

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD 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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SOBER THOUGHTS.

BY M. B. DUFFIE.
(Battle Creek, Mich.)

HAD I lived on earth when Jesus
Lay within that manger bare,
Would I sought more fitting shelter
For that babe, and mother fair?

When those craven lips were shouting,
"Crucify! O, Crucify!"
Had I seen him there, forsaken,
Would my lips have swelled the cry?

When that cruel, heartless villain
Came and spat in his meek face,
And that rabble horde pursued him,
Would my feet have joined the chase?

When those jagged nails were driven
Through his blessed hands and feet,
Would my tongue be heard declaring
That the act was just and meet?

Am I now with those who scourge him,
Those who still deny, betray?
Am I counted with the scoffers,
Have I turned from him away?

Am I found arrayed against him,
Counting naught the cross he bore?
Have I spurned his knocking, pleading,
And against him barred the door?

Paling lips e'en yet revile him,
Mortal tongues do still deride;
Am I doing aught to wound him,—
I, for whom he groaned and died?

If to parching lips 't is written
We shall press the cooling rim
Of a cup of God's pure water,
We have done it unto him.

Our Contributors.

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

EVERY CHRISTIAN'S WORK.

BY MRS. E. G. WHITE.

"WATCHMAN, what of the night?" Are the watchmen to whom comes this cry able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ? A great work is to be done in the world; and what efforts are we putting forth that it may be accomplished? The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of

taking part in the work? Have men and women been educated so that they are efficient in home and foreign missionary fields? It is evident that all the sermons that have been preached have not brought up this kind of labor, and the churches are withering up because they have failed to use their talents in diffusing the light of truth to others. Careful instruction should be given that will be as lessons from the Master that all may put their light to practical use in benefiting others. Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others.

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work is not done, because no attention has been given to the matter. Sometimes men and women have been selected to do certain work, and because they have made mistakes, the work has been dropped. This is not as it should be. Let those who are just gaining an experience be invited to meet with more experienced workers, and as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes. In this way opportunity will be given to reprove or encourage, as the case may demand, and teach them how to work in the best manner.

What can we expect but deterioration in religious life, when the people listen to sermon after sermon, and do not put into practice the instruction given? The ability God has given, if not exercised, will degenerate, and men and women unemployed, will become as tools that rust from inaction. Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. In our large churches in Battle Creek, Oakland, Melbourne, Adelaide, and in other places throughout the world, there should be some plan set in operation whereby the talents of all may be put to use; and as they learn how to bless others by imparting light, they will be learning what practical Christianity means.

But let those who are sent to instruct others, see to it that they do it in a manner similar to that in which Christ taught his disciples. Jesus did not say to his followers, Do this, and do that, but he said, "Follow me." He led the way, and took his disciples with him on his journeys through country and city, that they might see how he taught the people. He linked their interest with his, and they united with him in the work. Many have been educated to think that they must live upon sermons from week to week; but they know not how to practice what they hear. The very simplest methods of work should be devised, and set in operation among the churches. If the members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward; for their experience

will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts.

But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church. When the church is in a low condition, and in need of help, it is not best to devote all the time to sermonizing. It is better to form classes to seek for spiritual wisdom, and call into exercise the talents of the young and the old, by setting brethren and sisters to work for those who need help most in the church. In seeking to benefit their brethren in the church, they will gain an experience that will qualify them for labor among those who do not understand our faith, or even the first elements of religion. While sermons may point out the way, the best results will not be seen until the members of the church go forth to practice what has been presented from the desk. There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master. But let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers.

The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and according to their several ability the Lord expects that his professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know that if they undertake to work for the Lord, they will have divine aid. The Lord has said, "Ask, and ye shall receive." If they seek strength and wisdom from him, they will not seek in vain. If in accepting responsibility, in seeking to impart light to others, they tremble under the cross, they will be led to the Saviour to find strength and grace and power. Through this experience they will learn to rely, not on their ministers, but on the Lord himself. They will learn to go to Jesus for help, and will not be so dependent on their ministers. They will learn that we have a minister in heaven who understands all our necessities, who is full of wisdom, and unerring in understanding. Those who would work for the Master may come to him in full assurance of faith, and with meekness and lowliness of spirit, they may enter upon the work that lies directly in their pathway. Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do, that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless

trees in the garden of the Lord. God has given light, and that light is to shine forth to others in good works. It is by communicating light to others that heart-felt pity is cultivated. In this way you manifest to the world the excellency of the power of the grace of God. Every believer is called of God for this very purpose. He is to do his best toward illuminating others by giving his talents of time, influence, ability, and money to the service of God, that the truth may be set before those who are in darkness. The truth must be brought home personally to the hearts of men.

All heaven is in activity, and the angels of God are waiting to co-operate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. Every soul has an influence for good or evil. If the soul is sanctified to the service of God, and devoted to the work of Christ, the influence will be to gather with Christ. God depends upon the church for a forwarding of his work, and he expects that his professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven.

God has given the light of truth to his church, and the remedy for sin must be presented to the sin-sick world, whose inhabitants are perishing in their iniquity and ignorance. God expects his church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. You can search the Scriptures for yourself. "The entrance of thy words giveth light; it giveth understanding unto the simple." The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father with the fragrant incense of his own perfection, without one awkward, stammering word, graceful and perfect through his merit; for his righteousness refines and ennobles it, and makes it acceptable before the Father. The Lord accepts the prayer of the sincere heart, and will answer it out of his abundant fullness. Fervent piety, sincerity of heart, contrition of soul, are grateful to God. Sincerity is the essential necessity of prayer. This with uncouth language and imperfect utterance is far more acceptable to God if it is the best that the suppliant can offer, than the perfectly worded, elegantly uttered prayer that is offered from a self-sufficient, self-important, Pharisaical heart.

Though ignorant and humble, if your heart overflows with love to God, and if in this spirit you appeal to one who is out of Christ, the Lord will not despise your effort. Your small offering, presented with cheerful gratitude to God, will be classed with the widow's mite, and be blessed of God. The effort to do your duty to the best of your ability from the motive of love, will be noticed of Heaven. God does not make light of the small ability he has intrusted, but expects that it will be put out to usury as well as the larger talents.

Those to whom large capabilities have been intrusted will have to bear large responsibilities, but those whom God has intrusted with but few talents, one or two, and placed in a humble sphere, need not repine because of their meager ability. Let them trade diligently with the talents intrusted, and prove their fidelity to God by a faithful use of his gifts, and their loyalty will be manifested, and the Lord will be satisfied. The church is composed of large and small vessels; but the Lord does not expect that the small vessels will contain what the larger vessels will contain. He does not expect that the lowly, unlearned Christian will exercise all the intel-

lectual power of him who has had advantages and privileges whereby his talents could be improved, and his ability increased. He does not expect of the poor the alms they have not to give, nor from the sick and suffering, the active energies which their infirmities forbid.

But God has given to every man his work, and there is need of devoted, earnest, humble workers in all parts of the wide harvest-field. In Australia and the islands of the sea, there is need of hundreds of workers; and yet there are but few engaged in this important part of the field. The churches already raised up, need the help of sincere, earnest missionaries from America. We would rejoice to see humble, God-fearing, faithful stewards of the grace of God come to this country, for we believe much good could be accomplished. We do not call for those who are simply orators; but we are prepared to appreciate those who have searched the Scriptures, and found delight in the truth of God, who have discerned the light, accepted and appreciated it, and walked in the light as Christ is in the light. We would appreciate men who can bring from the treasure house of God things new and old, who can feed the sheep and the lambs with the pure provender unmixed with chaff; men who know how to pray sincerely, and know how to take hold of the might of the Strength of Israel. We would welcome men who have the heavenly anointing, who can hold forth the word of life, because they live by every word proceeding from the mouth of God. The experience of such men is composed of that upon which they feed, and they are partakers of the grace of Christ, and possess the true refinement of those who walk with God; for they are meek and lowly of heart, having learned in the school of Christ.

We care nothing for those who have only a pretentious appearance; but we want men who will love to do as did Christ, and will delight in seeking to save that which is lost. We want men who are successful in winning souls to Christ. God has such men in the world, and they are the salt of the earth, a savor of life unto life. Their influence is wholly on the Lord's side.

In this country, those who have embraced the truth have had few opportunities. They have had far less of privilege and light than have our churches in America, and hundreds of our home brethren should be in these foreign fields. Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents intrusted for this very work; but they have bound them up in a napkin, and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in the market-place that will arouse them to go and work in the Master's vineyard? What can we say to the slothful church-member to make him realize the necessity of unearthing his talent, and putting it out to the exchangers? O that God would set this matter in all its importance before the sleeping churches! O that Zion would arouse and put on her beautiful garments! O that she would shine! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The rich treasures of the grace of Christ have been revealed, and there is nothing to hinder many thousands who are now weak and in darkness, from being strong and full of consolation, if they would but trade upon their intrusted talents. But the word of God is undervalued, and the rich treasures of his truth are lightly esteemed by all those who do not use these treasures to enrich others. O, if you would have the bright beams of the Sun of Righteousness continually shining upon you, reflect the rays that are given you upon those who sit in darkness. This work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. And I now ask, my brethren, What are you doing with your talents? Are you trading with them for time and eternity?

DISBELIEF.

BY ELDER ALBERT STONE.

(Montpelier, Vt.)

ACCORDING to Webster, the term "disbelief" signifies the positive rejection of a proposition or doctrine which is supported by indubitable evidence; while "unbelief" is merely a refusal to admit a proposition or doctrine, which, though it may be true, from ignorance or want of inquiry, we are not prepared to accept. In the latter case, the mind is free from prejudice, open to conviction, and ready to receive and act according to the testimony that may be presented. In the former case, the person has the evidence before him, and positively rejects both the doctrine and the evidence by which it is fully supported. The person who assumes this position on vital points of the Christian religion, takes upon himself a responsibility which he will doubtless regret, possibly when it is too late. Those who persistently reject revealed truth and the inspired evidence, show that they do not love the truth. In this condition they are open to any delusion which Satan may choose to draw them into. "And for this cause God shall send them strong delusion; that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

When offense is taken because of the word of God, and persecution arises, it usually has its source in those religious organizations that in time past have been a light to the world, but have relapsed into a state of apostasy. There are many such organizations in the world, and not one of them has failed to try its hand at persecuting the people of God; and not one of them will fail to repeat its former acts of oppression in defense of error, upon any false pretext that may arise. It is the nature of error to defend itself by physical force. To the student of prophecy it is not an unexpected event that the people of God should be enveloped or surrounded by a cloud of persecution at this very time. Were it not so, what we call inspired prophecy would be proved false. That which seems strange to us is the fact that the churches should fail, for the space of fifty years, to recognize the work of God that is being accomplished in the world, in which the people of God are required to be co-workers with Christ. But few of them, comparatively, come up to the help of the Lord. So strangely does this appear, even to the outside world, that many among them are becoming alarmed at the blindness of Zion's watchmen. They fear that all is not right with the ministers. This same feeling exists also in the churches themselves to some extent, in spite of the cry of peace and safety.

When blindness happens to the clergy, what will become of the laity? How was it with the Jews? Truly, we have reached a time when thinly veneered infidelity is gnawing voraciously at the vitals of the professed church of Christ. Nothing but the utter rejection of vital truth in the face of indubitable evidence, can produce the peculiar phase of Christianity which is now developed, in the same way, at the first advent of Christ. The leaders of the people cause them to err, and they that were led of them were destroyed.

It seems to be the tendency of the age to exalt human science above divine revelation. The deductions of geologists are accepted by many divines of our time as conclusive evidence that the Bible account of creation is utterly faulty, and fails to state the matter according to the facts in the case. We fail to see that such a belief is not virtually a rejection of the entire volume of inspiration. It is claimed also by these same persons that the prophetic Scriptures are so obscured by figures and metaphors that their meaning cannot be understood. This amounts to a denial of several plain statements of the Bible. Dan. 12:10; Rev. 1:3; Jer. 7:17.

Truly, "Babylon is fallen."

FULLNESS OF GRACE.

BY ELDER M. C. WILCOX.
(At Conference, Battle Creek.)

[Suggested by a snow-storm.]

Snow has come and covered o'er
Vale and hill and mountain;
One by one, as oft before,
Flake by flake, ay, more and more,
Falls as fell it oft of yore,—
What a fruitful fountain!

Falls the snow-flakes pure and white,
Covering imperfection;
Fell they through the long, long night,
When was closed our mortal sight,
Fell they in the day's broad light;
Fell by God's direction.

So the riches of God's grace,
Through his wise direction,
Fell on those who seek his face,
Perfume richer far than mace,—
Rich, how rich, his wondrous grace,
Covering imperfection.

Falls so silent from above
In the night of sorrow,
Gentle as the wings of dove,
Bringing blessings from above,
Op'ning to us God's own love,
On the brighter morrow.

Selfish eyes may see it not
From his throne descending,
Know not of the blessings bought,
Know not of the happy lot
Of those who his grace have sought,
Who his ways are wending.

Only see the sorrow deep,
Feel the blast so chilling,
See the eyes that often weep,
See the shadows slowly creep,
See the thorny way and steep,
All their pleasure killing.

But beyond the shadows deep,
On beyond the sadness,
On beyond the pathway steep,
On beyond where eyelids weep,
Look the hearts of faith, and reap
Of the future gladness.

See Him from whose blessed face
Rays of glory brighten
Darkest path by wondrous grace;
Trust thee when they cannot trace,
Grace for every time and place,
All their ways enlighten.

Love God, trust him, while the way
Looms with trials ever,
Sees before, the better day,
Feels the warming, brightening ray,—
Wondrous grace! our hope and stay,
Till the glad forever.

THE LAW OF GOD IN THE GOSPEL AGE.

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

(Continued.)

BESIDES the lack of Scriptural authority for the theory we are combating, besides the fact that the process by which it is claimed that the fourth commandment was eliminated from the decalogue was unnatural and illogical, certain other objections might be urged, any one of which would prove fatal to its soundness.

Perhaps enough has been said to make it clear that the theories relating to the change, or abolition, of the fourth commandment of the decalogue are untenable. The balance of this article will be devoted largely to a discussion of the doctrine that the decalogue as a whole was set aside by the Lord Jesus Christ, at the time of his crucifixion, and never re-instated. Practically speaking, those who entertain such an opinion are Antinomians. The signification of the latter title, as well as its proper application, is fittingly set forth in the subjoined extract:—

"Antinomians; these derive their name from two Greek words, signifying against law, their favorite tenet being, that the law is not a rule of life to believers under the gospel. The relation is also generally given to those who carry the doctrine of justification by faith without works to such an extreme as to separate practical holiness from true believing, and in effect, if not wholly destroy, every obligation to moral obedience."—*Cyc. of Relig. Knowl.*, p. 92.

Antinomians arose in the fifteenth century. Their doctrines were strenuously opposed by Luther and Melancthon. There seems never to have been a sect by that name, and those holding Antinomian views have not all carried their opposition to the law of God to the same extreme. While some have denied that good works promote our salvation, or that evil works hinder it, others again have contented themselves with avowing their hostility to the decalogue as being in any sense a rule of life to the Christian. It is said that Antinomians in England as late as the seventeenth century expressly maintained that as the elect cannot fall from grace, nor forfeit the divine favor, so neither are the evil actions they commit really sinful, or to be considered as violations of the divine law; and that consequently, they have no occasion to confess their sins, or to seek renewed forgiveness. The Antinomian does things wrong in themselves, but they are not wrong when he does them, because he is a believer; so that were he to steal, the crime commonly called theft would in him lose all its criminality, and cease to be a breach of the eighth commandment. Sentiments so gross and demoralizing as those just stated need no refutation. They are but a reaction from the Romish doctrine of justification by works. It is the more moderate view that will secure attention at this time; i. e., the opinion that the decalogue is in no sense a rule of action to the Christian.

