception of Christ, began his work by calling the people to repentance. "Repent ye: for the kingdom of heaven is at hand" was the solemn message that was heard in the wilderness of Judea. Those who recognized the divine call, sensed their true condition, and wished to be prepared for the manifestation of the Messiah, which they believed to be near. They acknowledged themselves sinners, repented of their sins, and were baptized of John in Jordan, "confessing their sins." The very act of baptism was a public confession of sin and of repentance of the same. And it is certain that those who accepted the message of John were better prepared to accept the Master himself, when he appeared among men.

The preaching of Jesus himself, although in many ways differing from that of John, had in it the same element of repentance. "Repent ye: for the kingdom of heaven is at hand" were the first words that fell from the lips of the great Teacher. For three and a half years, by direct teaching, by parable, by illustrations drawn from the affairs of life, by exhibitions of power equal to that of God, and by love, the like of which the world had never seen, Jesus sought to turn that people to repentance. Many acknowledged that he spake as never man spake; many followed him for the loaves and fishes which he miraculously created and distributed to the hungry, exclaiming, "He doeth all things well, he maketh the blind to see and the lame to walk." Great multitudes escorted him into the city of Jerusalem with shouts of triumph, proclaiming him to be the blessed one who came in the name of the Lord; but few, very few, really heeded his words, repented of their sins, and accepted him as the world's Redeemer and their Saviour. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." These in turn became the bearers of the message, "and they went out, and preached that men should repent." Mark 6:12. And ever since then the preaching of the gospel has been accompanied by the preaching of repentance.

After the resurrection, as the apostles went out to bear the gospel message to the world, repentance was still the theme of their preaching. To the Jews, who had rejected and crucified the Saviour, the message was borne, "Repent ye therefore, and be converted." To the heathen who had been in darkness it was said: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. Indeed, the apostolic preaching as summed up by Paul was "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

Repentance is the foundation work for the change of the character of man from works of selfishness and sin unto the holiness found alone in its perfection in the character of Jesus Christ. Repentance is the absolutely necessary step wrought in us by Christ through the power of the Spirit, which changes sinful man into the divine image. Every sinner, whether Jew or Gentile, must heed the apostolic words of entreaty and command, "Repent ye therefore, and be converted." No one can be truly converted, changed, until the old life of sin is seen in its enormity, and all its sinful acts

thoroughly detested and put away. While repentance primarily is deep sorrow for sin, it also includes the changed life, since this is the *proof* of the genuineness and sincerity of the repentance. Thus Paul testified to the true character of the repentance of the church at Corinth: "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:11. We sometimes hear people express themselves as fearful that they have not really repented. We recommend such to read this text. Has their sorrow wrought carefulness lest they again sin? are they filled with indignation that they should have so debased themselves by sinful practices? are they fearful that they may again be induced to repeat sinful acts? have they a "vehement desire" to live beyond the contaminating touch of sin, and by this life of holiness be revenged for the evil that sin has wrought in them? have they really ceased to do evil? and through the help and strength supplied by Christ, are they daily learning to do well? If so, we believe they may safely conclude that their repentance is genuine, and that it will be accepted by the Lord Jesus, and they may claim the promise of the forgiveness of their sins.

To repent of sin is the best thing we can do with it. It is the only thing we can do with it and be uncondemned. There is nothing dishonorable in repentance; the dishonor is in the sin; to repent is the most honorable thing a sinner can do. It takes him out of the ranks of the great originator of sin, the Devil, and makes him a loyal subject to God, whose divine law he now recognizes as right, and which by divine grace he keeps.

And what is the message that comes to the last church—the church of Laodicea? Is God's requirement to them changed from what it has been in the past? Are they to be saved without a thorough work of repentance?—No; they have the most earnest, urgent call to repentance of any people to whom the word of the Lord has ever come. And when we read the inspired description of their spiritual condition, we shall not wonder at the searching call for repentance that is given to them. (Read Rev. 3:14-22.) "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

If this was a literal description of anyone's physical condition, we would say how terrible must be his condition. But is it any the less terrible because it is spiritual, not physical? It is a literal description of the spiritual condition of the professed people of God at the present time. It is sent to them in love. "As many as I love, I rebuke and chasten; be zealous therefore, and repent." Then the reason why this message of warning, counsel, and reproof is sent to us, is because of his love to us. He is not chastening us for his own pleasure merely, but for our good. And while he shows us our pitiable condition, he makes provision for all our wants. We are naked, but he has the raiment to cover our nakedness; we are blind, but he gives us the anointing that will heal our sight; we are poor, but he has the gold to make us rich. Will we accept his gracious offers? He knocks at our hearts; he shows us the blessings he has for us; he offers to bestow these precious gifts upon us if we will take them, and then he will come in and sup with us, and we with him. He offers—nay, pleads, with us to accept the gifts, but he will not force them upon us. We must take them by our own free choice. To such he will come in. The misery will be turned to comfort; the poverty will be exchanged for enduring riches; sight will take the place of blindness; and our nakedness will be covered with the beautiful garments of Christ's righteousness. And it will be a reality. We shall not be thinking we have something we have not got. What Jesus does he does well. The anointing, the riches, the raiment will all be real. We shall never know the dreadful poverty from which we have been rescued, the blindness now so graciously healed, nor the nakedness now hidden by the new garments. We never can know it; but we will

know that whereas once we were blind, now we see; that the darkness is passed, and the true light now shineth; that we are clothed and in our right mind, and that all things are ours, "whether the world, or life, or death, or things present, or things to come." "Thanks be unto God for his unspeakable gift."

M. E. K.

OUR SAVIOUR'S GREAT PROPHECY.

"Signs in the Sun." Fearful Convulsions in the Sun Itself. The Alarm of Scientists.

(Continued.)

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

These words of our Lord as recorded by Luke, form a part of our Lord's great prophecy, a portion of which seems to have been spoken by him at the temple itself, while teaching his disciples there, and a portion given on the Mount of Olives, where he retired to spend the night. Luke seems to have recorded especially those portions spoken at the temple, while Matthew and Mark speak more directly of what was spoken on the Mount of Olives. Thus Luke, after recording the interesting circumstance of the poor widow casting her two mites into the Lord's treasury in the temple,—her whole dependence for a living,—while the rich cast in of their abundance, as he and his disciples beheld them, records as follows:—

"And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

Then follows the discourse of which the above extract is a part. At its close the record states:—

"And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives." Luke 21:1-6, 37.

But Matthew and Mark both record what was spoken at night on the Mount of Olives; for at the beginning of their narrative of this discourse these words were used: "And as he sat upon the Mount of Olives," the disciples came to him privately, inquiring more particularly of his strange prediction concerning the throwing down of those immense stones and the destruction of the temple, etc. As these two localities were some distance apart, we must conclude they were parts of the same discourse spoken at different places. They were both called out by the same theme, and given for the same object. Luke gives the former part, occurring in the temple inclosure, which is more general in its nature. The disciples wished to learn more concerning this most thrilling subject, and hence "came to him privately" on the Mount of Olives, to get all the particulars possible. Our Saviour was more specific in his statements on this occasion than at first, as Matthew's record is much more extensive than either of the others.

Matthew and Mark both speak clearly and fully of the "darkening of the sun," etc. In this series we have quite fully considered that great sign, as it occurred in the close of the "great tribulation" upon the true church of Christ, during the 1260 years foretold by the prophet Daniel. Matthew and Mark both very definitely state when this darkening of the sun would occur. It would be in those days, after the tribulation. But Luke is more general in his statements, declaring that there should be "signs in the sun," etc. It is not to be doubted that this darkening of the sun is included in the statement of Luke that there should be "signs in the sun." But does not the language naturally imply more than that? And may it not reasonably include those remarkable, fearful, and most astounding convulsions in the body of the sun itself, which scientific observers of the sun have been considering with such wonder during the last century?

From the language of Luke we would most certainly infer that "signs" (plural) really mean more than one sign. It reasonably implies many. One great sun-darkening in 1780 would hardly be sufficient to constitute "signs in the sun." That darkening was caused by a cloud of some sort (the nature of which, as we have shown, was never satisfactorily accounted for) intervening between the earth and the sun, cutting off its rays of light till

vast portions of our earth were darkened in a way to astonish all beholders, and fulfill our Lord's prediction, even as the sun was darkened in Egypt and at the crucifixion. That event was a great sign of our Lord's return.

But if such an intervening cloud between the earth and the sun can be properly called a darkening of the sun, and a sign in the sun, with certainly as great a degree of propriety can those fearful solar convulsions of our time in the body of the sun itself, be called "signs in the sun." It may safely be asserted that nothing that has occurred in all the realms of nature in our times has caused greater perplexity or forebodings among scientists than these fearful solar cataclysms. The sun has been the focus of all the telescopes of our age. Its "spots" have been photographed, their nature has been studied with intense interest, and most dire have been the predictions and conclusions of what is likely to happen in the future, because of these "signs" beheld in the sun itself. We cannot think our Lord failed to include these marvelous events in his wonderful predictions of the precursors of the great day. His language as recorded by Luke clearly intimates his full knowledge of these phenomena.