Strange as it may appear, it will be found that the advocates of this tenet agree practically with those who hold that nine of the commandments find a place in the Christian system. If the reader has any doubt upon this point, let him question any of those holding the view stated above in reference to the ten commandments, taking them up one by one. Let him ask them, for example, whether a Christian can have any other God but Jehovah, whether he can worship idols, whether he can blaspheme, whether he can dishonor his parents, whether he can kill, whether he can commit adultery, whether he can bear false witness, or covet, without incurring the divine displeasure. The reply to each of these questions will be that he cannot. As a consequence, he will acknowledge the obligation of every commandment of the decalogue save the fourth, or the one which relates to the Sabbath. But practically speaking, that is the identical position of the individual who holds that nine of the commandments have been brought over into this dispensation. As remarked heretofore, all the shifting and turning on the part of such a one has been gone through with in order to dispose of the Sabbath precept in the decalogue.

The reader needs not to be reminded that the more ultra Antinomians are equally hostile to the Sabbath command. If all ten of the commandments have been abolished, and are no longer binding in spirit or in letter upon the Christian, why, of course the fourth commandment is gone with the rest. Thus it appears that all classes of Antinomians strike hands with those who insist that the fourth precept of the decalogue alone has been repealed. Can the reader explain this fact satisfactorily to his own mind? Why this hostility to the Sabbath institution? Did God write with his own finger and utter with his own voice a command which was not made in the interest of those to whom it was given? Has it not been the unvarying verdict of the church that a weekly day of rest and worship is indispensable, both from the physical and spiritual standpoint, to the child of God? Is it replied that the church celebrates a Sabbath, and that one day in the week is all that she requires?

The answer is, Very good, provided she hallow the day that God commanded her to hallow. If on the contrary she is keeping a day which has no divine warrant, the case is very different. The Saviour said that it was in vain to worship God "teaching for doctrines the commandments

of men." Matt. 15:9. If the Sabbath institution is a beneficent institution, then it would be a singular transaction indeed, should the Almighty remove from his law the command which makes it obligatory. Having once enacted a law for rest and worship on a given day, and that law having worked well under all circumstances, it is to be presumed that it would be perpetuated through all time. True it is that God might change the day, could sound and sufficient reasons be found for such a change. But has he done so? The answer is in the negative. There is not a scintilla of proof to be found in the word of God to the effect that either God or Christ or an inspired man has ever taught that the first day of the week has supplanted the seventh day as the Sabbath, or that the latter has in any way lost its sacred character. Throughout the New Testament the seventh day is always styled the "Sabbath," and the first day is always referred to by the use of the secular title, "first day of the week." In at least three instances it is said to be the day which followed the Sabbath, a thing which could not be true if it were in fact the Sabbath itself.† To say that redemption is greater than creation, and therefore ought to be commemorated by the hallowing of the day upon which it is claimed that it was completed, is but idle talk, so long as God has never said that such was the case; it is not the province of uninspired men to create ordinances for the Christian church, and command them under sin. This is the very thing which the Roman Church has attempted to do, and thereby incurred the divine wrath. It is by no means certain that the resurrection of Christ, which it is falsely claimed finished the work of redemption, could be fittingly celebrated by a day of rest.

Indeed, God himself has decided that such is not the case; for he has appointed a very different institution for that purpose; i. e., baptism by immersion. That ordinance symbolizes in a most impressive manner the burial and resurrection of Christ.‡ How could it be accomplished more suitably than by first lowering the candidate into, and then raising him up out of, the water? It would seem to be a reckless thing indeed for the churches to substitute, as most of them have done, sprinkling for immersion, thus destroying the signification of one of the most solemn ordinances that Christ ever appointed; but it is adding insult to insult when the same churches, after setting aside God's chosen memorial of the resurrection of his Son, attempt to substitute an entirely different memento of that event.

Even if it were granted that the church might upon its own motion with propriety hallow the Sunday in honor of the resurrection of Christ, it would by no means follow that she could do away with God's chosen memorial of creation. Redemption and creation are so different in their very nature that the same ordinance could hardly commemorate both. But admit for the sake of the argument that redemption is greater than creation, and that the former ought to be commemorated by the sanctifying of the day on which it is said that it was completed, then what? The logic of this position, if it has any, rests upon two assumptions; i. e., (1.) that redemption should be honored by the celebration of a day of rest; (2.) that such a day must be the very one on which it is argued that redemption was finished. Does not the reader perceive that the reasoning proceeds upon the hypothesis that if a transaction is to be commemorated by the setting apart of a day for that purpose, the day

† "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1.

‡ "Therefore we are buried with him by baptism into death: . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:4, 5. (Read the whole of the foregoing texts and along with them Col. 2:12.)

* And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

thus set apart must be the very one upon which the said transaction occurred? This being true, the Sunday could not commemorate the creation and redemption at the same time, since according to the view in question these events were completed upon different days of the week.

What, then, is the attitude in which our friends find themselves placed? Are they not by every principle of sound argument compelled to hallow two days in the week, instead of but one? The Saturday they must hallow because God has commanded them to do so in honor of his rest after the completion of the creation. The Sunday they must hallow because of the self-imposed duty of commemorating on that day the work of redemption. Are they ready to do this? If not, which will they drop, the Sabbath that God has instituted, or the one which has no higher authority than merely human conceptions of the fitness of things? When men undertake to supplement the wisdom of the Almighty, they by that very act demonstrate a lack of wisdom on their own part. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. He who goes outside of the word of God in his search for doctrine and duty is but walking in the "sparks of his own kindling," and in process of time is sure to find that he is doing a work of supererogation, if not directly violating the precepts of the word of God.

If those who find themselves in the theological muddle presented above wish to discover a direct and sure way out of it, they can do so by adopting the principle that it is not safe to conclude either that God has failed to instruct us in his word respecting all matters of duty, or that he will not insist upon exact obedience to all of his commands. The prophet Daniel has forewarned the church that a power would arise who should think to change the law of God. Dan. 7:25, 26. Protestants generally agree that this power was the papacy. Remarkable as it may appear, that same power claims that it has changed the Sabbath, and chides Protestants with keeping the Sunday upon no other authority than their tradition. Let those therefore who would not be guilty of putting the pope in the place of God, consider this matter carefully and prayerfully.

Those who are willing to do so, are invited to accompany the writer in a candid examination of the teachings of Scripture respecting the relation that believers sustain to the decalogue, or moral law, in this dispensation. If the reader shall find that the ten commandments are still obligatory, the question of the Sabbath will be settled without difficulty, since the fourth commandment will then furnish a Sabbath precept too plain to be misunderstood. On the other hand, if he shall decide that the ten commandments have been abolished altogether, he will be forced to the conclusion, regret it though he may, that there is no Sabbath in the Christian age.

(To be continued.)

MAY WE KNOW?

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

So many precious thoughts have been given to us of late that God's people have special cause for rejoicing.

We may indeed say, "Light is sown for the righteous, and gladness for the upright in heart;" and sometimes we almost fear lest we shall let these truths slip from our minds, and fail to appropriate them in times of need. The loveliness

of the mind of Christ has been unfolded to us in such a manner as to make it the one thing of all others most desirable.

That God is love and has a government of love, is strongly in opposition to the law of force that is now being brought out so persistently before the world. How thankful we should be that this gospel of Christ's love is so simple that all may understand it; when we study our Bibles with a true desire for light and with a willing and obedient spirit, all things will be made plain. It is only when mixed up with the opinions of men that its doctrines become obscure. Let the words of inspiration be fed upon as food is taken to nourish the natural body, and it will be found that "the entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

We are sometimes in doubt about duty. We have said, "If I only knew what was duty, I would gladly do it." Then we have stopped to reason, to look at both sides, to inquire of others, and to ask advice. Is not God able to teach us as well as they? If we ask for wisdom, he will give it. Possibly we may counsel with those who have not sought divine wisdom nor the aid of the Holy Spirit. Their advice, then, would be in accordance with their own mind; as they view matters, thus would they decide. But are we safe in following others? Christ says, "My sheep know my voice and follow me." We are glad the Good Shepherd has said that. In the words of another, "You must learn it for yourself; I cannot tell you," and so it is. To those who walk in the light, duty will be made clear, but we must be sure it is God's light; "the law and the testimony" are his revealed will.

When an unpleasant duty is made known to us, another voice sometimes suggests, "Don't do it; you will be ridiculed, and no good will come of it." How may we know whose voice makes the suggestion? "The entrance of thy words giveth light," therefore as Christ says, "The voice of a stranger will they not follow." Surely the individual knows which is nearest to him, Christ or another.

"He that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:38. We need not be in haste to do some menial act that God does not require, nor to confess to others that which belongs to the closet; but if God's blessing is withheld because we do not heed the voice speaking to us, then we may well pause and consider, and walk softly before him, lest in the turmoil of distracting thoughts good angels depart, and our souls suffer leanness.

THE GENEALOGY OF CHRIST IN THE FIRST CHAPTER OF MATTHEW.

BY MARION BERNSTEIN.
(Glasgow, Scotland.)

MANY years ago I was puzzled by the same difficulty that occurred to a correspondent of the REVIEW of Sept. 6, and possibly to many others. I was temporarily satisfied by an explanation similar to that given to No. 232, in the Question Chair of the REVIEW of the above date.

But afterward, to my great surprise, I discovered that the names of the two famous kings of Judah, Joash and Amaziah, are entirely omitted in the first chapter of Matthew. They should be given between the name of Ozias the first (Ahaziah) in the eighth verse, and Ozias the second (Uzziah) in the ninth verse.

This brings the number of names between David and the captivity to more than fourteen; but each name does not represent a different generation, for Rehoboam's son Abijam, or Abia, and his successor Asa, were both sons of the same mother. (See 1 Kings 15:2, 10.)

It may also be considered certain that Hezekiah was not the son but the brother of Ahaz, because Ahaz was only eleven years older than Hezekiah, not old enough to be his father. (See 2 Chron. 28:1; 29:1.)

Thus we have the true fourteen generations between David and the captivity: 1. Solomon; 2. Rehoboam; 3. Abia and Asa; 4. Jehoahaz; 5. Joram; 6. Ozias the first (Ahaziah); 7. Joash; 8. Amaziah; 9. Ozias the second (Uzziah); 10. Jotham; 11. Ahaz and Hezekiah; 12. Manasseh; 13. Amon; 14. Josiah.

At the death of Josiah, his second son Jehoahaz was twenty-five years of age, Jehoahaz was twenty-three, and Zedekiah ten years old. The age of the oldest, Johanan, is not stated, and his name is only mentioned in the one text which states that he was the first-born. 1 Chron. 3:15. He was never permitted to occupy the throne.

Passing over the older brothers, the people of the land set Jehoahaz on the throne, but he was quickly deposed by the king of Egypt, who carried him captive to Egypt, and made Jehoahaz king, who reigned eleven years, and was only nominally succeeded by his son Jehoiachim, who was deposed by Nebuchadnezzar, and Zedekiah set on the throne. (See 2 Chron. 36:4, 10.)

Of Jehoahaz, who was carried into Egypt and died there, it is not recorded that he left any descendants.

Jehoiakim and Jeconiah are excluded from any possible place among the ancestors of the Messiah by the prophetic denunciation of Jeremiah declaring that Jehoiakim "shall have none to sit upon the throne of David," and saying of Jeconiah, "No man of his seed shall prosper sitting upon the throne of David, or ruling any more in Judah." (See Jer. 22:24, 30; 36:30.)

The youngest of Josiah's sons was Zedekiah, whose sons were slain before their father's eyes, leaving none to succeed him.

Thus all the usurpers were cut off, according to the word of God concerning the throne that had occupied: "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Ezek. 21:27.

Most probably Josiah's first-born son Johanan is he whose name should follow his father's in the genealogy of our Lord.

The commonly received theory that the genealogy in Luke, there said to be Joseph's, is actually that of Christ, must have been originally adopted without consideration of the fact that it is inconsistent with the nature of the divine promise given to David, which could only be fulfilled through the descendants of Solomon in the royal line. "He shall build a house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son." 2 Sam. 7:13, 14.

That this promise refers not only to Solomon but also to the Messiah who should descend from him, is evident by the manner in which it is applied to Christ in the Epistle to the Hebrews. Chapter 1:5.

The genealogy given in Luke is not through the descendants of Solomon, but of Nathan, another son of David, to whom the promise does not apply.

I have found in this subject a most interesting study, and have felt great pleasure in tracing out the real forty-two generations in their order of thirteenth, showing that all appearances of discrepancy may be traced to a slight oversight of some ancient copyist, and the correctness of the original can still be made manifest to those who will take the trouble to search the Scriptures with the close investigation demanded by their supreme importance.

The result of careful investigation on this subject having relieved my own perplexity, I offer it in the humble hope that it may be of some use to others.

—There are too many people in the church who claim to want to be made pure in heart who seem anxious to put it off as long as they can.

§ "Question.—Is it then Saturday we should sanctify, in order to obey the ordinance of God?"

"Answer.—During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so we now sanctify the first, not the seventh, day. Sunday means, and now is, the day of the Lord.

Q.—Had the church power to make such a change?
A.—Certainly; since the Spirit of God is her guide, the change is inspired by the Holy Spirit."—[Cath.] Catechism of Christian Religion.

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.

"CAREFUL FOR NOTHING."

BY ELIZA H. MORTON.
(North Deering, Me.)

My care was laid long, long ago
Upon a loving Friend.
He bears it now with willing hand;
He'll bear it to the end.
He is so kind,
In him I find
The sympathy I need each day;
He is my staff, my help, my stay.

His tender care is roundabout
His fold and all within;
My Saviour long and long ago
Forgave my every sin,
And he will keep
Watch o'er his sheep.
Why should I care with anxious thought?
My freedom with his blood was bought.

THE SACREDNESS OF A PROMISE

THERE are persons who make promises right and left without consideration, and break them without compunction. They promise anything, perform nothing; and it is not needful to say much about the character of such men; for they are soon known and read, they are persons whose word is worthless, and whose character is as worthless as their word.

If a man is to be worth anything, we must be able to rely upon his word; and the men who keep their word are the men of moral strength in this world, and the men who will abide in eternal length in the world to come.

We honor the man who keeps his word; for he partakes somewhat of the character of the God of truth and righteousness. What comfort there is in the assurance that "it is impossible for God to lie." His word is immutable, his character is unchangeable, and "by two immutable things, wherein it is impossible for God to lie," we give strong consolation to those who have fled for refuge to lay hold on the hope set before them." God will not disappoint his people. His covenant he will never break; he has magnified his word above all his name; the grass may wither, and the flower fade, "but the word of God shall stand forever;" and though heaven and earth shall pass away, that word shall never pass away.

As we draw nigh to God and become partakers of his character, we turn from falsehood and deceit, and walk in the truth. And let those who love and trust in the God who keeps his word, seek to walk worthy of God, hating falsehood, loving truth, and being steadfast and unmovable, always abounding in the work of the Lord. *The Christian.*

A NATION'S NUISANCE.

WHAT an awful reflection on the sense, good taste, and cleanliness of God's masterpiece, that three fourths of the men you meet have allowed the chains of tobacco slavery to be riveted around them!

Man, made in the image of God, destined to rule and control all living things, and then to be degraded, to go around with a roll of poison in his mouth, that will make a dog sick, and kill a nine-lived cat in ten minutes—to be the devil's smoke house, defile God's pure air, and give a horrid stench in car, and waiting-room, and store, in post-office, everywhere, so sickening to delicate persons that they must leave the room for pure air, or yield to a sickness worse than sea-sickness! Yes, you can hardly get three men that two of them are not smoking. Next to this is the cigarette nuisance. A common thing is to see twelve to fifteen-year-old boys lighting cigarettes. No wonder our youth are weaker than their ancestors. No wonder

that they are stunted in growth and manhood when all laws touching a healthy development are violated. Most of the States have prohibitory laws, yet boys can as easily get them as an inebriate can get whisky.

Whole towns and cities are built, and thousands of men and women constantly employed in manufacturing the filthy stuff. Let the nation be silent on the "hard times" question until they learn to clean their mouths. From cigars, chewing tobacco, cigarettes, and chewing-gum, good Lord, deliver us.—*Rev. David Tasker, B. D.*

A CHIEF CAUSE OF CRIME.

OFTEN when I have been asked what are the causes, or what is the particular cause, that sends most men to prison, I have of late years invariably answered: "The want of family discipline."

The indulgence of the father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways, and consequently to prison.

The child, even of tender years, who is indulged in its natural waywardness, and who is allowed to say to its father or its mother, "I will," or "I won't," is in a fair way to become an inmate of our penal institutions.

Parents are also responsible for the waywardness of their children which leads them into crime from a practice of deceiving them.

The intelligent child, when deceived by its parent in small things, is likely to form evil habits, which in its future life will not be easily eradicated.

This cannot be better illustrated than by the growth of fruit and other trees. If they are allowed in the first year of their growth to become crooked, distorted, and out of shape, it is found nearly or quite impossible, in later years, to bring them into symmetry and to make perfect trees of them.

So with the child. Its early training lasts for a lifetime, and unless there are elements in its character and will-power, to correct its evil bringing up, it naturally grows worse and worse as it grows older.—*Ex-Warden A. A. Brush, of Sing Sing.*

GOOD TEMPER.

Good temper is like a sunny day, shedding brightness on everything. It is temper which creates the bliss of home, or disturbs its comforts. It is not in the collision of intellect that domestic peace likes to nestle; her home is in the forbearing nature, in the yielding spirit, in the calm pleasures of a mild disposition anxious to give and receive happiness. Goethe says, "He is the happiest, be he king or peasant, who finds peace in his home." But peace cannot be found till sought for, and when once obtained, requires cultivation, and the most effectual culture is good temper. It is a fortune in itself, and has the same effect in the domestic circle as the sunshine has on all outside. For as the warm sunshine and the gentle breeze melt the glacier, so the voice of kindness will touch the heart which could not be subdued by severity. Good temper in the morning will lighten the cares of the day, and make all household affairs progress smoothly. Good temper at night will be fraught with sweetest memories free from regrets, if death claims a dear one in the darkness.—*Selected.*

OUR DAUGHTERS.

THE curse of our modern society is that our young women are taught that the first, second, third, fourth, fifth, sixth, seventh, fiftieth, thousandth thing in their life is to get somebody to take care of them. Instead of that, the first lesson should be how, under God, they may take care of themselves. The simple fact is that the majority of them have to take care of themselves, and that, too, after having, through the false notions of their parents, wasted the years in which

they ought to have learned how successfully to maintain themselves. It is inhuman and cruel for any father or mother to pass their daughters' womanhood, having given them no facility for earning their livelihood. Madame de Staël said: "It is not these writings that I am proud of, but the fact that I have facilities in five occupations, in any of which I could make a livelihood." We should teach our daughters that work of any kind, when necessary, is a credit and honor to them. It is a shame for a young woman belonging to a large family, to be inefficient when the mother and father toil their lives away for her support. It is a shame for a daughter to be idle while her mother toils at the wash-tub. It is as honorable to sweep the house, make beds, or trim hats, as it is to play the piano, twist a watch chain, or embroider a slipper.—*Selected.*

GO AFTER THE CHILDREN.

WHEN the shepherd carries the lambs in his bosom, he has little difficulty about leading the sheep. The women on whose little children the Saviour laid his hands in blessing, did not deny, or reject, or betray, or crucify their friend. They ministered to him in life, they followed weeping as he went out to suffer, they were "last at his cross, and earliest at his grave."

He who grasps the key of childhood opens the doors of the home. Said a godly mother in parting from her son as he was leaving home to enter upon the ministry of the gospel:—

"Others may tell you more in knowledge, but let me impress one thing upon you. Every time you lay your hands upon a child's head, you lay it upon his mother's heart."

There is a lesson here for the proud, the self-conceited, the austere to learn: "Take heed that ye despise not one of these little ones."—*Selected.*

THE PUMPKIN AND THE ACORN.

A COUNTRYMAN lay under the shelter of an oak tree, looking at a gourd which grew upon the garden fence close by. Shaking his head, he said: "Well, now, I don't like a little insignificant plant to produce such a large, splendid fruit, while the tall and stately oak tree bears but small, paltry acorns. If I had created the world, the oak would have been covered with nothing but large golden-yellow pumpkins, each weighing a hundredweight! That would have been a sight to see!" Scarcely had he finished speaking, when an acorn fell down and struck him sharply on the nose. "O! O!" cried the startled man; "there now, that is just a sharp hit for my conceitedness! If this acorn had been a pumpkin, it would have broken my nose!"

"T was with great wisdom and forethought
That God the world to order brought."

—*Translated from the German.*

SOME FACTS ABOUT THE DEVIL.

THE Devil has a strong grip on the man who thinks more of money than he does of salvation.

The Devil with a preacher's coat on is none the less a devil.

The Devil does not care two straws for your profession. All he is afraid of is your practice.

When the Devil paints, he always does it in dazzling colors.

If the Devil can get your feet, he does not care what you do with your head.

The Devil is always ready to walk arm-in-arm with the man who says: "I do not have to join the church to be a Christian."

All the power the Devil has is to make men believe a lie, but the moment they believe wrong they will behave wrong.

The Devil has no better helper anywhere than the man with a fault-finding spirit.

—One sentence of honest praise bestowed at the right time, is worth a whole volley of scolding.—*Rev. Dr. Cuyler.*

The Mission Field.

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

THE LAMENT OF A FIRST-DAY OFFERING BOX.

HERE are some stanzas, which, in their original form were found in an English journal on medical missions. They have been somewhat remodeled to adapt them to the present time and needs of our people. Let no one fail to read them:—

Forgotten and forlorn I live
Upon a dusty shelf,
Feeling so downcast and so sad,
I hardly know myself.
I am a "first-day offering box,"
And better days have seen.
For copper, silver, yes, and gold
Within my walls have been.

Now I am empty—no, not quite;
For sometimes you may hear
A mournful jingle from my depths,
By pennies made, I fear.
I scorn not pennies; no, indeed,
Their worth too well I know,
But pennies only in a box
Do make one's spirits low.

When from that meeting long ago
You brought me here with glee,
"Our box shall soon be full," you cried;
"How happy we shall be."
Bright hopes they were, but quickly dashed
By your own thoughtless way;
For other things came in to hide
The promise of that day.

Although each day you have full meals,
You never seem to think
That a poor wooden money-box
Can want to eat or drink.
Yet I am always hungry now,
My mouth stands open wide,
Why do you let me call so loud,
While you are satisfied?

My words are poor and weak at best,
I know not how to plead;
But look upon the distant fields
"To harvest white" indeed.
The heathen lie in thickest gloom,
Do you need stronger plea?
Then listen to His voice who said,
"Ye did it unto me."

The smallest offering for His sake
Into the treasury given,
He with an eye of love will note,
And own one day in heaven.
But even here you'll have his smile,
While you the words believe;
That far "more blessed" 't is to give
Than only "to receive."

In view of the fact that our work has already passed to that stage known as the "loud cry,"—the time when the whole earth is to be lightened with the glory of the Lord,—and that the teeming millions of India, Africa, and South America, with other distant lands, are to be approached this year with the message of the coming King, will it not be well for all who read the foregoing lines to ask themselves, as did the disciples concerning the betrayal of their Master: "Lord, is it I?" Brother, review for a brief moment, the time which has intervened since you received your offering box, on the solemn pledge that you would place some amount in it each first day of the week. Have you done so, and thus kept your pledge inviolate? If not, what atonement will you make? God forgives, and cleanses away your sins freely, because you have no power to do it for yourself. But he does not do this with the understanding that you are constantly to do that which is a violation of your conscience. Is your conscience now clear in the matter of the weekly offerings? If not, why not remove the stumbling-block to your confidence in approaching God in prayer? Pay your vows, and ask God to forgive past neglect. Now is the time when he is waiting for all to show whether they are wholly his—mind, property, and children. It will soon be too late to demonstrate this in the right way. Now is the accepted time. Make no delay.

J. O. C.

SPANISH INTOLERANCE.

THE opposition which the erection of the first Protestant church building in Madrid has awakened among the people, is remarkable. A late number of the *Figaro* contains the following from its Spanish correspondent:—

"Now when the Liberal party has gained the power, it will have to contend with a difficulty which Mr. Sagasta without doubt will solve, but which clearly shows that in regard to moral and social progress, Spain is a couple of centuries behind time. What shall we think of a city which is the capital of the kingdom, where the Protestants are not allowed to profess their own religion? And an intolerance like this, worthy of the seventeenth century, finds its principal supporters among the highest classes in the community, among the ladies of the aristocracy, in short, among them that ought to represent the best educated and most enlightened in the country!"

"Using the right which the constitution grants, the Protestants in Madrid have built a church, and are now going to dedicate it. The inhabitants oppose this undertaking, and processions composed of ladies of rank, march through the streets, in order to demonstrate and to show their indignation. It avails nothing that Mr. Sagasta says and repeats that he has no arbitrary authority; that the law recognizes the Protestant religion; that the Protestants in Madrid are protected by the British ambassador; and that the government will not undertake to change the law, and as a consequence involve itself into a diplomatic conflict. The ladies of rank cannot be reasoned with, they will not give in. The Catholic press preaches a crusade against this new house of worship, and it is said that 10,000 Catholic children are to parade through the streets to protest against its being used for Protestant worship."

"When I say 'Catholic,' this is only a phrase. In this country there is no Catholicism, but, with a few exceptions, nothing but bigotry and fanaticism. The country is ruled, not by laws, but by customs and old usages, and in this respect, it is no better than it was 300 years ago. It is now 300 years since the Count of Alba, in the name of Philip II., massacred the Protestants in the Netherlands, and when we see what is going on now, we can easily imagine ourselves back to that period. As the recognized leader of the deputation which waited upon the prime minister stood—the Countess of Alba! There are names which seem to contain a predestination."

"Even the very men who stand at the head of the government cannot manage the Spanish ladies who are fanatical in the extreme, and will resort to any kind of violence. Among the ladies who comprised the deputation was also seen the wife of the present minister of war, General Lopez Dominguez, and I am persuaded that the balance of the ministers' wives are of the same mind. Is not this worthy of note? All our women—court ladies as well as citizens' wives, ladies of rank and the daughters of our common working-men—are in bondage under one ruler, who, in spite of all revolutions and the progress of our time, is not yet dethroned. This despot, whose influence nobody is able to subdue or demolish, is the Catholic priest, who is, and for times to come will continue to be, the cause for all the calamities of our fatherland."

When will Protestants open their eyes to this monster, this barrier against all progress and enlightenment?
C. CASTBERG.

Christiania, Norway.

A PLEA FOR CEYLON.

WE reported in a recent REVIEW the interesting case of a missionary who embraced the Sabbath on her way to India, where she has gone as an independent self-supporting worker. There are quite a number in the foreign fields who have thus gone out on their own charges, and whom the Lord is using in bringing a knowledge of his word to the hearts of heathen peoples. An appeal for such workers as these is made in the concluding pages of an English work, "Two Happy Years in Ceylon," by Miss Gordon Cumming. She says:—

"There lies the beautiful land with, in one single district, tens of thousands of neglected villagers, weary of their own dark ignorance, and ready to be taught by whoever will first enter the field. Europeans possessed of sufficient private means to support themselves would be especially welcome. Surely there must be some—and many are needed—who will recognize in this glorious work for eternity a better use for God-given talents than that of shaping the pleasantest career in England. Why should not two friends, who realize the true purpose of their lives, agree that whereas their companions are starting in couples in search of big game in far countries, they two will start together as fishers of men, to cast the gospel net in waters teeming with life? Assuredly in no other career will they find so true a spring of joy and gladness for their own lives as in this ceaseless effort to draw all around them to the knowledge and love of their Saviour."

"And of all mission fields, few offer greater attractions than this beautiful isle. It has the charm of a simple language, a people gracious and kindly to Europeans, and with British protection. Here, then, are the inducements: a healthy, open-air life in a lovely country, plowing and sowing fields which assuredly cannot prove barren, inasmuch as the Lord of the harvest is himself with his servants to direct their work. And when the angel reapers have garnered their ripened grain, the patient sower will realize such everlasting gladness as all the fleeting honors of earth will fail to secure."

I love that tranquillity of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.

Special Attention.

THE PROTESTANT VS. THE CATHOLIC EXHIBITION AT THE WORLD'S FAIR.

THE Methodists in the United States have come aware of the fact that the Catholic Church exhibition at the World's Fair has been accorded twenty times as much space as the Methodist have been granted for their church exhibit. This is very annoying to them, to say the least, and the more so from the fact that there appears to be no appeal from the decision of the commissioners upon this point, and consequently no redress of their grievance. They have, however, addressed a lengthy communication to the constituted authorities at the Fair grounds, stating great numbers and influence of the Methodist Church, and asking that the "largest Christian denomination on the continent be permitted to make such an exposition as will be creditable etc."

From the reply they have received it appears that the Baptist Church has made no application for space; that the Presbyterian and Congregational churches have not been granted any more space than has the Methodist Church, and that exhibits of Methodism coming from other countries are to become a part of the exhibit of such countries. And so the opportunity for a very attractive church exhibit, against which the Methodists are now so vehemently protesting, is but representative of the condition of the other great Protestant bodies. The Catholic Church with that spirit of Jesuitical intrigue and cunning for which its ways have been celebrated, has evidently completely secured the field, as far as a church exhibit at the World's Fair is concerned. It accomplished this in the following manner: Instead of applying simply for a place for a church exhibit, it had each institution of learning, or publication society, apply severally for all the space it could secure, and the result is seen in the fact that the religious exhibit at the Fair will be almost entirely Roman Catholic.