While Matthew and Mark in their account of the private discourse of our Lord to his disciples on the night after the public teaching in the temple carefully give the chronology of the great sun-darkenings, which marked the close of the great tribulation upon his disciples, and the dawning of a brighter experience for them, Luke in his more general statement includes the great signs which shall indicate the fearful calamities sure to fall on the last generation of men. The sun will cause some of these. Its irregular action noticed and commented upon by learned men, and looked upon with apprehension by all the scientists of this age will indeed under the fourth plague "scorch men with fire" till they shall blaspheme God because they were "scorched with great heat." How reasonable that the premonitory indications of these dire calamities should be foretold by our Lord as one of the "signs" of his coming!

The sun is the most important member of our great solar system. It is its center, the hub of the great wheel without which all would fall into utter confusion. Without its light and heat all the members of the solar family would congeal into solid ice, and be covered with a pall of blackest midnight. Its Creator constituted it a "ruler" at creation. Gen. 1:14-18. It is "the powerful king of day." "Let them"—the sun and moon—"be for signs." Gen. 1:14. How fitting that our Lord should place in connection with them the great signs designed to herald his coming! No object in the heavens can compare with the sun in brilliancy, glory, and magnificence. We cannot wonder so much that the heathen world, when it had through sin, rebellion, and consequent darkness lost nearly all knowledge of the God who created all things should have fallen to worshipping the most brilliant object of his creation. In every idolatrous age the sun has, in one form or another, in one name or another, been the great object of heathen worship and Sun day, "the wild solar holiday of all pagan times."—*The North British Review*.

The sun, a globe apparently of terrific flame 852,584 miles in diameter, turning on its axis once in twenty-five days, with a mass of matter 316,000 times greater than our earth, and vastly more than that of all the rest of the solar system, serve as a center around which seven planets and over three hundred planetoids revolve in elliptical orbits. Jupiter, the largest by far of all the planets with a diameter of 90,000 miles, in size is but as a pea to an orange in bulk compared with the sun. The latter by its immense mass, by the attraction of gravitation, holds all these worlds in their orbits all traveling in perfect order about the great solar center during the ceaseless ages, thus speaking the praises of the heavenly Architect.

Astronomers all agree that the body of the sun is a mass of fire, burning with intensest brilliancy and heat. With the spectroscope is detected the presence of fifteen metals, and hydrogen gas in immense quantities. They claim that gaseous flames extend hundreds of thousands of miles above the body of the sun, burning with an eternal energy. They are utterly unable to tell what feeds these al-

avouring flames. To astronomers with their powerful glasses, it appears like a great sea of flame, in tumultuous confusion throwing out great tongues of fire, protuberances of fire, red and fearful to behold. Says Professor Nipher: "A great explosion on the sun may scorch us into cinders in a second." This admission thrillingly suggests the statement of the revelator, who declares that men shall be scorched under the fourth plague with great heat. It has only been two or three hundred years since great spots on the sun have been noticed, and those great signs in it have been witnessed. They have been studied with deep interest since. They seem to come in groups. At times sixty can be seen at a time. At first they caused little or no alarm, but lately it is very different. It has been discovered that a close relation exists between these solar convulsions and irregularities and storms on our earth. We will next notice these signs as manifested in our age.

(To be continued.)

G. I. B.

SKETCHES OF TRAVEL.

PALESTINE.

THE temple site, Mt. Moriah, is in the hands of the Mussulmans. The celebrated Mosque of Omar stands over the rock that forms the summit, and is supposed to have been the threshing-floor of Araunah. This is an octagonal building, elaborately and beautifully finished within. There are twelve large marble columns beneath the dome, said to have been found in the temple ruins, and to have been in Solomon's temple. Another large mosque, originally a church built by the Crusaders, stands on the temple area. To visit this sacred ground, it is necessary to obtain permission from your consul, who delegates a soldier attendant, and he must obtain the consent of the Turkish authorities.

Bethlehem is situated six or seven miles southwest of Jerusalem. I visited the place and the Church of the Nativity located there, on Christmas eve. A foolish and idolatrous service is conducted by the Latin Church, on this night. The church has been the scene of many disturbances between the sects which occupy it jointly. The identical spot where the birth of Jesus is claimed to have taken place is not the exclusive property of either church, but each is supposed to have a share in its proprietorship, and to have access to it. But it forms a bone of contention over which violence and bloodshed are indulged in by these zealous Christians (?). Mohammedan soldiers are appointed to keep peace between them, but a short time ago the cavern was burned out of curtains and hangings, in one of these fracas. The country about the town is beautiful in feature, and must have been particularly so in the days of its fertility.

I made a three days' trip on horse-back to Jericho, the Dead Sea, and Jordan. During this time, we passed several places celebrated in sacred history, and sufficiently distinct to be quite reliable. The road to Jericho is a wild one, and the Turkish government still provides armed guards for every visitor or party of visitors. Should a robber appear, the guards would no doubt set a good example of getting away; there is no longer any occasion for their protection. We stopped the first night at a khan, or inclosure, called the Good Samaritan's Inn. A far more interesting place was the brook Cherith, where Elijah was hidden. We rode along the bank of the defile 300 feet deep, down which the turbulent little stream flows. The Greek Church has a monastery there, and some Russian women live the lives of hermits in the caverns. The site of old Jericho is near where the brook enters the Jordan valley. Three miles north is a great fountain of pure water, the same that Elisha healed with the cruse of salt. It is indeed, "sweet unto this day."

Modern Jericho stands in the place of old Gilgal. It consists of a small, comfortable hotel, two or three houses, and a group of Arab huts. The second day we visited the Dead Sea and the Jordan. In the latter I was disappointed. The valley is here fifteen miles wide, and of a barren, alluvial deposit. The only vegetation is a kind of low bush, on which herds of camels feed. The trees along the river are mere brush, and the stream is

turbid and thick with mud, and unapproachable except through a depth of sticky mud. These muddy waters sink at once to the depths, as they strike the sea, and the waters of the sea are limpid, but so bitter.

The road from Jerusalem to Jericho passes through Bethany, after winding around the Mount of Olives. On our return we stopped just at the edge of the village beneath some olive trees, to eat our luncheon. It was doubtless very near the place where Martha met Jesus with the words, "If thou hadst been here, my brother had not died;" and it was with peculiar interest that I read the 11th chapter of John in a spot rendered sacred by one of the most pathetic scenes of sacred history.

Around Jerusalem the places of sacred interest are too numerous to mention, but I stumbled on one of peculiar interest. It was the old ash hills of the temple. These were originally mounds of considerable size, but they are being carted away for various purposes. Delving with a stick, pieces of bones partly burned were found to be numerous. Here was indeed a genuine relic, and I was particularly pleased to find an oxidized portion of a snuffer, or some similar implement of the ancient altar.

The return journey from Jerusalem to Jaffa was by carriage, and we passed Emmaus, Kirjath-jearim, the Valley of Ajalon, Timnath, and Ramleh.

I was particularly interested in the subject of the return of the Jews to Palestine. Some have gone thither from Russia, and others doubtless would come if they could. Just before I reached the country, the sultan had issued a firman forbidding the acquirement of land by Jews. The authorities are very averse to the ingress of these people, because they do not fancy the idea so generally cherished by Christendom of the restoration of their polity, and more, because these Jews either become paupers and beggars, or ruin business by their habit of underbidding other workers. To my mind there is no evidence of any general move of the Jews toward Palestine taking place. German and Russian colonies have been planted, and the Greek, Latin, and a few other churches are making an extensive show of improvement about Jerusalem. But the idea of Christ gathering the Jews to Jerusalem, and setting up his kingdom in a city of unendurable filth and stench, certainly does not commend itself to the ordinary mind as being either probable or consistent. The name and cause of Christ are dishonored here in Jerusalem more flagrantly than in any other place under the sun, unless we should except Rome. Should our Saviour make such a move, he would first of all need to scourge out of the community the swarm of money-changers and relic mongers that now disgrace his cause. He would need to create a water-supply for carrying away the accumulated and accumulating filth, and a layer of soil to cover the barren hills and valleys of a land destitute of vegetable life. He would first of all enforce the sanitary laws long since forgotten by the chosen people; indeed, there is no spot in the world that would require a more thorough renovation and transformation to fit it for a capital of Christ's kingdom, than Jerusalem.

It is high time that the light of present truth was held up in Palestine. There are many honest and thoughtful people whose sensibilities revolt at the imposition and hypocrisy of much that passes for religion, and the mercenary motives by which people are led to identify themselves with the churches. It was my good fortune to have as a dragoman and companion a man of mature years, whose father was a Hungarian Jew, and whose mother was a Syrian Jewess. He was a convert to Christianity, well versed in profane and sacred history relating to that country, and spoke with ease seven languages. When I informed him that I observed the Bible Sabbath, he was at once deeply impressed, and remarked meditatively, "Yes, that is the day the early Christians observed, the seventh day: no one kept Sunday until Constantine had changed the day." And on the Sabbath we walked out to what is believed to be the true Calvary, and while conversing upon thoughts naturally suggested by this solemn place, he said: "Do you know, I would give anything I possess, deny myself of food or raiment, if I could but know the truth and will of

God. O, that I had some one to show me the right way!" He was much impressed by my observance of the ancient Sabbath, and yet I was a Christian. That evening being Christmas eve, we drove out to Bethlehem. On the way he inquired why I abstained from the use of tobacco, and I gave him a few Bible reasons. Three days later he told me he had not touched it since our talk, and never should do so again.

My travels have convinced me that the Lord has precious jewels scattered everywhere among the rubbish of earth. To find and bring them out, is a work that angels delight in. And we read that "the eyes of the Lord run to and fro throughout the whole earth," searching out those whose hearts are right toward himself. I doubt not there are many such in Palestine.

G. C. T.

Editorial Notes.

No conflict, no victory; no victory, no progress.

Unselfishness is never self-conscious. The person who is always conscious that he is a martyr is one of the most selfish persons on earth.

The person who does not accept salvation through Christ, has just the wisdom of the prisoner who does not know enough to leave his dungeon when the prison doors have been opened.

The best place for a Christian to be in is the humblest place,—the place where he realizes the most that he has no wisdom, no strength, no virtue, and that all merit and excellence are of Christ. If you do not believe this, try it; you will feel so when you are there.

The psalmist has said, "It is time for thee, Lord, to work: for they have made void thy law." Ps. 119:126. God will assuredly work for his honor and his name at such a time; but another rendering of this verse reads, "It is time to work for the Lord." This places a responsibility upon us.

It is not always enough to comply with the conditions upon which the blessing of God is promised; it is often necessary to *claim* the blessing, as an additional step to those that have already been taken. The Devil would like nothing better than to rob a Christian of the fruits of victory after the victory had been gained.

The "trump card" which the Devil is playing now in the game of life is to hatch up something, it matters not what, to divert your attention from the study of the word of God. And he is working much harder to secure this result for *to-day* than for some day next year, next month, or next week. "One day at a time" is his plan, and he does not discard anything because it will not be useful to him for more than twenty-four hours. Life is made up simply of to-days.

Faith and works have each their proper place in the Christian life, but they do not both occupy the same place. One will not fit into the place of the other; neither one was designed to do so. And some people are so foolish as to think that because they cannot make one take the place of the other, one or the other of them must be discarded! Much perplexity on the subject will be saved by always keeping in mind that the two were never designed to secure the same end, but the purposes of each and the places they were designed to fill, are separate and distinct.

The Bible is not a museum, but a storehouse. If we treat it as the former, we find in it the petrified bread which sustained the life of those who lived thousands of years ago, and we can take it up, look at it with interest and curiosity, believe in its genuineness, and lay it back in its place. But if we treat it as the latter, we find in it the fresh manna which sustains our present spiritual life. Petrified bread will never nourish the body. We are to seek truth for the sanctifying power it may have on our own lives, and not for the sake of being able to realize how valuable it was or is or might be for somebody else.

L. A. S.

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.

GO FORWARD.

BY A. L. FORBES.
(Jackson, Mich.)

"Go forward" is the watch-word,
Raise the battle cry;
Go forward unto victory,
Our Saviour draweth nigh;
Our Captain soon is coming,
Make ready for that day,
Keep ever by his banner,
And work, and watch, and pray.

O labor on, my brother,
'Tis service for the Lord;
Yes, labor in his vineyard;
There waits a rich reward.
"Go forward" is the watch-word,
And ever faithful be,
Go forward shouting victory,
Till Jesus we shall see.

O labor on, my sister,
Wherever you may be;
The message waxeth louder,
The end we soon shall see.
And to the Lord draw nearer,
His guidance now we need,
That we may with his people
The message onward speed.

ARKANSAS.

BROTHER SOMMERVILLE and I closed the meeting at Oregon, Sunday night, Dec. 4, and brother Sommersville started for Jasper the following morning. The interest still being good, it was thought best for me to remain another week, in order to visit those who had accepted the truth, and others who were interested. Before leaving them, I gave a lecture on temperance, which seemed to take well. Most of those who are keeping the Sabbath have put away tobacco, and some are discontinuing the use of coffee and pork. They now have a flourishing Sabbath-school of thirty-five members.

From there I went to Hill Top to spend the week of prayer. The members of this church are very much scattered, yet most of them attend the meetings. We held two services each day, one in the forenoon and one in the afternoon. This seemed to work better than to have one of the services at night. From the first of this meeting, the Spirit of God came in, and from that time to the close it was a continual feast of good things. We were certainly given a foretaste of joys to come. Hearts were touched with the love of God, and tears flowed freely. One precious soul was added to the Lord. Quite a handful of jewelry was donated to be sold for the benefit of foreign missions. A spirit of consecration was manifested by nearly all present. From this place several of us went to the canvassers' school at Springdale, where I assisted in giving a course of lessons on Bible subjects, and came from there to Battle Creek. I expect to remain here during the institute and General Conference.

W. F. MARTIN.

MICHIGAN.

ABOUT the middle of November I was sent to work up an interest which had been reported from Kinderhook, near the Indiana State line. Brother J. B. Canright, who had been brought up in that neighborhood, went with me and remained two or three weeks to introduce me.

We began meetings in the Dewey school-house, but the district school soon commencing, we were obliged to give up our place of meeting. For a week we occupied a private house. After that for a few weeks a vacant room in an old log house was kindly furnished us. The last week in December we were obliged to give that up, and I then began visiting and doing Bible work in private houses.

The attendance from the first averaged about thirty. A few attended the greater part of the meetings; but more than half of those who received the message were not benefited by more than three or four public discourses, and two or three of them did not hear any. This is very significant to my mind.

In this neighborhood, at the time of our arrival, there was but one believer in present truth, a sister, but the Spirit of God wrought until there are now in her own family, including married children, five others to join her in holding up the light of a Christian life to their neighbors. Several in other families believed also. Eleven in all seemed to accept the message, though not all can be considered to be fully converted.

It is not so easy to count converts now as it used to be when we had only to enumerate the list of names of those who could be induced to "sign the covenant." We have hopes of two or three others who are convinced of the truth, but they are not ready to commit themselves to complete obedience. In some cases wonderful evidences of the power of God were manifested. Providence opened the way in a number of instances for us to minister to the sick in such a manner that good impressions were made. No doubt some of the good accomplished could not have been seen but for this line of work. I left the field about the middle of January to prepare for the institute.

Feb. 15.

J. E. CALDWELL.

MONTANA.

HELENA, BELGRADE, RASDELL, AND LIVINGSTON.—I closed the meetings at Helena Jan. 31. Six persons accepted the truth. These with others who were there before, placed their names on the covenant to keep the commandments of God, making thirteen in all. The Sabbath-school now numbers twenty. At Belgrade a church of nine members was organized. I spent one day with the little company at Rasdell. All seemed much encouraged when we left them. Sabbath and first day, Feb. 11, 12, I was at Livingston. In all these places I spent quite a good deal of my time studying the Laodicean message, which brought to every heart hope and courage. As these things are brought before our people from the Bible and the Testimonies, it will certainly help them to become better acquainted with God. My hope and courage were never better than at present. We are glad to note the evidences before us that the message will soon go with power.

J. W. WATT.

NORTH DAKOTA.

ERNEST.—The work here is still onward, although for about three weeks the weather has been unusually cold and stormy, even for this cold country. The roads have been so drifted that horses would get down hauling an empty sleigh, so because of the condition of the roads and the bad weather, I have been obliged to confine my work mostly to private houses, but notwithstanding all obstacles, the Lord's truth is winning its way to the hearts of the humble children of God, and two men made a start last Tuesday evening, who formerly made no profession of religion. For this I am very thankful to God. I am working among Methodists, Presbyterians, and Covenanters.

One evening as I was speaking on the Sabbath question, a Covenanter kept interrupting. As I showed from the Scriptures that we should call the Sabbath a delight, holy of the Lord, honorable, and that when we honor the Sabbath, we honor the Lord, and consequently when we dishonor the Sabbath, we dishonor the Lord, he became very much excited, and cried out, "Then we dishonor the Lord when we keep Sunday." He saw the point, and it pricked him. He said, "That is the Old Testament. Come to the New Testament." I said: "Well, brother, I will come to the New Testament, and if it teaches that the first day of the week is the Sabbath, I will keep it with you; but if it teaches that the seventh day is the Sabbath, of course you will keep that with me. Our brother has appealed to the New Testament, and to the New Testament we will go." By comparing Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1, I found that the first day of the week came always just after the Sabbath was past. But what day always comes just before the first day of the week?—The seventh day. Then which day is the Sabbath according to the New Testament?—The seventh day of the week. O yes, the first day of the week comes just one day too late to be the Sabbath, according to the New Testament.

As these things were made plain to the people, he became so excited and interrupted the meeting so that his own relatives were highly displeased with him. After meeting was dismissed, he continued his incoherent harangue, much to the annoyance of the good people who heard him, until called to go home.

When the Presbyterian minister came on Sunday to his appointment, he was informed that an Adventist minister was disturbing the peace of the neighborhood, and was requested to preach against him. After his discourse, he told the people that he did not know what doctrine the Adventist minister was preaching, and consequently did not know but what he was preaching the gospel. He then asked those who had heard him to give their opinion. Some of course thought it was bad preaching, and some thought it was excellent; his advice was that all should act on their own judgment, and the result is a greater interest than before. It is certain the battle is on as never before in this place. Rays of light from heaven are piercing the darkness, and my prayer is, O Lord, give

thy servant wisdom so to speak thy word that may prevail mightily over all the deceptions of the enemy.