To add more gall to the cup of bitterness which the Methodist and other Protestant churches are now compelled to drink, the secular press declares that the evangelical churches were so busy working for the Sunday-closing of the Fair that they did not discover the quiet little game that was being played upon them by their Catholic fellow-citizens, and so in their eagerness to close the Fair Sunday, they were themselves practically closed out every day in the week! And that is too bad again that the evangelical churches had such deep interest to glorify an institution peculiarly Catholic, that they lost a great and golden opportunity to illustrate before the world, and especially before the Catholics from other countries who know little except what they gather from Catholic sources, what Protestantism has really done in and for the United States of America.

The Catholic visitors at the Fair from Italy, Hungary, Mexico, and Ecuador will see little to mind them that there are any who dissent from the Holy (?) Church, but they will see a grand exhibition of Catholicism there. And while we are not a prophet, we feel clear to predict that the much talked of "Parliament of Religions" to be held in connection with the Fair, will have a tendency more than anything else to glorify the "Mother Church." All the world will wonder at the beast, "saying," Who is like unto the beast who is able to "make war with him?" Rev. 13:7.

We shall see more and more of this exaltation of the Catholic Church; for it is written, "And that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

M. E.

BUDDHIST HELLS.

LANDRESSE, for his version of "The Voyage of the *Albatross*," wrote an extended and instructive notice of the Buddhist hells. He gives the names of the places of torment, and a description of the sufferings undergone therein, without naming the crimes which are there expiated. More recently S. B.

in his translation of extracts from the Buddhist Scriptures, has taken up the subject. The texts which he gives appear to be the same as those which Landresse had examined. Beal writes generally about the crimes which are punished and the length of the stay in the hells, details which are lacking in Landresse.

The generic name of hell in Sanscrit is *naraka*. The Chinese call it *ti-yo*, which signifies a "terrestrial, subterranean prison." Landresse gives us the name of thirty-two hells, of which sixteen are "little" and sixteen "big." The sixteen big ones are divided into broiling and icy, and there are eight of each kind. The Buddhists of the South have no cold hells.

Beal has a description of the eight cold hells, which corresponds almost exactly with that of Landresse. The sufferings of the damned therein consist essentially of cracks or other alterations of the skin, the blood, and the bones, caused by excessive cold.

The names of the first five hells are nearly the same in the Sanscrit, the Chinese, and the Pali. As to the three remaining hells, the names differ in the three languages named. Yet the nine words are all the names of the lotus, adopted, say the Chinese texts, because the ulcers produced by the cold take the form of the different varieties of the lotus flower.

According to one commentary, held in repute among some Buddhists, the names given to the cold hells designate, not the existence of cold hells, but the length of the stay which the damned is obliged to make in each hot hell. According to one text, respected by some, the damned must remain in the first of the cold hells 500 years, in the second 1,000 years, and so on at the same rate of progression, which reaches 32,000 years in the seventh hell, and 64,000 in the eighth.

It is not easy to harmonize the northern and southern texts of the Buddhist Scriptures. These differences, however, are inspired by the same thought; to frighten the guilty, and force them to turn away from evil-doing by the prospect of long, varied, and terrible punishments, which, as recompense for their bad actions, they will have to undergo after their death.

All the Buddhists agree as to the existence of eight burning hells. These eight, which some double or divide into sections, correspond to one ascending grade in the intensity of the suffering, the duration of the punishment, and the criminality of the condemned.—*Journal Asiatique, Paris*.

WAR RUMORS AND FIGURES.

France and Russia as the Terrors of Europe.

The continued increase of the war rumors in Europe gives room for the consideration of a few facts and figures. Although the *North German Gazette* declares that "in the judgment of high official circles there is no cause for alarm, at least for the present," the concentration of troops in Alsace and Lorraine is daily reported, and appeals in all shapes and forms pointing out the dangers which threaten the Fatherland, and necessity for the passage of the new army bill, are found in German journals, pamphlets, and reviews, and often signed by men of high standing in the empire. One of these appeals comes from General Von der Goltz, a well-known writer on military affairs. In the *Deutsche Rundschau*, he says that France, with her 38,000,000 inhabitants against Germany's 49,000,000, possesses in men, officers, artillery, and horses an army considerably stronger than that of Germany. Every year under the new military laws she has been adding 42,000 men to that army, and in a very short time she will be able to put into the field half a million more of trained soldiers than Germany can boast of to-day. He takes a rather gloomy view of the future of his country, dwelling upon the fact that the French army in 1889 was exactly five times as strong as her army of 1870, and that it must soon become seven times as strong.

In addition to the increase of the forces in Alsace-Lorraine, we are told that Mayence is to be converted into an intrenched camp. The Mayence-Strasbourg line of fortifications is to be extended toward Basel, with a view of covering the numerous

railway bridges across the Rhine. Those bridges were built expressly for the purpose of facilitating the rapid transport of troops from southern Germany into Upper Alsace. Moreover, Mayence forms the principal basis of supplies for the German armies on the left of the Rhine, and, notwithstanding its enormous strength, it is now decided to make it still stronger, in view of the extraordinary growth of the French forces.

According to the most careful estimates so far made, Russia, on the outbreak of hostilities, could put in line twenty-five army corps, which, added to the French forces, make all told forty-seven army corps. The army corps of the Triple Alliance are as follows: Germany, twenty; Austria, thirteen; Italy, ten; total, forty-three. Consequently France and Russia have four army corps more than the Triple Alliance. Even under the new military law and the application of the two years' service in all its force, the triplice would still be numerically inferior to France and Russia. To be sure, it may be that the German troops and the German generals and officers are vastly superior to the French and the Russians; but nobody can say that for a certainty, and General Von der Goltz expresses grave doubts upon the subject. Unfortunately the thing remains to be tested. But the most serious thing of all in the present military situation of Europe is that in case of war this spring or summer,—and the possibility of it seems by no means remote,—the bulk of the forty-seven French and Russian army corps could be hurled against the twenty German corps, and the first and most terrific blows of the contest squarely delivered before the Italians or Austrians could come to the assistance of their principal ally. Indeed, the first great shocks of the war might be decisive; and should the Germans be defeated in the beginning, it is feared that the Italians and the Austrians might, after all, be disposed to leave her in the lurch. However, if the German troops should be fortunate enough to be commanded by a great general, and the French and Russians sufficiently unlucky to be without one, the advantage of numerical superiority would be considerably diminished.—*Inter Ocean*.

SUNSHINE.

No mortal has any definite idea of the measureless energies which stream forth from the sun. In a lecture before the Columbia School of Mines, Dr. C. F. Chandler remarked:—

"All the energy in the world comes from sunshine. Even the energy in the electric battery that rings the doorbells of our homes has its origin in the light of the great solar system. The force in the copper wire that sets the bell to ringing comes from the zinc plate in the battery jar. The energy in the zinc plate comes from the anthracite coal with which it was burned when taken from the mines, and finally the energy in the anthracite coal was put there by the sunlight that fed and nourished it when it existed, ages ago, as trees and plants."

We know a little of the power of the thunderbolt, of the lightning flash; but how little do we know of the still, sweet, mighty influences which bring health, and strength, and bounty, and plenty to the sons of men? The electric forces which scientific men are just beginning to explore and utilize, come from this same source, and the electric light which dazzles our eyes is simply the sunlight of ages past, which has been preserved and solidified, and now is brought out and utilized for our benefit.

"The late Sir W. Siemens tried the effect of the electric light in the cultivation of plants by night, but a Russian agriculturist, M. Spechnoff, is reported to have made a trial of seeds which he electrified for two minutes by means of a current, and repeated the operation ten times upon peas, beans, rye, etc., and found that, generally, the electrization of seeds nearly doubled the rapidity of their growth. He then tried to electrize the earth. He took large plates of zinc and copper, which were sunk deep into the ground at the extremity of flat, iron bars, and joined them above the ground by an iron wire. The effect of this continuous current is stated to have been prodigious upon vegetables; nor did the excess in size detract from their good quality. The harvest was in all, four times superior to the ordinary for roots, and two or three times for plants."

All through the earth, also, mighty currents of celestial forces are working, moving, thrilling, healing, fertilizing, blessing the world; and if all these energies come from the sun, where does the sun itself come from? and where do millions of other suns have their origin? Back of it all, in the depths of eternal mystery, faith's eye discerns the presence of Him whom no man hath seen or

can see, the Almighty, the Invisible, the Eternal God.

And He who made the sun to rule by day, who marshaled all the stars, who leads forth the host of heaven by the greatness of his power, has deigned to describe himself under the figure of the sun, "The Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

Without sunshine there can be no fertility, no beauty, no health; but the brightness of the sunbeams makes all things glad; and if we are to have health, and strength, and physical vigor, we must live in the sunshine, and keep in contact with the earth from which we were made; and so if we are to be strong in spirit, we must trust in the Lord God, whose light beams in upon our darkness, and brings us life, and health, and peace.—*Selected*.

THE WAY TO DO IT.

GENERAL M. M. TRUMBULL, in the *Open Court*, gives expression to his feelings in regard to the question of Sunday-opening of the World's Fair, in the following manner:—

"I am well aware that in discussing the World's Fair Sunday-closing question I am threshing some old straw over again; but as the threshing still goes on in spite of me, I think that I have as much right as anybody else to take a hand at the flail. My text will be found in the testament according to Charles Dickens, 'Little Dorrit,' Chapter III. Arthur Clennam has just returned from France to London. It happens to be Sunday evening, and as there is no place open that he cares to go to, he sits in a desolate room at the tavern and hearkens to the cling-clang of the church bells, calling the people to prayer. Listening wearily, he translates the language of the chimes as the tramp Whittington did, when, resting on the mile-stone, he heard the very same bells talking to him like poetry, and saying, 'Turn again, Whittington, Lord Mayor of London':—

"Mr. Arthur Clennam sat in the window of the coffee house on Ludgate Hill, counting one of the neighboring bells, making sentences and burdens of songs out of it in spite of himself, and wondering how many sick people it might be the death of in the course of a year. As the hour approached, its changes of measure made it more and more exasperating. At the quarter it went off into a condition of deadly importunity, urging the populace in a voluble manner to Come to church, Come to church, Come to church. At the ten minutes it became aware that the congregation would be scanty, and slowly hammered out in low spirits, They won't come, They won't come, They won't come. At five minutes it abandoned hope and shook every house in the neighborhood for three hundred seconds with one dismal swing per second as a groan of despair."

"Not altogether of despair, for the bells had sweet revenge. They had the power of saying to the laggard people, 'If you will not come here, you shall not go there. We have closed all the good places in the city except the churches, because we fear not the competition of evil, but only the rivalry of good.' That is the sentiment of the churches in Chicago now; and up there in the steeples we can hear the threat of discordant theologies warning us that if we will not come to church, we shall not go to the Exposition. One step farther backward brings us to the law which compelled the people to go to church whether they would or no. During the war I had in my command a regiment of colored soldiers, and among them was a sergeant who had been a Baptist minister. While we were stationed at Fort Smith, he started a revival that lasted several days. He got many converts from the negroes roundabout, and he baptized them in the river. Among them was a zealous woman who did good service in singing, praying, and exhorting; but her own son, George Washington, was obdurate. Either he would not, or he could not get religion. Out of all patience with him at last, his mother made a loud appeal to the minister, and said, 'Sergeant, take dat good-for-nuffin George Washington by the scruff o' de neck, and baptize him anyhow.' I cannot help thinking that if the man who will not allow me to go to the Exposition on Sunday could have his own way, he would coax me to church 'by de scruff o' de neck' and baptize me anyhow."

THE NEW HOME OF THE LOUISIANA LOTTERY.

The infamous Louisiana lottery has found a new home in Honduras. That republic has granted the institution a charter, and at the same time the right to prey upon its people as well as those of other lands. The concession gives the company a monopoly of the lottery business for fifty years. The government grants the company the island of Guanaja, and concedes free of cost all lands which may be required for its offices throughout the republic. The company is also granted the right to lay a cable line from the island of Guanaja, or from any point on the coast of Honduras, to the United States, the Antilles, or to Europe, and to establish a steamship line from any or all ports on the Honduran coast to any part of the world. All articles belonging to the company are admitted free of duty, its employees are exempt from military service, and it is exempt from all taxes. For the privileges granted it, the lottery company is to pay the government \$1,000,000 in gold, and a graduated percentage of from one to three per cent, on the face value of all tickets sold. Honduras expects to profit by this concession, but it will prove a curse, as did the Panama Canal Lottery to the French.—*Northwestern Christian Advocate (Chicago), Feb. 1.*

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WORSHIP.

IN worship we reach the highest act that we can perform. To direct this volition of the heart and soul to a wrong object is the highest sin. All that man can do which may be called "worship," the Lord Jehovah claims as his own. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Service to any enemy of God is the highest treason of which man can be guilty. This is indicated in the experience of Christ, when he was led up into the wilderness to be tempted of the Devil. To the first temptation of his great antagonist, Christ calmly answered by referring to what "is written." Satan, then, seeing that Christ paid so much deference to what is written, changed his tactics accordingly, and so based his second insinuation upon his own quotation of what "is written:" "He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone." Christ exposed the perverted application of the text here quoted, by introducing another, referring to what is written in such a way as to bring to naught all his sophistry. Then we read that the Devil took him up into a high mountain, and showed him all the kingdoms of the world, and promised to give it all to him if he would only fall down and worship him.

Hitherto Christ had permitted Satan to make his attacks, and had consented to answer him, without expelling him from his presence. But now the climax of impiety had been reached, a point beyond which forbearance was no longer a virtue. When he claimed the reverence of worship, and that, too, to such a being as himself, he made the very thought of further parley impossible, and so, turning upon him in divine indignation, our Lord exclaimed, "Get thee hence, Satan." And he still enforced his position with the declaration of the word of God. Satan could then approach him no more in this way. His efforts could no longer be permitted.

There is a lesson in this for us. An effort is to be made, by all the power that man can wield, to cause us to worship the beast and his image. We are to be called upon to turn our supreme regard to something else besides Jehovah, and give it to such organizations as the beast and his image, those foes of his, which are to make the last effort to defeat his work in the earth, and enter into the last deadly conflict with his people. This would be our supreme sin, and we should meet every such suggestion with the same decisive words with which Christ closed all controversy with the arch-deceiver, "Get thee hence, Satan."

UNSPEAKABLE LOVE.

IN the message to the Laodiceans, which is to be applied with new power in the closing history of the church, there is a manifestation of God's love at which we may well stand amazed. "Behold," says Christ, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

How came he at the door of our hearts, knocking and pleading? Did we go to him and present ourselves and our hearts thus before him?—No, he came to us. In the gospel he appeals to us, holding in his hands the precious gift of everlasting life, purchased for us at the infinite price of his own suffering and death. He offers us wisdom and righteousness, sanctification and redemption. He sets before us the open door of everlasting life, and bids us come. "Come unto me," is his gracious invitation. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And to him who thus seeks he offers the infinite riches of his grace. It would hardly seem that love and condescension could go further than this.

But in the message to the Laodiceans he reveals a new depth of divine compassion. Instead of waiting for us to come to him, he has come to us; instead of waiting for us to offer up our supplications to him, he comes and offers a petition to us. He does not, having set before us the door of everlasting life, ask us if we will enter; but he stands at the closed door of our hearts, and asks us if he may enter! Then the question with us is not whether we can seek and find him, for he has sought and found us, and knocks at the door of our hearts, seeking admittance; it is not whether he will hear our prayer, but whether we will hear his; not whether he will open before us the gates of life and immortality and bid us enter, but whether we will open the door of our hearts and bid him enter.