W. B. HILL.

Feb. 7.

TEXAS.

CORSICANA.—I have just had a discussion at the place with Elder Joseph Harding, evangelist of the Disciple Church. The way in which it came about is as follows:—

Elder Harding proposed to the ministers of the place to quote Scripture with them, with the understanding that if they were right, he would go with them; but if he was right, they should go with him. There was a student at the business college here who came to me frequently, desiring me to go and meet the minister and see what he had to say. I felt that the truth should be vindicated, so I arranged nine questions, as follows: Is there a Sabbath for God's people now? If so, where do we find the injunction, obligation, example, or command for keeping the Sabbath? If not, where do we find any scripture for releasing us from keeping the Sabbath? What day is the Lord's day? Where do we find any scripture for the first day being called the Lord's day? Do the Old and New Testament scriptures harmonize? Have we any standard by which we may know if we are living in sin? What is sin? Have we immortality out of Christ?

Elder Harding wished me (privately) to agree to postpone the matter indefinitely, but I felt that it was not best to let him slip out in this way. He finally agreed to announce the discussion, and when it should take place.

The following Friday night was chosen. Our brethren were somewhat cautious, as we did not want to discuss in a way to dishonor the Lord's Sabbath. But with the fear of God before us, we went into the matter with the desire to do the Master's will; and the Lord certainly did exalt his truth through his humble instrumentality.

Just to show you an example of how he answered the questions, the following will suffice: "Is there any Sabbath for God's people now?" He said, "I say no, and if I am asked the question again, I say no, and if I am asked the question again,—jumping down from the rostrum and stamping both feet on the floor at the same time,—I say NO." And so passed on without a single quotation of scripture on the first question, and almost the same way with the other questions.

When it came my turn, I asked permission to sing. So the privilege was granted, with the understanding that it would go on my time. A number of our brethren and sisters were in attendance and were seated near each other, and we sang "What Says the Bible, the Blessed Bible?" How thankful I was for such a blessed song. Of course I could not do anything like justice to so many subjects in so short a time, and I called upon "Weeping Joe," as he is called, to know how much time was to be granted in the discussion. He said he would take all the time he wanted, and I could do the same.

I occupied an hour and fifteen minutes, and on the following Monday night, reviewed me. Afterward proposed, as he had offered me all the time I wanted, to discuss the subjects, taking an evening for each one. There was an agreement to meet the next day and arrange matters; but when the time came, he declined, as his brethren did not want him to carry the discussion any further. Matters went on till last Friday. Then two of our brethren (one a minister) came to me denouncing him, and saying they would send for another man who would discuss the questions, and asked if I would have a discussion with him. I told them I would. May the Lord have his precious truths exalted high. After the discussion our brethren insisted that we should press the battle further, and we believe it is in God's order that it should be.

ELIJAH TAYLOR.

WISCONSIN.

SPARTA.—The little company in Sparta is still praising God for the blessing showered on them during the week of prayer. For three or four weeks we had been preparing for it by close self-examination, by hours of communion with Christ in secret—as well as the union of heart and voice in public—by putting away our sins and opening the door of our hearts, inviting the Saviour in to take full possession, henceforward to work in us "to will and to do of his good pleasure." Verifying the promise, the Lord graciously gave a foretaste of the outpouring of his Spirit, and we felt that we were permanently blessed, and that we had related ourselves to Christ and his cause so closely that Satan's power over us in certain directions was broken, and that henceforth in the strength of the Master we should move steadily and firmly onward. True, we are few in numbers, but Gideon

my, after the Lord's preparation (see Judges 19), marched on to victory. So we, working constantly and in the fear of the Lord, trusting wholly in him, confidently expect to succeed in doing errands for Christ. The enemy of God's cause continues to give vent to his malicious spite, which his experience for nearly six thousand years has developed for these last days, "because he knoweth that he hath but a short time." Rev. 12:12.

During the week of prayer one made public confession of faith in the third angel's message, and another took a more solid position on this glorious foundation; both have since faithfully attended our meetings, and assisted cheerfully, praying and bearing testimony. After having thus, as a company, taken a position anew under direct and powerful influence of the Spirit of God, taking up new lines of work, we have, in solid phalanx, moved readily forward, receiving added blessings to that received during the week of prayer. And so we go on working and praising God as we go, for his manifest love and power. The Sabbath-school lessons are in high degree helpful to us as very close practical application is made. Love for the study of God's word increases, and we are happy in the service we owe to Christ, who died for us.

Our report has purposely waited to note results that we might report understandingly. These we find to be encouraging. To God be all the praise. During the week of prayer our daily meetings were for us pentecostal seasons, and all who attended regularly made rapid progress in divine life. Our young people who met with us were specially blessed, and under the influence of the excellent readings, were drawn toward a life of entire devotion to God's work, feeling that when life's relations should shape themselves favorably, they would leave all, give up all, for special work in carrying this warning message wherever God should call. Such consecration God will not fail to use for in his own good time. In the meantime we are, both old and young, growing in the knowledge of God, learning continually how to work for him as we attend to the various duties he trusts us with. We are looking forward with earnest desire for the sacred instruction which will come to each family in the General Conference *Bulletin*.

Feb. 13.—Courage, earnestness, and zeal still characterize our work; growth in personal experience and labor for others, which are the legitimate results of study of the Bible, and helps showered on us from the pens of God's servants, are our encouragements.

After nine weeks' absence, my husband returned home to assist and encourage us. He is giving a series of sermons on prophecy, and is also holding Bible readings in the church vestry Thursday evenings, in addition to our regular Sabbath and Tuesday evening services. Added to this, day after day the spirit of the institute comes to us in the teachings of the *Bulletin*, and our praises to him whose creative power made us new creatures, who only could really appreciate such instruction, are increased; and we hope none of our small number will fail to meet all the requirements which are the conditions of eternal life.

MRS. H. T. H. SANBORN.

ATLANTIC TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1892.

No. of members,	413
" reports returned,	126
" letters written,	217
" " received,	101
" Bible readings held,	599
" subscriptions for periodicals,	173
" periodicals distributed,	9,232
" pp. of books and tracts distributed,	103,851

T. A. KILGORE, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1892.

No. of reports returned,	123
" members added,	7
" " dismissed,	4
" letters written,	250
" " received,	89
" missionary visits,	364
" Bible readings held,	95
" persons attending readings,	14
" subscriptions to periodicals,	17
" periodicals distributed,	5,640
" pp. books, tracts, and pamphlets distributed,	33,088

Cash received on sales and accounts, \$3,541.77; on donations, \$60.54; on first-day offerings, \$114.86; on Christmas offerings, \$322.57; on other funds, \$145.47.

J. V. WILLSON, Sec.

DEDICATION AT TERRE HAUTE, IND.

THE new house of worship at Terre Haute was dedicated Jan. 22. A series of meetings was begun Friday, Jan. 20, lasting till Monday, the 23rd.

There were present Elders J. M. Rees, W. A. Young, and the writer. A goodly number of our brethren and sisters from surrounding churches, together with the church at Terre Haute, made quite a good sized audience; and in addition, the citizens of the town turned out in a very satisfactory manner. The dedicatory sermon was preached by Elder Rees. Less than eight months before, Elders Rees and Young entered Terre Haute with a 60x40 ft. tent, and meetings were held in this tent during the tent season. When the weather was too cold for tent meetings, a brother furnished a meeting room in a building formerly occupied as a broom factory. It became an urgent necessity to secure a house of worship, and an appeal was made to our churches throughout the State to assist in this matter. Some churches responded in a very commendable manner, with liberal contributions; but as many of them have not as yet done anything in response to this call, we take this opportunity of kindly urging such to do something in this matter, as the money is still needed.

The house is a very neat, commendable structure, 48 x 28 ft., costing, with the lot on which it stands, about one thousand and seven hundred dollars. The new company at Terre Haute is doing all it can to furnish the funds; but as the members are all laboring people, they are not able to meet all this expense, and the matter is really a missionary enterprise. The present membership of the church at this place is twenty-six. In all, there are over thirty Sabbath-keepers in the city, who have embraced the truth since the tent went there last June. There were but a very few there keeping the Sabbath previous to that time. We feel very grateful to God for the manifestation of his goodness in giving the success that has attended the effort in Terre Haute. As an evidence of true interest in the cause of God, this company paid in over seventy-five dollars in tithes, during the last quarter. The dedicatory services and meetings held in connection therewith, were very enjoyable and profitable occasions.

Two Bible workers, sisters Thompson and Glunt, are now engaged in holding Bible readings in the city, and a small company of canvassers is also at work there. The outlook is certainly encouraging for the future success of the work there, if all will remain humble and go forward with faith in God.

Feb. 8.

F. D. STARR.

S. D. A. CHINESE SCHOOL.

DEAR REVIEW:—

Some time since my wife wrote you an account of our providential introduction to a Chinese school in El Paso, Tex. The teacher who had started the school was highly pleased with us, was sure God had sent us, etc., etc. Time passed on, and we worked on with him till he decided that he would not leave El Paso, as he had intended.