Could he do more for us than this? It is a further step in the direction of verse 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." And, lest any should lose heart at the word "buy," when they have nothing with which to buy, he had long before declared by the prophet that the treasures he has to offer are "without money and without price." Isa. 55:1.

It is the same provision that is brought to view in the parable of Matthew 22, where the guests that were invited to the wedding represent the people of God at the present time. They were each to be robed in the wedding garment; but this garment was furnished, not by the guests themselves, but by him who made the marriage. In our cases the wedding garment is furnished by Him who counsels us to buy of him the white raiment. This cancels the last vestige of excuse. Love could go no further. Provision could not be more ample. The way could not be more clear. Christ so lifts his voice that every one may hear, but he will not compel any one to listen. He will not force open the door of any heart. He will take up his abode in no place where he is not a welcome and invited guest. He compels none to admit him. We may keep the door of our hearts barred against him till he is forced to depart.

"Seeking me thy worn feet hasted,
On the cross thy soul death tasted.
Let such labor not be wasted."

GENERAL CONFERENCE NOTES.

THE address of the president, at the opening of the Conference, Feb. 17, was full of interesting and significant items. The fact that it is now impossible to give a survey of the field to which our work has extended, without touching upon every part of our own land, with its various classes of people, Europe, Asia, Africa, and the isles of the sea, is an impressive consideration. In all of these localities interests are already being developed, and openings are everywhere presenting themselves for us to enter fields yet unoccupied. And this does not pertain wholly to the work of the missionary and preacher, but to the educational and publishing interests as well, which must keep pace with the other branches of the cause.

An interesting review was also made of our educational efforts, publishing work, missionary work, health and temperance work, the operations of the missionary ship "Pitcairn," etc. And while we have reason to be very thankful and much encouraged for what has been done so far, what should interest us most, is the outlook that now presents itself before us, and the imperative calls that demand a greater enlargement of operations along the whole line, and a more vigorous prosecution of our work in all its branches everywhere. Facilities for teaching and publishing should be provided in Washington, London, Hamburg, and the Turkish empire, besides the continuance of operations in Mexico, South America, Western and Central Africa, India, China and Japan; and missions should be opened in Jerusalem and Constantinople. All this, at a moderate estimate, will require the present year an outlay of not less than \$200,000.

The International Tract Society held its first meeting the same afternoon, at which a report of

its workings was presented. Two thousand dollars' worth of books and tracts have been gratuitously distributed, but there has been an increase of receipts over expenditures of \$2,526.34, which shows a very encouraging financial condition.

At the second meeting of the Conference, Feb. 19, the report of the Educational Secretary was presented, showing that in the five colleges, the academy, and the various local schools now established, the number of students has doubled within the past two years, showing a present enrollment of some two thousand or more students in attendance at these schools.

In the evening brother Haskell read a very interesting letter from a Chinaman who has embraced Christianity, offering to render any assistance he can in the way of translating for us.

At the meeting of the International Sabbath-school Association, Feb. 18, statistics were presented showing that the amount of Sabbath-school contributions received from Jan. 1, 1887 to Sept. 30, 1892, amount to \$85,740.06.

An interesting letter was read from a native minister at Tahiti, who, with his congregation, has accepted the views of Seventh-day Adventists, and is now holding up the light in that place.

At the third meeting of the Conference, Feb. 20, reports were read from district superintendents, covering all the home field, showing a prosperous condition of the canvassing work, and various other branches of the cause, in their districts.

The Religious Liberty Association held a meeting Feb. 20, from the reports of which it appears that the volume of business done by it the past year amounts to \$12,121.11. As a part of its literature sent out, the following may be noted with interest: Numbers 1 and 2 of the Religious Liberty Library have been sent to the 2,414 Lutheran ministers and the 22,000 Baptist ministers in the United States; number 2 to the 705 Universalist ministers in the United States, and numbers 1, 2, and 3 to all the lawyers, judges, and newspaper editors in the State of Tennessee. The membership of the Association is 5,579, and the funds, we are happy to say, are increasing, the amount for the last half of 1892 being \$6,115.47, which was \$1,340.55 more than for the whole of the previous fiscal year.

A very telling report of the recent persecutions in Tennessee was given by brother A. F. Ballenger, exposing the crooked course adopted to secure indictments for quiet Sunday labor, and the unworthy motives revealed. The voluntary appearance of such men as Mr. J. T. Ringgold, ex-Senator Tolley, and ex-Governor Porter, to defend our brethren, carried with it no small degree of influence in their favor. Our readers are already acquainted with the fact that, by the quashing of the indictments, and the clearing of others on insufficient evidence, all the cases are disposed of except one, which is laid over to the May term of court.

At the fourth meeting of the Conference, Feb. 21, a memorial from the church at College View, Nebr., asking that plans be formulated for the erection of a house of worship at that place, with a seating capacity for not less than two thousand, was presented. The church there engages to bear its full share of the burden of the enterprise, and the matter was taken under advisement by the Conference. The church in College View already has congregations, when the church and students meet together, of some twelve hundred, and provision must be made for a large increase in the near future.

A report from brother G. Holbrook, attorney of the Walla Walla College enterprise, showed that institution to be in a prosperous condition, demanding more room, even before the completion of its first term. An addition, to cost some six thousand dollars, is needed. The present worth is \$52,696.06.

The Foreign Mission secretary, brother W. A. Spicer, then presented his report of the work in other lands for the past two years. There is now a membership of 3,521 in the foreign field, an increase of over thirty-three per cent during the past two years. The number of churches is 108, and the number of laborers of all classes 400.

Up to this writing, Feb. 23, the General Conference has had a number of important resolutions presented before it for consideration, which will be acted upon in due time.

The S. D. A. Educational Society has had its meeting of the session, and also the Publishing Association. The college year has been one of prosperity, and the institution is greatly embarrassed for proper room, notwithstanding the additions of late years, to carry on its work. The question of providing additional room is to be under consideration by the Conference. The net worth of the College is \$79,694.69.

The work of the Publishing Association for the seven months (the close of the fiscal year having been changed from June 30 to Dec. 31, to bring yearly meetings at the time of the General Conference), has also been prosperous to a degree to compare favorably with any preceding year. Out of a total of 14,190 shares in the new association, 8,654 were represented at this meeting. From 300 to 350 hands are regularly employed in the office of publication, and over four hundred thousand dollars' worth of books have been sold. The net gain for the seven months above referred to has been over seven thousand dollars.

In the evening of Feb. 22, Elder Lewis Johnson and Elder L. R. Conradi gave addresses on their respective fields of labor; brother Johnson speaking of Scandinavia and Finland, and brother Conradi of Germany, Austria, and Russia. These were among the most interesting discourses thus far in this series of meetings. Much information concerning these countries, and the character and peculiar customs of their people, was given, together with many interesting incidents, showing the providence of God has manifested itself in the introduction of the truth into those regions. The work is spreading out everywhere most rapidly in all directions, and in a manner calculated greatly to cheer and encourage the hearts of all lovers of the truth.

IN THE QUESTION CHAIR.

PREPARED 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 referred to here, may be answered by mail.]

—EVIL SPIRITS FROM THE LORD. 1 SAM. 16:14.

In this passage, and in Judges 9:23, the record speaks about an evil spirit from the Lord troubling people; but how can this be shown to agree with James 1:13, which says that "God cannot be tempted with evil, neither tempteth he any man"?

T. T.

Answer.—The texts referred to in the Old Testament are in accordance with a law laid down in the New Testament, which is a natural and consistent one.

In 2 Thess. 2:11, 12, we read: "And for this reason shall God send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." There are two contending forces acting upon men, truth and error, light and darkness, good angels and evil angels. Man is a free moral agent, and can choose between them, according to one or the other, as he may decide.

When he resists the one, he of course gives up to the other. That cannot be otherwise. If he rejects truth, he just as surely, and by a natural consequence, takes in error; if he rejects light, the inevitable result is darkness; if he refuses the influence of the good angels, he just as inevitably makes himself a prey to the evil angels. But God always gives him first an opportunity to receive the truth, the Holy Spirit; and not until these are rejected can the other influences control them. Those whom he is said to send strong delusion in 2 Thess. 2:11, 12, are such as would not believe the truth, but had pleasure in unrighteousness. He presented them the truth, and tried to draw them to righteousness; but they would not receive the one, and practice the other; and what else, then, could he do, but strong delusion that they should believe a lie.

So it is said to Saul, that "the Spirit of the Lord departed from him." He had grieved that Spirit. He had done despite to the spirit of grace. He had made himself a prey to evil spirits, and they came upon him; said to be "from the Lord," because the Lord has established this law in the spiritual world, and permits these results to follow those who will not receive him. So in the case of Himelech, and the men of Shechem; and so also in the case of Ahab (1 Kings 22:20-23) and Balaam. Ex. 9:16. God said to do things that he permits, and he permits them because he has set

two ways before men, and they, as free moral

agents, have the power of choosing; and, as a result of their choice, the consequences follow which are attached to the two courses of action respectively. But the testimony of James refers evidently to a time before a person has placed himself on the side of the enemy, as in the other cases referred to, and his words are wholly true, that God does not tempt any man to evil or the commission of sin under such circumstances.

298.—DOES GOD REPENT? GEN. 6:6.

Will you be so kind as to explain Gen. 6:6? Some are puzzled to know how God could repent if he is the all-wise God. Others ask, Did he make a mistake? J. W. K.

Ans.—The word "repent," like many other words, is used in different senses. The Lord is said to "repent," yet it is also said that he is "not a man that he should repent." 1 Sam. 15:29. Just as we also read that God tempteth no man, yet that he did tempt Abraham. James 1:12; Gen. 22:1. The skeptic thinks he finds a contradiction in such passages; but there is none, as he would learn if he would stop to consider in what sense these words are used. Thus "tempt" means, "to try, or prove," and in this sense God did tempt Abraham, tried him, tested, or proved, him. But tempt also means to solicit into sin; and in this sense, God tempts no man. So the word, "repent," means both to change one's course of action toward others on account of some change of relation on their part, and also to change one's course from his own inclination, from instability or fickleness of character. In the first sense God does repent, in the latter, never. In all those cases in which he is said to repent, it will be found that the object in reference to which he repents has changed its relation toward him.

In Jer. 18:7-10 he gives the rule by which he is governed in these respects. He says that when a nation becomes so wicked that he is obliged to decide upon its overthrow and destruction, if it repents and turns from its wickedness, he will "repent" of the evil he had intended to do, and do it not. That is, if the nation changes its course from evil to good, he will change his purpose in the same respect, and not inflict upon it the evil he intended. Likewise, if a nation concerning which he speaks, to build it up and prosper it, turns to evil and apostasy, he will "repent" of the good wherewith he designed to benefit it. In such cases there is no change on the part of God. The change is all on the part of man. And this is a rule which is consistent with the character of God, and one, which, to be true to his own nature, he must follow with his creatures.

Apply this rule to the world in the days of Noah, and it will be seen what he means by saying that it repented him that he had made man. Man was created a free moral agent; he could go in any direction in which, in the use of that free, untrammelled will, he might choose to go. Every possible direction that he might take, was, of course, open to the mind of God; and in his omniscience he would have provision in his mind for every contingency. At the same time, he had a design which he wished man to carry out in accordance with his will. He designed that he should be holy and happy, and honor and glorify him. In that case, he would prosper him and build him up. If he did not take this course, according to the rule laid down in Jeremiah, he would have to change his purpose concerning him, and destroy him. And this is just what took place. With the exception of one family, man became utterly apostate. Hence it repented the Lord that he had made him. That is, it made it necessary for him to change his purpose concerning them, and destroy them from off the face of the earth, instead of continuing their existence here in prosperity and happiness.

Just so we read that it repented the Lord that he had set up Saul as king (1 Sam. 15:11); that is, Saul did not meet the design of God in his position, and so he must vary his treatment of him from what it would otherwise have been, and instead of continuing him in the kingdom, take the kingdom from him and give it to another. But the change was on the part of Saul, not on the part of God. Because Saul changed his character and course of action, God, according to his unchangeable rule, must treat him differently from what he would, had not this change taken place in Saul. So in Ex.

32:14, God, on account of the intercession of Moses for Israel, repented of the evil he purposed to do unto them, on account of the change of circumstances in relation to them. Viewed in this light, we see that there is no ground for regarding God as a changeable being, as man is changeable, nor is there any contradiction in the Scriptures on this question.

CHRISTIAN SIMPLICITY.

THE apostle Paul, in his second letter to the Corinthian church, expressed his fear lest they had departed from the simplicity of the gospel. "I fear," he said, "lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." The apostle knew that the faith of Christ must be received and held in simplicity. He knew, doubtless, that the author of that faith had said, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." He knew the ease with which the human heart is led to trust in its own wisdom, and the danger that under the influence of the dark master of all subtlety and deceit, they would be led to weave in something of human invention with that which they had received in the gospel of Christ, which would entirely destroy its efficiency.

This is a truth which needs to be kept in mind at the present time. The simplicity of the gospel has always stood in the way of its reception by the masses of mankind. To take God at his word, to believe that he has spoken to us in plain language and means just what he has said, and that all human ideas and human reasoning do not figure in the matter at all,—this is more than the vast majority have been willing to understand. To lay aside all one's own wisdom, so that it does not figure at all in our relation to the gospel, either as the source of our spiritual knowledge or as the channel through which that knowledge must be received and the means by which it must be interpreted, is something altogether contrary to the wisdom of this world or the inclinations of the natural mind. And hence it is, and always has been, that "not many wise men after the flesh, not many mighty, not many noble, are called." They are not willing to become as little children, that they may receive the kingdom of God.

But we have reached a time now when we must receive the word of God in simplicity, laying aside all our own wisdom, all our preconceived ideas, and acknowledging that we have no wisdom of our own; because we have come to a place where the way is getting narrow, and we must walk just as God directs us, without any uncertainty about it. We have come to a place where a single wrong step may prove fatal, and we must know each step that we are to take. If then we take the counsel that God gives, just as a little child receives the words spoken by its father, we shall be safe, for the word of God is absolutely sure. But if we let any of our own wisdom into the transaction, we introduce an element of uncertainty, and assume a risk which we cannot afford to take. If we receive the kingdom of heaven as a little child, we will receive it independently of any wisdom of our own.

The present message of God to the world will be received by those who will take it in just this way. It will be received by those who are simple in heart, those who have not been educated to a sense of their own wisdom in spiritual things. It is from this class that the 144,000 will be made up. There is to our mind a deep significance in the results which have followed the slight contact of the third angel's message with those whom we term the actual heathen. We refer to the experience of our teachers in mission schools for the Chinese in Chicago, Ogden, and other cities, where, as perhaps the reader has heard, the Chinese pupils have shown a most decided preference for those whose teaching accords with the plain declarations of God's word. We have been accustomed to think but little of the heathen tribes in our contemplation of the work that was to be done in the third angel's message, and in the plans that have thus far been laid for its advancement. We have seemed to regard them as almost out of the question while our facilities were so small for taking the truth to the civilized portion of the world. But who will

now say that we have not had very short-sighted views of God's great plans, of his goodness, and the provisions of his grace toward a lost, benighted world? Who dare take it upon himself to say to whom the gospel of Christ shall be preached, and to whom it shall not come? Who dare say that the soul of the most benighted heathen is not just as valuable in the sight of God as is the soul of the President of the United States? And who, in view of all that we have now seen, will say that heathen lands are not as good a field for the third angel's message as any of those which it has already entered. Who will say even that the 144,000 will not be largely made up of those who are little children in the wisdom of this world, and are prepared to receive the gospel in its simplicity?