By that time, "the boys" had become so favorably impressed with our methods of teaching, that they were unwilling to give us up. They therefore talked the matter over with Mr. Tate, and it was decided that we should continue in the school, working as we had been doing, he teaching them the four nights in the week, as he had before, and we taking the remaining three nights.

We worked on in this way, and soon the catechisms disappeared. All we said was that we preferred to teach from the Bible, as there were some things in the catechism that were not true. Mr. Tate took no exception to this. He said there were some things in the catechism he would not try to teach; for he could not understand them himself.

Then in two instances he asked us to teach the entire week, as he needed rest. At the time of his first absence, two new pupils came into the school, and during his second, there were two other additions. Seeing that there were additions to the school under our teaching, and none under his, he said he felt that he did not know how to teach any more, since he had seen us teach. (By the way, the second week of our having the school he came in as a visitor nearly every evening.) We tried to encourage him by saying he was doing well, and we were simply older and had more experience.

Thinking it best to organize, we drew up a constitution and by-laws, and presented them to Mr. Tate for examination. He was delighted with them. A business meeting was called, they were heartily adopted, and a ballot for officers resulted in the election of Mr. Tate as treasurer, my wife as secretary, and myself as president. By another vote, I was requested to continue to give the Bible lessons. This especially seemed to please Mr. Tate; for he said he felt that he could not give Bible lessons any more.

For weeks during this time, we had been using seven of our hymn-books in the school, and upon the cover of six of them was plainly printed "Seventh-day Adventist Collection." Was he blind that he did not see it sooner? Besides this evidence of our

Bible belief, nearly five hundred of my "Life Sketches" had been sold in town, every one of which states in no uncertain language our Bible position. Suddenly, however, he railed out against us as "teachers of heresy, old Seventh-day Adventists. Better to leave the Chinese in their heathenism than to teach them such things." He called us "old fools," demanded my key, and forbade our entering the school-room again. But I was president of the school, and did not intend to obey such orders.

Of course the matter had to be placed before "the boys." They said: "Mr. Tate no teach good. He no teach us spell. He no teach good." They then by vote requested us to remain in the school. Mar Doc, the interpreter for the court here, is a member of the school. I asked him to take the chair in our business meeting, and in endeavoring to state the matter, he did not put it as clearly as the boys wished, and they began to talk to him in Chinese. He listened a moment, and then said: "Well, come up here"—meaning upon the rostrum—"and tell it." It was amusing to witness what followed. First two of the smallest boys manfully stepped upon the rostrum, and said a few words. Mar Doc interpreted what they said, and then called for the others, himself stepping down.

Quickly, then, all the remaining pupils crowded together upon the rostrum, and after they had all said something, the interpretation came: "Well, all the boys say, 'Mr. Bahler our teacher. We want him take treasury, tend to everything.'" When Mr. Tate heard that, he dropped his head, and said: "I resign my connection with the school," and pouring out epithets of abuse, he left the school-room.

What could he do but resign, when the boys had said as politely as possible that they didn't want Mr. Tate at all? They were all very indignant at the course he pursued, the language he used, etc., and heartily voted to expel him from the school.

Of course, this has stirred up the dragon somewhat in some of the churches; but our school prospers all the same. We now have twenty-three pupils. The Lord has given us a signal victory. Pray for the school, that the Lord may direct some of the members to become missionaries to their own countrymen.

If there is any one who will sacrifice a few months' time, let him come and help us; for we are greatly in need of help.

JOHN F. BAHLER.

El Paso, Tex., Feb. 8.

CONSECRATION TO THE WORK.

ONE having the privilege of mingling with the workers in attendance at the General Conference and institute, will appreciate the willingness that pervades the body to go anywhere or do anything. The chief desire is to see the message go to all lands, and that the Lord will send by whom he will. Indeed, they must let this mind be in them, if they remain faithful in the work from this time on.

WM. COVERT.

A LETTER.

I DESIRE through the loved columns of the REVIEW to correct a misapprehension that I find has gained a wide ground among those who heard of my being healed in Battle Creek some ten years ago. Because I have since suffered with disease of the same nature, my dear brethren have thought that I was not healed at that time. But I wish to tell every one that since then I have been examined by four physicians, who all gave me this testimony: "You have had a tumor sometime in the past, which has dried up and gone away. There is a rough place left which is evidence to any physician that this is so."

Three of these physicians were men of eminence. One of them, Dr. Lane, stands at the head of the medical college in San Francisco. Another is an assistant in that college, and was delegate to the Medical Congress at Washington, D. C., five years since. The third was a German physician of high reputation, and all three of these men were *entire* strangers to me and my past history; yet they all gave the same testimony in regard to my having had a tumor which had withered away.

Dear brethren and sisters, I would not have you rob God of the honor which is his due. For one year and a half after God so graciously heard prayer in my behalf at Battle Creek, I enjoyed most perfect health; it seemed to me the best I ever had in my life. I walked the streets with such ease and freedom that I could scarcely refrain from praising God aloud.

At that time I made a missionary visit with my husband, one afternoon, and we sat for two hours or more in a cold room. I took a severe cold, which resulted in the development of another tumor, located, however, differently from the one of which I was healed at Battle Creek. In tender loving mercy God has heard prayer in my behalf again

and again. He has entirely removed three tumors, all of different nature. I suppose the seeds of tumors are in my system, and I do not know that we should expect God to change our physical constitutions while we are upon this earth. Healthful living will change them to a great extent, and in this matter I have endeavored to be very careful.

My grandfather and father before me each had tumors. Their impure blood was transmitted to me, and should I never be healed of the tumor from which I now suffer, or should I have a dozen more, that will never show that I was not healed of the others. God has been very merciful to unworthy me. Rob not his holy name of the honor which is its due.

MRS. M. J. BAHLER.

CHRISTIAN HELPERS' BAND.

It was my privilege to meet Tuesday A. M., Feb. 14, to hear a short report from a band of organized missionary helpers from the Sanitarium. There are five companies with nine in each company, doing medical missionary work in Battle Creek. The report was informal, and was composed of short talks from the helpers. They told in a humble, simple way about works of love that they had been privileged to do for Jesus' sake. O how much of God's blessing our people have lost by not engaging in such work more! We heartily wished that all could have had the privilege of hearing this experience. Every church will have an opportunity to learn much about this soon.

WM. COVERT.

MEDICAL MISSIONARIES.

DR. KELLOGG's lessons delivered in the institute embraced what is perhaps the most practical series which has engaged the attention of those attending the convocation. With reference to the importance of missionaries having a medical education, in connection with what he himself had to say upon the subject, he presented a communication from sister White. She stated in effect that the medical missionary was capable of accomplishing tenfold more good than he could accomplish without the medical training. In his lessons he emphasized the practical side of Christianity quite strongly. In this he showed that the Christian religion is sown in good works bestowed upon the needy for Jesus' sake, that this cannot be done with a mere theory, and that faith without works is only dead formalism and not the faith of Christ. He advanced the thought that the life of Christ upon the earth was the best illustration of what the Christian missionary should be.

He read a number of texts of scripture, such as Matt. 25:34-46; Rev. 22:14, showing that the final rewards would be bestowed with reference to the works of love and mercy performed, more than with reference to a theory advocated. Man is not alone to cease doing evil. He must also learn to do well. "He that hath pity on the poor lendeth to the Lord." Be as the Good Samaritan. Love your neighbor as yourself, yes, even love and help your enemies. Christ did this, and Christians should do the same.

The Doctor suggested that we should do as the unjust steward did who is described in Luke 16:1-12. The money this steward was handling was not his own, neither is the money we handle our own. As that steward distributed the money he handled among his lord's debtors, and was commended for it, so should we distribute of what the Lord has committed to us as stewards, among his creditors, that they may be saved, and thus receive us gladly in the everlasting habitations. He will commend us for so doing.

This missionary work opens the door among both rich and poor. We have not done as much of this as other denominations have. We should be co-partners with Christ in this work. Co-partners work together. Christ worked, and so should we work.

The Doctor is a very busy man, yet he has managed in some way to acquaint himself by personal observation with the needs of the poor and the fallen. Along this line he suggested that if there were those who could not go to foreign lands, they had the example of Job. This patriarch "was a father to the poor: and the cause which" he "knew not he searched out." He "delivered the poor that cried, and the fatherless, and him that had none to help him." Job 29:16, 12. Many of these could be found within a few rods of our own homes.

But in view of the fact that the third angel's message is to be borne to every land by the living missionary, it is of the utmost importance that these missionaries as far as possible receive a medical training to qualify them to accomplish the greatest possible good. In very many places where they will be called to go, the people are in great need of the physical benefits that could be bestowed by the medical missionary, as those places are about as destitute of good physicians

as they are of gospel ministers. He showed that the person who can minister to their physical suffering can have access to their souls as no one else can. The missionary sent to these countries will need a medical education for his own safety and that of those who may associate with him in his missionary work. Here is a wide field and an open door, inviting those who have faith, to enter and glean sheaves for the Master before the harvest is ended.

WM. COVERT.

Special Notices.

NOTICE TO WISCONSIN.

THOSE having business with the office, will please address their correspondence to me at 865 5th St., Milwaukee, as I have returned from the institute.

GEO. M. BROWN.

VERMONT CANVASSERS' SCHOOL.

It has now been definitely decided to hold our canvassers' school at Burlington, beginning April 12, and continuing four weeks. We greatly desire that many of our people throughout the State may attend, especially those who think of entering the canvassing work. The school is designed for canvassers; but as the Bible will be the most important study, all who come may be benefited. The study of our subscription books will also be profitable. We would ask our brethren throughout the State to look after and assist if necessary, those who should attend.

Arrangements will be made to board those who attend at reasonable rates, and those who enter the work will be allowed five per cent on their sales for their board while attending the school, and transportation to their field of labor.

More particulars will be furnished later.

T. H. PURDON.

CANVASSERS' INSTITUTE FOR WISCONSIN.

AN institute will be held at Milton Junction, Wis., March 16 to April 10, for the purpose of instructing and training persons for the canvassing work. Those who attend should plan to be present at the beginning, and be prepared to go from the institute to the field. Only those who have a written recommendation from a minister, director, or the State agent, and indorsed by the incoming State agent, S. D. Hartwell, will be accepted as canvassers.

Any may enjoy the privilege of attending the institute who desire to do so. Persons can secure board at two dollars per week while attending, or board themselves. Those who attend should provide bedding and towels for their own use.

The Conference will furnish lodging places, fuel, and necessary furniture for those who are recommended. It will also pay railroad fare to the institute of those who fulfill the following conditions:—

- (1.) Secure a recommendation as previously mentioned.
- (2.) Sell and deliver \$100 worth of books, or put in three months faithful labor in the canvassing work, as the canvasser may prefer.

All those who go to the field from the institute, will have their fare refunded on the same conditions. It is expected that all who receive the instruction and benefits of the institute will agree to canvass faithfully for at least six months.

We expect to have a large and profitable institute. Any desiring further information can address S. D. Hartwell, Milton Junction, Wis.

M. H. BROWN.

The Sabbath-School.

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

QUALIFICATION OF SABBATH-SCHOOL TEACHERS.

SOME letters have been received recently, asking various questions relative to the Sabbath-school work. Among these is one regarding the standard of spirituality required of those who take a leading part in the school. The writer states the matter in this way:—

"In our school, we have, besides our regular teachers, those upon whom we sometimes call to lead the general review of the lesson, though such work is usually done by the officers or regular teachers. Our reason for doing this is because we think our teachers better qualified for that work, from the fact that the best material was selected to fill the position of teachers. Moreover, we do not want the general review to drop below the class work, but desire to see it rise even higher than that. Now there are a few others in the school who have just as much natural talent as any of the teachers, yet they have never given evidence of having the clear light of the Saviour's love. It has

been suggested by some that if we would advance these to place of general reviewers, it would help them into the light. Now what we want to ask is this: Do you think it would well for the spiritual interest of the school to do so? Or other words, do you think they could carry the work as high as it should go? I have no personal likes or dislikes to govern me in this matter. What I seek is the best interest of the school, and to move in harmony with the Spirit of God."

We have given the statement and question of this perintendent in full, that the reader may take in the situation. There is no doubt but what the same condition of things obtains in other schools, and wherever exists, becomes in time a serious matter. If the Sabbath-school is but a social gathering, and carries no higher aim than to amuse, or simply to pass away as easily may be, an hour of the Sabbath, then it might be right to let any one who might desire to do so, lead the Sabbath-school work. But since that work is the lifting up and saving of the fallen, just the same as any other evangelical work, we see no more reason for taking a hap-hazard course in it than in labor done for the church. Why, then, should not the most spiritual persons be sought for to do Sabbath-school work? Some may reply that tact is the great thing needed, much as anything. True enough, but it is the same tact which should be employed in the church—that which is given of God to every truly consecrated person. Following, from a recent letter of sister White, is to point in this discussion:—

"Evil results have been seen both in the Sabbath-school work and in the missionary society, because of making much of machinery, while vital experience was lost sight of. In many the imagined improvements that have been brought in, the men of men has been placed upon the work. In the Sabbath-school men and women have been accepted as officers and teachers who have not been spiritually minded, and had no live interest in the work committed to their care; but matters can be set right only through the aid of the Holy Spirit. The same evil has existed for years as now exists in our churches. Formality, pride and love of display have taken the place of true piety and humble godliness. We might see a different order of things should a number consecrate themselves wholly to God, and then vote their talents to the Sabbath-school work, ever advancing in knowledge, and educating themselves so that they would be able to train others as to the best method to employ in the work; but it is not for workers to seek for methods by which they can make a display, consuming time in theatrical performances and musical display; for this benefits no one. It does good to train the children to make speeches for special occasions. They should be won to Christ, and instead of expending time, money, effort, to make display, let the whole effort be made to gather sheaves for the harvest.

"Many seem to have thought that all that was essential Sabbath-school work was to organize the school, and drill scholars so that they would act in harmony with a set of ceremonies and forms, and that if persons could be secured teachers, the Sabbath-school would run itself. Teachers, often secured who cannot lead souls to Christ, because they know what it is to find him precious to their own souls; but all those who do not value the soul so that they will work as Christ would work, will scatter away from Christ. 'He that [mark the words] gathereth not with me, scattereth abroad.' If teachers have no burden to lead souls to Jesus, they will grow indifferent to the truth, they will become careless, and the atmosphere in which they surround their souls will work to scatter away from Christ. And with such elements in the Sabbath-school, there will be a perpetual conflict with difficulties; for when teachers engage in the work and have no interest in it, the pupils will partake of the same spirit."

In these words is found the solution of the question asked by our correspondent. Let superintendents everywhere heed what is contained in these two paragraphs, and the difficulty on this line will have forever vanished, and our Sabbath-schools will be just what God has designed they should be, a channel through which precious souls may enter the kingdom of God.

J. O. CORLISS.

LESSONS ON THE WORD AND SPIRIT.

LESSON X.—THE SPIRIT AS A SEAL OF RIGHTEOUSNESS.

(Sabbath, March 4.)

- I. Question on Rom. 4:8-11.
 1. Who is pronounced blessed?
 2. What two classes are mentioned in the first inquiry?
 3. How did Abraham attain to righteousness?
 4. Was this before or after he was circumcised?
 5. What sign did he receive?
 6. For what purpose was it given?
- II. Questions on Rom. 2:28, 29.
 1. Do outward ceremonies make one a Jew?
 2. Who is the true Jew?
 3. What, then, is the true circumcision?
 4. Who is to approve it?
- III. Questions on Gal. 3:13, 14.
 1. From what has Christ redeemed us?
 2. How did he accomplish this?
 3. What blessing was thus brought to the Gentiles?
 4. As a result of this blessing, what are we to receive?

NOTE.

Abraham exercised the faith which brought righteousness before he received circumcision. Gen. 15:6, 17:10. This was a sign, or seal, of the inward work. Now God has given a different sign, or seal, of the same

ward work. Now every true Jew is a Christian, and every Christian is a Jew. Gal. 3:29. Now circumcision is of the heart only; then it was in the flesh as a type of that of the heart. Deut. 10:16; 30:6. The blessing of Abraham is righteousness by faith, and this comes through the work of Christ. Having attained to this blessing through believing (Rom. 3:22; 10:10), we then receive the seal of righteousness (Eph. 1:13), which is the Holy Spirit. Eph. 4:30. God gave of His Spirit without measure to Christ (John 3:34), thus witnessing to the fullness of his righteousness. The 44,000 are without fault (Rev. 14:5), and as a sign that they are all righteous (Isa. 60:21) they have received the latter rain (Zech. 10:1), as the children of Israel were all circumcised just before taking possession of the promised land. Josh. 5:2.

News of the Week.

FOR WEEK ENDING FEB. 18.

DOMESTIC.

—Carnival began in New Orleans, La., Feb. 13.

—President Harrison sent a message to the Senate on the afternoon of Feb. 15, recommending the annexation of Hawaii.

—By a vote of 153 to 142, the advocates of the repeal of the Sherman Silver law were defeated in the House of Representatives.

—The British and United States governments' Bering Sea cases were handed in at London and Washington respectively on Friday.

—An American corporation has secured such concessions from the government of San Domingo, that it virtually controls the country.

—An insane asylum in Stafford county, N. H., was destroyed by fire, Feb. 10. Forty-one of the unfortunate inmates perished in the flames.

—A heavy snow-storm prevailed throughout the Northwest and West, Feb. 17. Snow fell to the depth of ten inches, and severe blizzards prevailed in many places.

—The struggle for supremacy between the Populists and Republicans in the Kansas legislature shows no signs of abatement. Feb. 15 the two parties came to blows, and a serious riot was barely avoided.

—It has been decided to hold the opening exercises of the World's Fair in May in the open air. They will last only about half an hour. President Cleveland will start the machinery by pressing an electric button.

—Mr. Cleveland has announced the names of four of his cabinet. They are Walter Q. Gresham, of Illinois, Secretary of State; John G. Carlisle, of Kentucky, Secretary of the Treasury; Daniel S. Lamont, of New York, Secretary of War; and Wilson S. Bissell, of New York, Postmaster-general.

FOREIGN.

—The cholera has broken out with considerable severity in Marseilles, France.

—Feb. 13 Mr. Gladstone presented his new Home bill for Ireland before Parliament.