Let us take heed lest "as the serpent beguiled Eve by his subtlety,"—by reasoning with her and getting her to reason on God's command until she came to believe that God did not mean just what he said,—any of our minds should be corrupted from the simplicity that is in Christ. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

L. A. S.

PROGRESS OF SPIRITUALISM.

To the casual observer, it may seem questionable whether Spiritualism is making any marked progress in the world at the present time. It is certainly not making any very earnest efforts to advance along the lines laid down by other religious bodies for denominational work. It is not making much open effort to propagate itself by evangelistic effort, building churches, adding converts, etc. Apparently it maintains no such organization and system in its work as is characteristic of other religious bodies. There exists, unquestionably, a popular prejudice against it, at least in name. Yet in spite of these appearances, a little investigation reveals the fact that Spiritualism is not on the decline. Without those facilities which are deemed indispensable to life and progress by orthodox bodies, it still finds means of propagation in all places and among all classes, and it may be doubted whether any form of religious belief is numbering its converts more rapidly.

It is not strange that it should be so. The very essence of Spiritualism is deception. Deceptive in its doctrines, it is also deceptive in its workings. The spirits of devils appear in the guise of the spirits of "departed" friends, and the doctrines which they teach appear in the guise of various branches of scientific or Christian teaching; and in this guise they find their way into the most respectable circles of Christendom, places where Spiritualism under its proper name would not be tolerated. They are finding their way even to the very elect, who would, if it were possible, be deceived thereby.

Seventh-day Adventists have long assigned to Spiritualism a place among the three great anti-Christian powers which would appear in the last days and under the union of which the whole world, excepting that part which had embraced the third angel's message, would be led in opposition to God. They have believed that it would act a leading part in the great work of apostasy by which persecution will be brought upon the remnant church, basing their belief upon the sure word of prophecy. Appearances, however, have furnished little to corroborate their belief, so far as concerns the actions of that which openly professed itself to be Spiritualism. We know of no avowedly Spiritualist organ which has given its sanction to the movement for a union of Church and State, which is to bring persecution upon the remnant church. Its utterances have often seemed to point in exactly the opposite direction. But those who know the insidious nature of Spiritualism will put little dependence upon appearances. Their faith in the word of prophecy will still remain, and if necessary, they will look for its fulfillment by some sudden and startling developments. It would not indeed be in the nature of Spiritualism to advance upon Christendom unstealthily and under its true colors.

And there is evidence that it is advancing, under various disguises, and advancing rapidly, to a position where it will be prepared to act the part which prophecy has assigned it in the final conflict between the forces of light and of darkness. This

evidence is the awakening interest in both our own and foreign lands, in the study of spiritualistic phenomena. We could not state the fact better than it has been stated by other observers in whose minds it has not borrowed a significance from the prophetic word. Here is testimony given by several leading American journals.

The Literary Digest (New York):—

"On both sides of the ocean, and in every language that has a periodical literature, psychic phenomena, the occult, the mysterious, are being discussed with an interest, a freedom, and a voluminousness heretofore unknown. There is undoubted evidence that this interest is growing and spreading, and that with its widening circle have been developed new sources of information derived from personal experience heretofore untold. A spirit of earnest and impartial investigation seems to be taking the place of the credulity which unquestioningly accepts, and the skepticism which arbitrarily condemns without trial. Evidence is being gathered, personal experience generalized, and phenomena which have been called 'supernatural' are being examined with scientific care and accuracy."

The Medico-Legal Journal (New York):—

"The marvelous growth of interest in psychological subjects from year to year promises a wide outlook for the future in the ready adaptability of facts, as fast as obtained, to the most absorbing question of life. . . . Not a month passes without report of better means of observation and experiment, and the colleges and universities are constantly adding to laboratory apparatus, and to the breadth and extent of their elective courses in experimental psychology. All indications point toward developments in the near future, which will be of signal value in their bearing upon science and man."

The Arena (Boston):—

"Few people appreciate the significance of recent progress along the line of psychical research, the vast accumulation of facts which demand investigation, and the growing interest in occult problems among the most thoughtful people throughout the civilized world. The old-time prejudice, which, with supercilious arrogance, relegated all psychical or extra-normal problems to the realm of superstitions, is rapidly giving place to a spirit at once critical and yet truth-loving. From the evidence which is now being carefully collected and sifted by scholarly bodies and individuals, I am led to believe we are on the threshold of a new world of thought—a realm which will far transcend, in interest and practical value, the new world which the evolutionists have given us in the domain of physical science."

The investigation is everywhere going on, and in what will it result? Where will those be led who venture upon such grounds disconnected from any source of enlightenment other than the human or the Satanic? The question is answered by the well-known English editor, W. T. Stead, in these words:—

"For the present my last word is this: that before many months are over, I think it will be admitted by every candid mind that the persistence of the individual after death, and the possibility of communicating with that individual, has been as well established on a scientific basis as any other fact in nature. That, you may think, is a bold assertion. It is not an assertion. It is a prophecy, based upon facts which are within my own knowledge, and of which I speak with as much confidence as I do of anything which has ever come within my own personal observation."

We need hardly tell the reader that the conversion of "every candid mind" to the idea that "the persistence of the individual after death, and the possibility of communicating with that individual, has been as well established on a scientific basis as any other fact in nature," will be the triumph of Spiritualism. Then will the world be thoroughly prepared to receive the teaching that purports to come from the spirits of the dead, and to act in harmony with the will of him who is wroth with the church and has gone "to make war with the remnant of her seed." And this time, according to Mr. Stead, is now but a few months in the future.

L. A. S.

SHALL WE TURN BACK?

How many persons there are, who, in the business affairs of this life, fail just upon the very threshold of success. The goal of success and prosperity is almost attained: another and a stronger effort, and success would be certain; but right in that critical moment, when the full success of all their past efforts is about to be realized, they give up, say it is no use trying, and the life that might have been a success becomes a dismal failure.

The same rule holds good in spiritual, as well as in natural, things, as the whole history of man in his relations to his Creator from the time of Adam down to the present time, abundantly proves. A resistance to temptation of the appetite, and of the flattery and the promise of self-exaltation contained in Satan's cunning deception on the part of our first parents, would have prevented the fall and the terrible results which have made this world a plague spot in the universe of God.

The Bible is full of instances of like character, one of the most remarkable of which is the case of the whole people of the children of Israel, with few noble exceptions, as they came up to the border-land of Canaan. Their conflicts were all over; the long journey across the arid sands past, the land of promise was in sight; and the same God who had miraculously delivered them from their servitude in Egypt, who had made sea to stand on heaps that they might go through the "flood on foot," and who had fed them bread from heaven and had guided them by a pillar of cloud by day and of fire by night, was with them, to go before them, to scatter their enemies, and to fulfill the promise he had made their fathers; and yet in that supreme moment when everything for which they had looked, hoped so long was just within reach, they lost faith, their courage departed; they said, "What the use of trying any longer?" and "in their hearts they turned back into Egypt." The result is known. They started out of Egypt with hopes and joyful anticipations, which became their own unbelief and failure fully to trust in the Lord, they never realized. They were turned to wander in the "wilderness," where they perished, and a younger generation, which had to follow the Lord more fully, entered the land.

The apostle Paul writing of their experience declares that "all these things happened unto us for ensamples [margin, types]: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

This being the case, it becomes us each to ourselves a solemn question, "Am I now in the land of promise, or am I now in the wilderness of failure, or am I myself repeating their folly? If we do repeat their folly with their example before us as a warning, will we be less guilty than they?"

One of the saddest instances of turning back is the one recorded of the immediate followers of Jesus Christ. The Son of God was come into the world; God was manifest in the flesh. He was manifesting the love, power, and wisdom of God in the synagogues, streets, and in the homes of the Disciples were gathered unto him, to whom he unfolded the mysteries of the kingdom of God. He was preparing them to teach the gospel when the time should come that it must go to all the world. In order to do this, it was necessary for them to understand their own weakness and the need of relying wholly upon him. Therefore he said unto them, "It is the Spirit that quickeneth the flesh *profiteth nothing*: the words which I speak unto you, they are spirit, and they are life: and again: "No man can come unto me, except he were *given* unto him of my Father," they were grieved, and "from that time many of his disciples went back, and walked no more with him." John 6:63-66. Yes, they turned their backs upon the divine Son of God. Self was so humiliated, and the way seemed so close where self could not come, somewhere, that they gave up all their past experience, all the light in which they had rejoiced, the sweetness and blessing which had once enraptured them,—they gave it all up and followed the Saviour who had opened before them the path of holiness and salvation; and with Satan for a master, they wandered forth into the dizzy maze of selfishness and pride which ends in death. The course they did not realize what they were doing. Sin is very deceptive, and its captives rarely realize whither they are being led.

But when Jesus saw these disciples turning back from him, he looked at the twelve whom he had specially chosen, and sadly asked them, "Will ye also go away?" The answer made by Simon Peter should sink into the heart of every one who is lingering near the dangerous border-land of a doubtful faith. "Lord, to whom shall we go? thou hast the words of eternal life." Question of most serious import! If we turn our backs upon the Son of God, whom shall we find that will fill the space he fills? Will not the very best this world has to offer, on the side of Christ, be like the offering of dry sand which quenches the thirst of a soul perishing in the desert? A prophet speaks of those who had been clothed in scarlet being brought so low that they embraced dung hills (Lam. 4:5), but even such a disastrous change of circumstances but weakly illustrates the condition of the prodigal who wanders forth

the bountiful Father's house to feed on the husks of ambition, fame, or pleasure, which Satan so alluringly spreads in seductive array before him.

We can also view this question which Jesus asked, from another standpoint: A special work to prepare a people for the coming of the Lord is now going forward. That work has nothing in common with the world, and but little in common with what at the present time passes for Christianity. It is based upon the Scriptures, and the prophetic description of those who are engaged in this work is, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Light from heaven shines upon this company, and those who receive this light are so separated from the spirit of the world and the popular current of Christianity that they are looked upon as being a "peculiar people." It sometimes happens that those who have walked in this narrow way with this people, grow tired, and like the children of Israel, "murmur because of the straitness of the way." Satan assails them with manifold temptations, until blinded by his deceptions, they think there is an easier way. If such tempted ones would but study the experiences of the people of God in the past, with earnest prayer for grace to "walk even as he walked," the allurements of the world, and the pleasures offered by popular Christianity, would not weigh a moment in the balance against the sweetness of being a humble follower of Jesus at this time, when his truth is so lightly regarded. Then to his tender inquiry, "Will ye also go away?" they would be constrained to reply, "Lord, to whom shall we go?"

As we look away from the light of "present truth" to those who are still in darkness, what can we see to attract us? The world with all its honors and riches, even if we could win them, is as nothing compared with the "enduring riches" offered us by Christ "without money and without price." Popular Christianity, as represented by the so-called Protestant churches, with all the pleasure-lovers in its train, and following hard after Rome in doctrines, methods, and spirit, will be a poor place to go to for shelter, especially when we remember that soon great Babylon will come "in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." No, we cannot go there; for there is no shelter and no safety there. The path of safety is the path of obedience. Those who rejoice at the coming of the Lord, who say, "Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation," also say, "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." Isa. 25:9; 26:8. If we turn our backs upon the "commandments of God and the faith of Jesus," we turn against Jesus himself, against his love, his mercy, his life, and his salvation. Will we do it? How can we do it? "Lord, to whom shall we go? thou hast the words of eternal life."

M. E. K.

PROPOSITION TO CURTAIL THE RIGHT OF RELIGIOUS DISCUSSION.

As we have reached a time in the prophetic history of our country when it is scarcely in order to be surprised at anything whatever in the line of departures from the principles of justice and freedom laid down by our forefathers in the foundation of our system of government, we are fully prepared to hear from one of our eminent and influential citizens, a proposition to limit the freedom of religious discussion. Such a proposition comes from the "Right Rev. Leighton Coleman," Bishop of Delaware, and appears in the January *North American Review*. It is of course directly contrary to the letter and spirit of our Constitution, which declares against any restriction upon freedom of speech or of the press, but as before stated, it is nothing unusual now for some men, especially those whose names are prefixed with "Reverend," to profess greater wisdom in governmental affairs than was possessed by those who framed and adopted the Constitution. The bishop outlines his view as follows (we quote from the *Weekly Review*):—

"Any discussion which involves disrespect to the fundamental principles of Christianity transcends all proper bounds. Courts and public opinion have always recognized Christianity

as the national religion of America, and assaults upon it ought to be as treasonable as attacks on the government. Is it not treasonable to bring into contempt the essentials of Christianity, especially since this is a time of war—Christianity waging a conflict in which there is no discharge, and which will last as long as the world?"

"Nothing is more injurious to the State than a lack of confidence between man and man. This is the risk that is run in allowing religious discussion to go on indefinitely and wantonly, robbing men of their faith in God and Christ, and so, in time, of their faith in one another; for faith in man has its highest development among those who believe in God."

This is exactly the plea that was made by the Church of Rome against Protestants, and it was just as good in their day and for their purposes as it is now for Protestants, or any others. The Lutherans persisted in discussions which involved disrespect to the "fundamental principles of Christianity" (in other words, the principles of the papacy), and of course in the eyes of papists they transcended all proper bounds, and were guilty of treason against the government. (Modern phraseology would also have said "anarchists.") They created "a lack of confidence between man and man," that is, between those who held to opposite views in religion, and this was felt by the papists to be something very hurtful to the State. Accordingly, they did their best to suppress such freedom of speech; and fortunate is it for us who live to-day, that their efforts were not successful.

In the execution of such a purpose, a necessary preliminary would of course be the settlement of the question, What are the "fundamental principles of Christianity?" This thought did not escape the attention of the reverend bishop, and he has undertaken to lay down some of them, to which no doubt some others would have to be added. He says:—

"First is the belief in the personality of Jesus Christ; next is the belief in him as both God and man. A few question the fact of his existence; more refuse to acknowledge his divinity. We know that he is more than human, and therefore perfect and beyond criticism, and assaults upon his goodness can have no place in a Christian land."

"Christianity is the religion of reason, and of reason in its strength and purity. It is founded on facts; Christ is a person. And it is as being a person of perfection, the Incarnate Son of God himself, that we feel that in assailing Christianity, he is assailed; and in assailing him, all virtue and grace is assailed; and in assailing them, the very foundations of life are liable to be overthrown."

"Limits must be set not only to such assaults, but also as regards the discussion of Christ's commands. Baptism and the supper of the Lord are ordained by Christ himself; yet the question of their obligation is flippantly discussed! The question is beyond the legitimate limits of discussion. The mode of baptism may be discussed, but the question of its necessity has been settled, and ought not to be a matter of debate."

It would be very strange if "the fundamental principles of Christianity," as viewed from the standpoint of popular religious belief, would not include the doctrines of Sunday sacredness and the immortality of the soul. The former of these has already the sanction of law to assist toward its further elevation as a fundamental principle of the faith against which it would be treason to speak; and when the attempt is made, if it ever is, to define "the fundamental principles of Christianity," we shall be prepared to see these two dogmas fall easily and naturally into line with the rest. They are the two to which Christendom has held most tenaciously during all the theological revolutions and earthquakes of recent times.

The truth or falsity of any doctrine would of course make no difference with the principle involved in the Rev. Mr. Coleman's proposition. That proposition is as un-American and un-Christian as anything that ever emanated from paganism or the papacy, and its appearance here in the face of all that has hitherto distinguished this land as the home of civil and religious freedom, is a straw that shows the wind to be blowing from a very dangerous quarter.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

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

(Continued.)

"The years 1838, 1839, 1849, 1850, 1859, 1860, 1870, 1871, were maximum sun-spot periods." In 1839 Captain Davis saw one 189,000 miles in length, and of enormous size, the largest ever seen till then. The last half century has been the most remarkable period ever known for these solar exhibitions. Increasing interest has been taken in the study of these strange and wonderful phenomena,

from that time onward till the present time, as thousands of powerful telescopes in the aggregate have made the sun the focus of the most careful investigations.

Interesting discoveries were made some thirty years since, showing the connection between solar commotions and electric storms on our earth. We quote from Taylor, from whose volume we derive many of the facts we are stating on this theme:—

"On Sept. 1, 1859, two astronomers in England, at different stations, while watching the sun-spots, were startled to behold the facule [bright spots] on the spot-edge instantly flash into an unprecedented and intense brilliancy, and in five minutes to move over the sun's disk, a distance of over thirty-four thousand miles. Presto! Then a mighty magnetic storm began on earth, the needle became powerfully excited, the northern and southern auroras flashed with rare splendor, the telegraph wires were burthened with electricity, and the entire globe thrilled and throbbed under the influence of the strange energy. The sun was in commotion. Telegraphic machinery was set on fire, and burnt out, and the pen of the instrument was followed by flame, and its characters traced in fire. Men were astonished in all the realm of science. The instant motion, the explosion, the varying light, the tumult in the sun, suggested change! It was days before the mysterious solar storm subsided; then the earth, which hung so immediately in the sun's grasp, lay quiet again. But the solar eruption was a new thing, and a mystery to all."—"Great Consummation," p. 329.

Since then observation and experience have demonstrated the wonderfully close connection between the sun storms and earth storms, the former being evidently the great electric center of the whole solar system. The experiences of 1870-71, remarkable years for solar disturbances, will probably never be forgotten.

"Huggins, of England, saw one spot move quickly over its [the sun's] face, a distance of 100,000 miles in one second! A single spot was seen in May, 1870, having an area of 320,000,000 square miles. In October one group of 200,000,000 square miles was observed to stretch across the solar disk one fourth of its diameter. In February a group of spots seen by English observers had an area of 1,458,000,000 miles, and in September, Professor Langley, in this country, witnessed at one time hundreds of spots, the area of but one of them being computed to be 2,300,000,000 square miles. In November, 1870, the *Evening Post*, New York, reported three contiguous spots whose area was 8,649,000,000 square miles."—"Great Consummation," p. 330.

Professor E. Colbert in the *Western Monthly* for August, 1870, wrote as follows:—

"The present year, though previously indicated as one of maximum, is marked by the appearance of an extraordinary number of spots which have no parallel in number and magnitude within the space of a hundred years."

The year 1871 was a phenomenal year, being styled by Victor Hugo and others, "the black and terrible year." It was the year of the most destructive fires and fearful electric storms perhaps ever witnessed on our globe. Says Taylor:—

"First, when on Oct. 8, 9, 1871, Chicago went down in 'a hell of flames,' and 335,000 persons were imperiled; 100 persons burned in the flames, and 100,000 left homeless,—there being 18,000 buildings consumed, and \$180,000,000 worth of property destroyed. Then Boston, on the memorable Nov. 9, 1872, enveloped in hot flames, entailing a property loss of \$80,000,000, at the extent and magnitude of which calamities the whole world stood for a time appalled and awed, asking, Are these the judgments of God? No such gigantic fires are known in past history. They surpassed those at Rome, Constantinople, London, and Moscow."—"Great Consummation," p. 331.

The fearful forest fires of 1871 were mysterious, unprecedented, and awful beyond any on record. Many thousands of square miles were burned over. Especially in Wisconsin and Michigan were terrific scenes enacted. In places there were electrical tornadoes and clouds of burning hydrogen, the air filled with fire balls and fire clouds, the flames moving with fearful rapidity, consuming scores of towns, leaving tens of thousands homeless, destroying the lives of from 2,500 to 3,000 persons. It is said by those who have investigated the subject, that in the fires of that year territory was burned over as large as the State of New York, and \$100,000,000 worth of property destroyed. It seems beyond reasonable contradiction that there was a supernatural element in these terrible conflagrations. We have never seen a record in history of similar phenomena. There were strange conditions of the atmosphere, and peculiar exhibitions of electrical agencies never witnessed before. *Men thought the last great day had come.*

We give a few extracts from eye witnesses. Says Abel Palmer in the *Detroit Post*, who witnessed the Chicago fire from the top of the Tremont House:—

"A strong wind was blowing at that time, and yet the flames seemed to go in all directions, like an expanding scythe mowing great and increasing swaths with frightful rapidity. We could think of nothing else but hell. The flames were in some places like huge waves dashing to and fro, leaping up and down, turning and twisting and pouring—now and then a great column of smoke and blaze hundreds of feet into the air, like a solid perpendicular shaft of molten metal. In other places, it

would dart out long streaks like mammoth anacondas, with hissing, fiery tongues; then these serpentine shapes would swoop down over the blazing path into the yet unburned buildings, which seemed pierced and kindled instantaneously. . . . It was unearthly, hideous, terrific. Our eyes seemed riveted so that we could not withdraw them. There were miles of fire, mountains of flame, waves of light, flashes, clouds, brilliant scintillations."

The *Detroit Post* under the head of "The Great Fires Supernatural," says:—

"Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on lakes Michigan and Huron were burned, testify unanimously that 'the air seemed to be on fire.' These words are almost invariably used in describing the phenomena. The fire did not spread gradually from tree to tree and house to house, but a great sheet of flame overcoming them like the clouds, and moving with the rapidity of a hurricane, rushed upon them without warning. It surrounded them. The atmosphere seemed filled with fire. Many people who inhaled the hot air fell dead. Corpses were found without a trace of fire upon them, or even upon the clothes which covered them. There were frequently no marks of fire upon the adjacent trees and fences. Many were killed in compact masses, as if by a blast of death. They were found huddled together away from trees and buildings. Fish were killed in the streams by the intense heat. Many of these people believed that the last day had come. The roaring of the whirlwind which preceded the blaze, sounded enough like the last trump to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst into flame."

Mr. J. A. Richards in the Milwaukee *Sentinel* gives a description of the Wisconsin fires:—

"O God! what a scene met my gaze on every side. Here came the crisis of the storm; here the fiery elements controlled by a tornado and a whirlwind, made war on human hopes, hearts, and life. The half has not been told nor ever can be."

"The phenomena and results of this storm were mysteriously strange. In some places the forest trees lay in every imaginable position, while in others they were carried into windrows. They were mere sticks in the hands of a great power slashing and whipping the earth, and then made fuel for the work of death. The fields, woods, barns, houses, and even the air, were on fire, while large balls of fire were revolving and bursting in every direction, igniting everything they came in contact with; and the whole of this devouring element was driven before a tornado at the rate of a mile a minute. There can be little doubt that the air strongly charged with electricity helped on the work of destruction and death. Mr. Kirby says he saw large balls of fire in the air, and when they came in contact with anything, they would bound thirty or forty rods away. Others testify that they saw large clouds of fire burst into fragments, and in some instances great tongues of fire like lightning would issue from the dark clouds, and light upon the buildings. Pennies were melted in the pockets of persons who were but little burned. A small bell upon an engine and a new stove standing from twenty to forty feet from any building, were melted."

"Many thought the great day of his wrath had come. And why not? If persons who visit the ruins since the fire are forced to think that God hid his face in wrath and sent forth his thunderbolts of destruction; nay, that he gave the very fiends of hell the right and power to shake the place and burn it up, what must have been the feelings of those who passed through the fiery ordeals?"

Another paper of Oct. 15 says:—

"Later accounts from northern Wisconsin confirm all previous reports and rumors. The loss of life in the neighborhood of the burned district of Peshtigo will reach over eighteen hundred, and fifteen per cent of those injured cannot recover. The fire tornado was heard at a distance like the roaring of the sea. Balls of fire were observed to fall like meteors in different parts of the town, igniting wherever they touched," etc., etc.

We give these somewhat lengthy extracts from eye witnesses (though a vast deal more could be added), to give the reader some little idea of the "fearful sights" and terrific scenes in our world, which come as a consequence of the great electric storms and cataclysms in the sun, the great hub of our vast solar wheel, or system, whose influence so powerfully affects our world. The very stones were reduced to ashes in Chicago, and there were "heaps of dead at Peshtigo having no marks of violence upon them, but lying as if killed by a dynamo, and the melted iron lay around on the ground and the hydrogen clouds flashing with electric fire, held carnival all through the wideness of the west."

Says Taylor: "No man ever saw the like in all time's history."

On Feb. 4, 1872, was another marvelous electrical disturbance. All the telegraphs in the world were affected. They could work none of the great ocean cables, and no human power could check the powerful currents which took possession of the telegraphic lines. They were all controlled by the great electric magnet, the sun. All the batteries were overpowered. "The needle in the compass became wild." Strange fires of all shapes and hues were seen in various parts of the earth. Harper said:—

"Not only was this aurora one of the most remarkable of recent years because of the wide extent of its visibility, but it seems to have been attended with electrical disturbances that are as yet unparalleled in the annals of science for their intensity, if not for their duration and geographical extent."—*Magazine*, June, 1873.

Scientists are becoming astonished and alarmed at the wonderful exhibitions of disturbance in the body of the sun itself, seen in our time. Instead of its being something stable, solid, reliable, and sure, it is coming to be regarded as inconstant, and very possibly the ultimate cause of the utter ruin of all the worlds composing the solar system.

In the summer of 1872, the Italian astronomer Tacchini beheld through his glass the entire face of the sun overspread with burning vapors of magnesium. It was something never seen before.

"Then a great wail went up from a thousand thoughtful pens, and men mournfully exclaimed, 'Earth's sun is mutable! If the great, strong, central hub give way, what will become of the wheel?'"—"Great Consummation," p. 333.

The astronomer Herschel believed, as far back as 1801, that the sun's fires were electrical, a gigantic electric light. In 1873, Secchi at Rome said that there is a periodic variation in the size of the sun. This idea startled the world. Professor Langley says:—

"When we consider that the thickening of this solar atmosphere would bring back the age of ice, or its thinning carry our polar regions to tropical temperature, . . . we can feel no certainty of the future constancy of the solar heat, nor of our protection against such changes as seem to have befallen other suns in space, and against which we are powerless to guard." *Popular Science Monthly*, November, 1879.

The same author (an eminent astronomer) also tells us there has been a wonderful projecting outward of the vast equatorial region of the sun's luminous atmosphere, the flowing fire tongue reaching, as estimated by various authorities, millions of miles, some placing it as high as fourteen to thirty, or even forty millions of miles. "It possesses an aspect both astonishing and fearful." Some give the flames the name of "columns of magnetic light."

G. I. B.

(To be continued.)

FAST FULFILLING.

YEARS in the past, when upon the strength of the prophecies of the Bible, Seventh-day Adventists declared that the time would come when the "Sabbath question" would be the great question before the people of this country, we were looked upon by many people as chimerical,—as looking for something that we should never see realized. But suddenly the Sabbath question has forged ahead, and now, in city, town, and country, in national and State legislative halls, the question is being discussed. Shall we enforce the Sabbath (Sunday) by law? Shall we repeal the laws now existing? What day is the Sabbath? What right has Sunday to be called the Sabbath? Is the Sabbath a religious or a civil institution? Can it be enforced without infringing upon the religious liberties of the people? Such are the questions which are now agitating the public mind. In a leading religious paper now before me, is an editorial, from which I take the following sentence: "Groups of citizens on the streets, and about the hotels and depots in Harrisburgh, were overheard earnestly discussing the Sabbath question."

Seventh-day Adventists have not caused this particular discussion in this place, at least not directly. The time was, when if there was any agitation upon this subject, we had to arouse it ourselves. Now the case is very different. Let the agitation go on, no matter by whom the attention of the public is aroused upon this great question. Paul declared that some preached Christ with contention, but while he would have preferred to have him preach some other way, he rejoiced that he was preached even in that way. So we say, "Turn on the light." There are honest people everywhere,—people who love the truth,—people who can see without having church spectacles on to distort their vision. Let the foundations of the Sunday Sabbath be discovered. Then will many return to the observance of the Sabbath of Jehovah.

M. E. K.

—The Sunday-law people have, in very desperation, invented the phrase, "A secular Sunday," and promulgated the holiday theory of Sunday laws, in order to deceive and to preserve, under false pretenses, the union of the Church with the State.—*Ringgold*.

—If you want to lay up treasure in heaven, don't try to own too much property on earth.

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 WORK TO-DAY IN MY VINEYARD."

BY ELDER L. D. SANTEE.
(At Conference, Battle Creek.)

Go to the darkened lands where hearts are yearning
For knowledge of the pitying Saviour's love;
Go to the heathen, with your own heart burning,
And point them to the glorious home above.

Why should we be indifferent to their pleading,
Why shun the path that Christ for sinners trod?
O bring the bread of life, that they are needing,
And lead the erring to the Lamb of God.

Go to the heathen with the love of Jesus,
As they to us lift up imploring hands;
Remember that his eye of love e'er sees us,
In halls of home, or in far distant lands.

The Lord will come; the day is not far distant
When "seeking for the lost" will all be o'er;
O while our Intercessor is existent,
Tell darkened minds of the immortal shore.

Soon will probation close, our work be ended,
Our ripened sheaves we'll bear with joy on high;
Soon shall we be by angels bright, attended,
To the eternal gardens of the sky.

IOWA.

CRESTON, GLENWOOD, AND AFTON.—At the request of the Conference Committee, I began a series of meetings Nov. 19, in a school-house south of Creston. Much prejudice was manifest from the beginning. This prejudice was not so much from ignorance as from having heard and rejected the truth. Still because of the interest shown by a few, I did not feel free to leave, and continued preaching and visiting until Dec. 26. Four, heads of families, expressed a purpose to obey the truth, and about fifteen dollars were received in donations.

Dec. 30 meetings were begun at Burr Oak school-house, south of Glenwood, Mills Co. The interest was excellent, and the attendance continued good until the severe weather made it impossible for many to attend. Six or seven were observing the Sabbath, and several more pledged themselves to turn and serve the Lord. Most of those who were keeping the Sabbath had heard little or no preaching, and needed instruction in the word. They will have Sabbath-school and prayer-meeting. Forty-three discourses were given, and many visits were made. Six dollars and sixty-six cents were received in donations. Visits were also made to two excellent families in Glenwood. One of these families, I think, has decided to walk with God.

Feb. 10-15 was spent with the church at Afton. The Holy Spirit came with rich blessing, and the brethren gave thanks to God, and took courage. There was considerable interest manifested by outsiders, and an invitation was given by some of them, as well as by the church, to hold a series of meetings at that place. Five copies of the *Home Missionary* were ordered and one *Sentinel*. If this church is faithful to God, he will use them for a light to others. A loving Father has blessed me with health and freedom in speaking the word, for which I praise his name.