—The rifles with which the Russian army are provided are said to have been made in their own government workshops, and are very defective.

—The republicans in Spain, Feb. 11, celebrated the anniversary of the Spanish republic, which was proclaimed Feb. 11, 1873. Violent speeches were made denouncing royalty. The police finally broke up the assembly.

—The Allen Line steamship, "Pomeranian," while over one thousand miles out from Glasgow, on her way to New York, met a severe accident, and was obliged to put back to refit. She was overtaken by a terrific storm, which washed overboard or killed in the wreckage twelve men, including the captain, second and fourth officers.

RELIGIOUS.

—The pastors of the liberal churches in Chicago are taking steps to provide a place of meeting to accommodate a large number of people during the World's Fair.

—Protestant ministers in Quebec are charging Catholic priests there of securing from Catholic families Bibles, and burning them. Some of these Bibles were printed under the sanction of the Catholic Church itself.

—Cardinal Gibbons has issued a letter to the priests of the United States, directing them to take up a collection for the pope on the first Sunday in Lent. In this letter he calls the pope "Our Blessed Lord's Vicar" and the "Light from Heaven."

—The Protestant churches of the United States are not perfectly satisfied with the amount of space given them for church exhibits at the World's Fair. The

largest Protestant churches have only about four hundred square feet allotted them, while the Catholic exhibit covers 20,000 square feet.

—The struggle of the Methodists to secure relief from persecution in Austria has led to the discovery that the small evangelical communities in Bohemia connected with the American Board of Missions are being subjected to similar treatment.

—Archbishop Satolli receives a salary of \$6,000, and has apartment free of rent in the Catholic University buildings. His attendants cost nothing, but he meets the expense of his table, which he enjoys in common with the officers of the University.

—Mgr. Satolli has decided against Bishop Wigger in the Newark case. In his letter to Father Killeen, he lays down the principle for the guidance of bishops, that pastors and congregations speaking a foreign tongue are expected to assimilate as quickly as is consistent with the English-speaking congregations.

—The doctrines of the Stundists are beginning to find a lodgment in the Russian army. General Pushtkin, commanding the Southern army corps, has warned the soldiers of his command against the Stundists, and the officers have received orders to keep a sharp watch over the men, that no proselyting is done among them.

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.]

WANTED.—A man to work on a farm. Work mostly market gardening. Address D. E. Dickinson, South Amherst, Mass.

WANTED.—An engineer. Sabbath-keeper preferred. Steady employment for a good man. Write, giving past experience, to D. D. McDougall, 463 West Sixth St., Cincinnati, Ohio.

WANTED.—Work in or near Battle Creek, till I can get work at the home, in a boarding-house, dairy, farm, or garden. No pay but board. Reference, Elder O. W. Bent, Lincoln, Nebr. Address D. Haight, Box 643, Lincoln, Nebr.

WANTED.—To work in a market garden about April 1, one or two young men, also a good boy fourteen or fifteen years old. Address, stating experience if any, also wages expected. E. G. Bolter, South Amherst, Mass.

FOR SALE.—At Cross Roads, W. Va., store building and dwelling-house, one half acre lot. Good location for country trade, and a good missionary field. Would exchange for property in Battle Creek, Mich. For particulars address or inquire of W. J. Stone, Battle Creek, Mich., care REVIEW AND HERALD.

PAPERS WANTED.

JETHRO KLOSS, of De Land, Fla., would like papers to use in missionary work.

H. P. BRYN, 914 King St., Sioux City, Iowa, is very anxious to receive copies of the REVIEW, Signs, and Sentinel, from those wishing to dispose of them for the missionary work.

REUBEN WOODWARD, 66 Emerald St., Boston, Mass., would be glad of any Seventh-day Adventist literature for a few weeks, to use in missionary work. Send post-paid.

DISCONTINUE PAPERS.

Mrs. H. CRANDELL, of Downing, Dunn Co., Wis., has enough papers for the present.

WANTED.—A book with raised letters for the blind. If you have such a book that you do not need, send it to G. A. Wheeler, Vilas, So. Dak., and it will be placed in worthy hands.

Obituary Notices.

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

FLOWERS.—At Savoy, Tex., Dec. 24, 1892, of la grippe, Martha A. Flowers, in the seventy-seventh year of her age. A. E. FLOWERS.

SHEDD.—At Rockford, Ill., Jan. 15, 1893, of heart-disease, Ida C. Shedd, aged 41 years and 3 months. Funeral services by the writer. D. N. LOUGHBOROUGH.

COLE.—At Clintonville, Wis., Jan. 25, 1893, Minnie Cole, aged 23 years, 11 months, and 8 days. Words of comfort by the writer, from Ps. 23:4. F. H. WESTPHAL.

GREENWOOD.—At West Amboy, N. Y., Nov. 16, 1892, Mrs. Amanda Greenwood, aged seventy-two years. The funeral services were conducted by brother Wright. A. B. F.

CHURCH.—At Medford, Minn., Dec. 8, 1892, of neuralgia of the heart, Mrs. E. A. Church, aged 69 years, 5 months, and 20 days. Funeral services at Dodge Center by the writer. C. W. FLAIZ.

LEVEL.—At Port Republic, Va., Jan. 11, 1893, of brain fever, Mrs. Dora Level, widow of Wm. Level, aged 30 years and 9 months. Funeral services conducted by Rev. C. B. Heller. C. M. HOOK.

PARTIDGE.—At St. Helena, Cal., Jan. 13, 1893, of enlargement of the heart, Willis Homer, son of P. M. and R. Partidge, aged 7 years and 11 days. Words of comfort were spoken at the funeral, Sabbath, Jan. 14, by Elder J. A. Burden. P. M. PARTIDGE.

LORD.—At Phoenix, Ariz., about Jan. 25, of typhoid malaria, sister Jane Lord, aged fifty-two years. Funeral in the Christian church. Services conducted by brother Darrow. Text, Rev. 14:12. E. A. JOHNSON.

ROBINSON.—At Hot Springs, Ark., Jan. 20, of bronchial catarrh, Hiram Robinson, aged 73 years, 4 months, and 3 days. Funeral services conducted by the Rev. Thomas, of the M. E. church. D. B. ROBINSON.

MAXTED.—At Springside, Marshall Co., Kans., Jan. 14, 1893, of diphtheria, Ralph Curtis Maxted, aged 5 years, 2 months, and 23 days. Funeral sermon by the writer, from 1 Thess. 4:13. C. W. BELKNAP.

DORTCH.—At Springville, Tenn., Jan. 24, Kittie Anna Dortch, aged 2 years, 6 months, and 13 days. She died while her father, J. H. Dortch, was in jail for his faith. Words of comfort were spoken by the writer. H. W. REED.

THE "MEDICAL MISSIONARY."

This little monthly ought to be in the hands of every person interested in missionary work at home or abroad. The Medical Missionary is the organ of the International Health and Temperance Association, and every month contains articles of live interest which do not appear in any other publication. Each number is illustrated.

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Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.	Day Express.	N. Shore Limited.	N. Y. Express.	N. Fall & Buffalo Special.	Night Express.	Detroit Accom.	Atlantic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City.....	10.05	2.05	4.55	6.39	11.25		am 1.2
Niles.....	pm 12.40	2.57	6.48	7.81	am 12.80		2.53
Kalamazoo.....	2.05	4.00	7.04	8.57	am 7.10		4.28
Battle Creek.....	2.45	4.30	7.37	9.30	7.52		5.20
Jackson.....	4.30	5.38	8.52	10.42	9.40		5.15
Ann Arbor.....	5.30	6.27	9.45	11.27	10.40		5.05
Detroit.....	6.45	7.25	10.45	am 12.30	7.10		9.95
Buffalo.....		am 8.00	am 6.25	am 12.30		pm 7.40	pm 5.00
Rochester.....		5.50	9.55	11.20			8.20
Syracuse.....		7.50	pm 12.15	pm 2.10			10.20
New York.....		pm 8.45	8.50			am 8.45	am 7.00
Boston.....		6.05	11.05	am 6.15			10.50
WEST.	Day Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Kalamazoo Accom.	Pacific Express.	Chic. Special.
STATIONS.							
Boston.....		am 8.30	pm 2.00	pm 8.00		pm 6.45	
New York.....		10.30	4.30	pm 8.00		9.15	am 8.30
Syracuse.....		pm 7.31	11.35	am 2.10	am 3.50	am 7.20	pm 2.2
Rochester.....		9.35	am 1.25	4.20	5.55	9.55	5.10
Buffalo.....		11.00	2.20	5.30	9.00	11.50	7.45
Detroit.....	am 8.20	am 7.27	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.27	9.58	2.19	6.48	10.27	3.08
Jackson.....	11.95	9.35	10.58	3.17	7.1	am 12.01	4.10
Battle Creek.....	pm 1.18	10.43	pm 12.02	4.3	8.47	1.20	5.20
Kalamazoo.....		2.05	11.30	12.38	5.05	9.45	5.50
Niles.....		4.00	pm 12.40	1.48	6.17		4.15
Michigan City.....		5.20	2.00	2.45	7.20		5.35
Chicago.....		7.35	3.55	4.30	9.00		7.55

*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 3.08 a. m. and 4.35 p. m. and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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



Chicago & Grand Trunk

R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.	STATIONS.	GOING EAST.
pm 7.15	Boston.....	am 7.00
8.00	New York.....	8.00
8.45	Buffalo.....	9.55
9.30	Niagara Falls.....	10.40
10.15	Boston.....	11.25
11.00	Montreal.....	12.10
11.45	Toronto.....	1.00
12.30	Detroit.....	1.45
1.15	Port Huron.....	2.30
2.00	Lapeer.....	3.15
2.45	Flint.....	4.00
3.30	Detroit.....	4.45
4.15	Bay City.....	5.30
5.00	Saginaw.....	6.15
5.45	Durand.....	7.00
6.30	Leaning.....	7.45
7.15	Charlotte.....	8.30
8.00	BATTLE CREEK.....	9.15
8.45	Vicksburg.....	10.00
9.30	Schoolcraft.....	10.45
10.15	Ossawatimie.....	11.30
11.00	South Bend.....	12.15
11.45	Valparaiso.....	1.00
12.30	Chicago.....	1.45

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.

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

BATTLE CREEK, MICH., FEB. 21, 1893.

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Those who have listened to the instruction given at the institute, must feel the importance of making the Bible a daily companion and a volume for daily study. The Bible cannot be neglected and the life be right. The adage is true that "the Bible on a high shelf means life on a low plane."

The first meeting of this, the thirtieth session of the S. D. A. General Conference, was held according to appointment, in the Tabernacle, the 17th, at 10 A. M. The time was occupied principally by an address from the chairman, Elder O. A. Olsen, which was of great interest, and showed the rapid progress of the work in all the world, since the last Conference. A wider field is represented, and a larger number of delegates are present than at any previous Conference.

A German, living near Lansing, Mich., to whom one of our German canvassers sold a copy of the German "Great Controversy," several months ago, came to Battle Creek to look around. As he does not speak English, he was piloted around by our German brethren, who made a tour of the Office, Sanitarium, etc., with him. He remained over the Sabbath, attending the German class in the Sabbath-school and other meetings in the German language. He was deeply impressed with what he saw and heard, and, moved by the Spirit of God, he turned his way homeward, happy in the Lord, and resolving that as for himself and his family, they would serve the Lord and keep his commandments.

Speaking of the annexation of Canada to the United States, Mr. Henry Loomis Nelson in *Harpers Weekly* of Feb. 18, says: "It is far from being certain that the Congress of the United States would be willing to bestow upon a Roman Catholic province the rights and powers of statehood, including the power to maintain an established church, to administer the laws of the seventeenth century, and legislate and adjudicate in French, and to send to Washington senators and representatives who could not speak English, and whose contributions to debate would consequently have to be interpreted to their fellow-legislators, and it is absolutely certain that the annexation of Canada would increase our own tendency to centralization."

This is spoken of the Province of Quebec, which is Roman Catholic. But if this would be its status

if admitted to statehood in this Union, what is there to hinder any State now in the Union from maintaining an established church and enforcing any kind of religious legislation, and even becoming Roman Catholic, with all its medieval practices, if the adherents of that religion could at any time secure the majority in any State?

SPIRITUALISM AT THE CAPITAL.

The pursuit and practice of Spiritualism is said to be carried to a greater extent in Washington than in any other place in this country. The *Pittsburgh Times*, of Jan. 23, relates that in the counting-room of one of the largest business houses of that city, a man of large brain and splendid physique, a partner in the concern, in the most sober and matter-of-fact style, gave utterance to the following:—

"The spirit of Gitteau has been released from hell. It is now progressing through the spheres. Gitteau was not morally responsible for the assassination of Garfield. This appeared upon our investigation. We released Gitteau's spirit, and turned it over to his mother. She interceded for him."

He then went on to state further particulars. He said they found Gitteau's spirit in a spiritualistic hell." He was in mud up to his knees, from which the foulest odors emanated. Snails and repulsive animal life abounded. Snakes were crawling about. There Gitteau's spirit stood, unable to get away, and there it had stood ever since he died, till they found it, Jan. 15. They did not know what they could do for the unhappy spirit, but they at length found the spirit of Gitteau's mother, and she came forward and testified that he was not fully responsible for his acts; that she, by an antenatal crime, attempted by herself, had injured his brain, so that he was partially insane all through his life, and on this plea they were enabled to secure the release of his spirit, and get him out of the mud, and deliver him to the spirit of his mother, who took him in charge, and is now coddling him along through the spheres!

When otherwise sensible men will suffer themselves to be reduced to such a condition of mind as to accept such senseless twaddle as sober truth, it shows the terrible power of Spiritualism over the human mind. The most revolting beast and bug worship and fetichism of darkest heathendom cannot go into more foolish mental distortion and degradation.

BATTLE CREEK ITEMS.

BATTLE CREEK at the present time is an unusually busy place, the Institute and General Conference fully occupying each day except Sabbath, and every evening except Saturday evening. But that evening is not left unoccupied, being the evening upon which the College Foreign Mission Band holds its sessions. We dropped in upon it Saturday evening last, and found a band of about thirty-five earnest workers, young men and women, preparing themselves to respond to the Macedonian cry.

Elder D. A. Ball, by request of the band, occupied the balance of the evening, and gave a very interesting and instructive talk in reference to his late trip to the West Indies. It was clearly evident that the Lord had gone before him and prepared the minds of the people for the reception of the truth. He told of three different persons who had dreamed of his coming, and recognized him as soon as he arrived, from the description given of him in their dreams, even to the fit and color of his clothing. Elder Ball said that he had preached on an average of once a day during the time he was gone, leaving, as a result, many people on those various islands rejoicing in their new found hope. One minister, to whose congregation brother Ball presented every point of present truth, acknowledged the same, and promised to begin the observance of the Sabbath the first Sabbath in January.

Another foreign mission band of about fifty members is also in good working order at the Sanitarium, and we have every reason to believe that when a call is made for foreign and medical missionaries, many earnest responses will be heard from Battle Creek, "Here am I; send me."

Miss Reid, of Indianapolis, gave a very pleasing talk Saturday evening to the patients and others at the Sanitarium on Kindergarten work.

M. B. D.

AN IMPOSTOR.

"SINCE notice of this gaunt, long-coupled, dark complexioned, lying scamp with a club-foot and unblushing face appeared in a recent issue of the *Christian Oracle*, brethren in Illinois inform me by letter that, like various Iowa and Nebraska brethren, they too have been victimized to the amount of a V. by such a one's tale of misfortune, and would gladly assist in convicting and imprisoning their audacious deceiver. It seems for years he has, with his story of a stolen team, for which he is on the hunt, taken advantage of the sympathy and generosity of many credulous brethren. Let all hereafter 'watch as well as pray.'"

JOSEPH A. WALTERS.

"Excelsior, Iowa."

The man described in this clipping has now turned his attention to Adventists, and is still working the same old story of a lost team. He gave the name of Howard in Illinois, but the fact of his right foot being a club-foot, will make him easy to identify under any name. He has also appeared in Indiana.

CHAS. PARMELE.

THE INSTITUTE.

THE solemnity that has rested upon those in attendance at the institute has been very marked. Upon this subject, Elder Grant, of Minnesota, a minister who passed through the experience of 1844, stated in testimony that in that experience he came up to the last year, and then to the last month, and then to the last week, and then to the last day; yet there is something about the experience of this meeting and these times moresolemn than even that experience of the past. When interviewed upon the subject, he said that when they came up to that time, they thought their work was done. They had confessed their sins, and their warfare was ended. They were waiting, as they thought, to meet their Lord at his second coming. They were expecting their friends to come forth at the resurrection of the just. It was sweet as honey to them then.

But this work seems like the judgment hour to us, and really it is. While associated with this same thought is the solemn work of bearing the judgment message to the world, with an angry foe to meet, the question yet is being asked, "Who will be faithful?"

Still, with all this solemnity, there is blessed rest in the Saviour; but with this confidence there is at present an absence of the joy and the glory that are associated with a work that is finished, and the victor waiting in glad expectancy the final touch of immortality.

WM. COVERT.

SOMETHING PROFITABLE.

READER, have you secured a copy of the work entitled "Rise and Progress of Seventh-day Adventists," by J. N. Loughborough? If not, I would advise you to do so. If you are old in the faith, you need it. If you are young in the faith, you surely ought to read it. If you need encouragement, this book will give it to you. It is one of the books that will not wear out. It will be profitable to re-read. Your neighbors will be interested in its perusal. It is just what you need for reference. It is a connected story of the rise and progress of the messages from their infancy. I have read it with great interest and profit, and can recommend it to everybody.

WM. INGS.

EXCURSION TO CALIFORNIA.

ARRANGEMENTS are now being made for a special Pullman tourists' sleeping car to run through from Chicago to San Francisco without change. This car will be in charge of persons familiar with the route, and will be reserved for the exclusive use of delegates and their friends, who have been in attendance at the General Conference, provided that there are not less than fifteen who desire to go.

It is quite possible that the party will be divided the first car leaving Chicago March 9, and the second one March 23. For further particulars, call on or address, C. H. Jones, 53 College Ave., Battle Creek, Mich.

PARABLE OF THE TEN VIRGINS.

BY URIAH SMITH,

Designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp. Price, 3 cts.

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