J. O. BEARD.

MINNESOTA.

ST. PAUL.—The fight here for freedom of conscience is moving on. Many are becoming interested in the Wacek bill, which proposes to repeal three sections of our Sunday laws. We believe this a move in the right direction, and sent petitions to our churches throughout the State. One section asked to be repealed is what is called the Barbers' law. As was expected, this aroused a spirit of opposition from that source. We took occasion to send out a petition favoring the repeal, with some National Religious Liberty literature, to over three hundred boss barbers in the State, with a letter addressed to each. Yesterday a letter was received from one of these, who said he received signatures from everybody in the village. He said: "I see the same spirit of persecution is here in Minnesota, that is in Tennessee. The head of that viper should be crushed. I am glad to stand by you in the fight." The encouragement received here in this city from some hotels where the proprietor offered to circulate our petition, led to the conclusion to send out petitions to a limited number of the leading hotels in the State. With these we send a letter and some literature. We are doing this in faith, and expect good results. Another bill was intro-

duced the 9th inst., which makes Sabbath breaking a misdemeanor punishable by a fine of \$100, ninety days' imprisonment, or both. This increases the fine ten and the imprisonment eight-fold over what the law now provides. It seems as though this bill was an aid rather than a hindrance to us in our work. We are trying to do what we can to let the people see the situation as it is.

Mr. Wacek, the author of the bill to repeal, tells me that his measure is gaining ground in the house. Yet we have learned that some of the legislators have pledged themselves to the barbers to oppose the Wacek bill. A mass-meeting was held this week, Monday night, called by the Law and Order League, for the purpose of enforcing the law against the saloons, and several speeches were made against allowing open saloons on Sunday. This is about the situation here at present, and it really becomes more and more interesting as time goes on. We expect nothing but good results from all this. H. F. PHELPS.

Feb. 22.

COLORADO.

THE message is rising in Colorado as it never has before. Earnest requests are coming from all parts of the Conference for ministerial labor, and we would be compelled to give up in despair if the work was not controlled by a power greater than man's. There has been but one new church organized in the past year, but a goodly number have been added to those already organized.

We are greatly in need of laborers and means to fill even the most urgent calls. God has been at work on the hearts of our brethren, and already the treasury is beginning to fill up, and others are making preparation to put more of their means in the cause. They are beginning to realize that if they do not do something soon, it will be too late. A goodly number are preparing themselves for the work, and some of our young men are getting the burden of souls, and have begun work holding meetings and giving Bible readings. Others will begin work soon, and we are looking for a greater work to be done during the coming summer than has been accomplished in any two previous summers. We know that this will require more means, but we believe our brethren realize the importance of the work going forward now, and that they will come up to the help of the Lord with their means.

There are twenty-one students at Union College from our Conference, and most of them are preparing themselves for usefulness in the cause of God. At a recent meeting held with them by the writer, they expressed themselves thus. There are seven from our Conference at the Battle Creek College, five of whom are fitting for work to help carry the message to the world.

Although the canvassing work has had many trials, it seems to be gaining ground, and we expect to see its diligence doubled. A good interest has been awakened by the canvassers, and some have begun to obey the word as a result of their earnest work. There is an urgent call and much need for colportage.

Thus prepared and aided, we expect soon to be able, God working in us all, to carry the message to many who have waited so long for it. We praise God for what he has done, and for what we know he will do. J. R. PALMER.

CUMBERLAND MISSION FIELD.

FOUNTAIN CITY, TENN.—Nov. 25 I opened a series of meetings at this place in a large school building, with good attendance and fair interest. I met some opposition from the first; but as God's truth was presented from night to night, it was manifest that the dragon was getting not a little stirred from his couch of ease. Two Methodist brethren volunteered to lead his vanguard, and attack, not only the truth presented, but also the speaker, with all manner of falsehoods. Feeling themselves insufficient for the occasion, they called to their aid a superannuated Christian preacher. A challenge for a public discussion was the first work of the night. Believing him not to be a man of truth and veracity, no notice was taken of their request. This so enraged them that threats of personal violence were frequently made. I had the blessed assurance of Rom. 8:31 and 2 Cor. 13:8 to strengthen me, believing that God would cause the "wrath of men to praise" him. They succeeded, however, in inducing the trustees to allow us the use of the house no longer. But that only opened the way for us to reach a class of people who could not possibly have attended the meetings. So like Paul (Acts 20:20), I began to preach "from house to house." Some having heard how I had been treated, were anxious to hear for themselves (Acts 28:22), and opened their doors. They were some of the most influential families in this part, and it gave me courage; as a result, ten adults have de-

cided to obey God, while nine have stopped using tobacco. A Sabbath-school of twenty-four members was organized, and the prospects are that others will soon join in the work. I praise God and take courage in seeing these dear souls deciding to follow their Master, even in the face of bitter opposition.

One poor sister and children are passing through severe trials for their faith, from an infuriated father and husband. His house was the first to open to us, but last night it was closed, not against us, but the Bible. After having acknowledged, both privately and publicly, the binding claims of the Sabbath and kindred truths, he could not give up the god of his choice, and consequently rejected all. I ask the prayers of all who read this, that this dear family may prove faithful to the Lord, and at last with all of God's people in this State, be gathered to join that throng mentioned in Rev. 15:2, 3. Pray for the work in this place.

Feb. 15.

GRANT ADKINS.

NEBRASKA, IOWA, AND CHICAGO, ILL.

FROM Dec. 13 to Jan. 8, in company with brother C. S. Anderson, I visited friends living in the country not far from Plainview, Nebr., and held in all thirty-seven meetings, some of which were with outsiders. At times the interest seemed to be good; but when the test came, the people just decided that they would not obey. Some of those who professed the truth we fear do not realize its sanctifying power.

Some of the young people gave their hearts to the Lord, and we trust good was accomplished. On my way to Chicago, I held meetings at Alta, Newell, and Independence, Iowa.

I remained with the Scandinavian church in Chicago from Jan. 13 to Feb. 5, and held forty-three meetings, some of which were in private houses, and some with the youth and children. The interest was good, and we know that it will be a blessing to the church. Some of the youth gave their hearts to the Lord.

Feb. 6 I came to Iowa, and began meetings in a country place near Summitville, Lee Co. Brother N. C. Bergersen had been doing Bible work here since November. Three churches, Lutheran, Methodist, and Quaker, are open for us to hold meetings in. The interest has been very good. On account of ice and water, we are compelled to discontinue the meetings here for the present. I now return to Chicago. E. G. OLSEN.

Feb. 16.

AN APPEAL TO OUR BRETHREN AND SISTERS.

THE canvassing work is God's means of reaching many who would not be impressed with the truth in any other way, and we should be thankful that the work has been planned so all may have a part in it. Men with one talent can reach a class that those with two or five, cannot reach. My brethren and sisters, ponder these things in your hearts. We have each a work to do for the salvation of souls, and if we neglect to do this work, souls will be lost through our neglect. Brethren, it is time to cut loose from all worldly possessions; it will take every dollar we possess, and ourselves too, to gain heaven. Time is almost closed, and what is done must be done quickly; delay no longer. How many times I have heard my brethren say, When the loud cry goes forth, then we will sell and go into the work. That time is here now, and I fear that not all who made that promise are following the leadings of God's word, "Sell that ye have, and give alms." We read in "Gospel Workers," page 45: "A man is no sooner converted than in his heart is born a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart."

It was a wise call, a few years ago, that said the canvassers should be selected from all parts of the field, and the work should go in all parts of the world. And in order to do this, it will take you and me. Let us say, "Here am I, Lord; send me." Well, says one, if the way opens, I will go. Let me say, brother, if you wait for the way to open, you will not go. If you say, I will go, then the way will open. God wants willing service, he wants men who are willing to run some risk, to step out by faith. God opened the waters for the children of Israel to pass over; and if we do as they did, he will open the way for us; our feet are in the water's edge, and the word is, Go forward. Will you, my brother, my sister, heed the invitation? Many a time when we have heard the call for workers to take up this branch of the work, we have said, I think brother B or sister A should go. Now, my brother and sister, the call comes for you. We read in "Testimony No. 32": "The canvassing work is of more importance than many have regarded it." Some may say, If I thought it was my duty,

I would go into the canvassing work. If you are not engaged in some other work in the cause, it is your duty. Well, says one, "I feel a burden to preach." To such ones I would say, Take up the canvassing work, and you will have plenty of chances to preach; if God wants you to give all your time to that branch of the work, he will open the way. Read again from "Testimony No. 32": "It is not pleasing to God that we defer present opportunities for doing good, in hope of accomplishing a greater work in the future." Now is the time for us to work as we never have before. I would be pleased to have all write me, that I have not had the privilege of meeting, as I will not have time to visit all before the canvassers' school begins, and I will gladly give any information I can. Besides this, I would like all the names of those who intend to come to the canvassers' school, who have not yet signified their intention to do so. If there is anything standing in the way of your coming, be free to write, and I will see what can be done for you. Come to work for the Master while there is a little time left for us to work.

Your brother in the blessed work,

B. HAGLE, Gen. Ag't for Ontario.
159 Poplar Ave., Battle Creek.

A CALL FOR HELP.

Sprague, Wash., Feb. 12, 1893.

DEAR BRETHREN AND SISTERS: Would you permit me to ask some dear souls in present truth, through your paper, if they would not like to come out West, and let their light shine for the Master? I have learned that there are a great many Sabbath-keepers at Battle Creek; surely they cannot all make use of their talents there. We are here alone, and cannot have any meetings; in fact, we do not know how to conduct a meeting. If a few families would come here, we could have meetings, and invite outsiders to come. I know the Lord must have some honest souls here, but the truth must be lived before them. We have scattered reading-matter all over the city, but we cannot talk much.

Now if some would take it into their hearts to settle here, who had a thorough understanding of present truth, and could talk it to the people, and teach it, I know not what better work they could do for Jesus. There is not much time left us in which to work. Let us do all we can now; but do not come here thinking it will fill your pocket-books; for I have no such inducements to offer, and it would depend altogether on what you can do. If further information is desired, write to me, and I will give it to the best of my knowledge. I would say that it need not be from Battle Creek particularly, that we want people to come. I only mentioned that, because there are so many there. You are welcome, dear brethren and sisters, wherever you come from, only come with the intention to work, by letting your light shine for the Master. MRS. A. O'FALLON.

HOW TO START A CHINESE MISSION SCHOOL.

As the work among the Chinese is opening before us, perhaps it will be of interest to the readers of the REVIEW to know how a school can be carried on successfully without any financial aid from any one.

If you have but twenty-five cents to spare for a first reader, you can begin the work of a mission school. As you come in contact with some Chinamen, ask one or two if they would not like to learn to read, spell, write, and sing (this last they enjoy very much), and you will be apt to find that they will answer in the affirmative. Accordingly, invite them to come to your room in the evening, after their day's work. Then request them to tell more of their countrymen to come, and that you are willing to teach fifteen or twenty Chinamen. Show them the book, and request them each as they come, to purchase one like it.

When you have about five scholars, gradually introduce the study of the Bible. (If some of the scholars are already pretty fair readers, I would have them read and study from the Bible at the first.) Tell them, "Now we must have a room in which to hold our school;" and if they will pay from one to three dollars apiece per month, it will furnish enough money to pay rent, purchase blackboards, tables, and such other things as are necessary. You will find at the end of the month that you have not only started a mission school, but that you are actually adding to your numbers.

As each person joins the school, inform him that the scholars pay from one to three dollars to carry on the work, that you are teaching gratis, and that you enjoy the work among the Chinese. By the time you have fifteen or twenty scholars; it will be necessary for you to have an assistant teacher. Then I would form a constitution and by-laws, and elect officers, and you will find that

by the help of God you have been made the instrument of establishing a thriving Seventh-day Adventist Chinese school, and your financial expenditure has only been twenty-five cents.

We teach from eight to ten in the evening. I do not know how our efforts could be more appreciated.

Any one who has charge of an organized school, who would wish to make use of the Lord's prayer and the ten commandments in the Chinese tongue, can obtain them from me gratuitously. There is no need of waiting for money to start this God-given work. O that we might labor for the poor heathen! If you could know the many good traits that the Chinese possess, you would be astonished. May God help our young brethren and sisters to sacrifice a few hours of time every evening in behalf of this people whom God has placed within our reach. And you will find that the blessing of God will rest upon you, and that you are engaged in a work that will tell throughout all eternity. More about this in the near future.

JOHN F. BAHLER.

El Paso, Tex., Feb. 10.

Special Notices.

NOTICE FOR KANSAS!

ALL who have a burden for the canvassing work, should be sure to attend the institute, which will be held at Beloit, Mitchell Co., March 10 to April 2. We desire that all should come prepared to go from there to their field of labor, and it is very important that each one should do this. If all would realize that we have now reached the time when the message is to go forward with a loud cry, there would be scores of our people eager to enter the work this spring. Those who go out as canvassers will be required to have a written recommendation from a minister or their church officers. There will be services each night. Some have asked what ministers will be there; that is not decided yet, but the promise made in Matt. 18:20 will be fulfilled.

S. C. OSBORNE, State Ag't.

NOTICE TO VIRGINIA!

DEAR BRETHREN OF THE VIRGINIA CONFERENCE: After getting the best counsel we could from the churches which are able to entertain the spring State meeting, we have decided to hold it at Winchester, as this seems to be the most central point, considering the places from which we hope to have our attendance. This will be a very important meeting for many reasons: first, because of the period of time in the work, it being the most important that we or the world ever saw,—a time when the message is rising rapidly, and the things for which we have long been looking are now fulfilling all around us; and, further, because it is just after the greatest counsel ever held by our people. Not only in regard to the numbers present is it the greatest, but mostly because of the wonderful light that is now coming to us in these meetings, showing us the urgent necessity of more earnest work than we have done in the past, or than many of us have thought of.

At this meeting we shall plan for the work up to the time of the camp-meeting, and in connection with this meeting we will conduct a canvassers' school, in order to help the canvassers all we possibly can. As we have some very important matters that we feel must be considered at this time, we greatly desire as full an attendance of the brethren as possible, and especially of our leading brethren. This includes in an especial manner ministers, district directors, church elders, and deacons. We will also give considerable time to Bible study.

And now, dear brethren, we shall need help from all who can possibly lend us any aid at this time. We expect to have a number in the canvassers' school preparing for that branch of the work, and we think that all they should lose is their time; so we have decided to furnish them free, and we believe this is in harmony with the Testimonies, which say that each church should provide for the education of its missionaries. Now you all can do something in this direction by sending to us at Winchester or bringing, when you come, such articles of food as canned or dried fruit, potatoes, and beans; and you may also remember that we have a cooking stove and can bake bread, if we have flour and other suitable material. So, brethren, help what you can, and the Lord will bless all concerned in the matter, and thus we can help our workers to more efficiency in the work which is so greatly in need at this time. Be sure to bring chaff tick and such other articles of bedding as you may need.

Now a word more about the canvassers' school, and what we are going to do. First, the time will be from four to six weeks, during which time we

will study "Bible Readings," "Great Controversy," and "Patriarchs and Prophets" as follows: Those who are going to canvass for "Bible Readings" will make that book their special study. Those who canvass for other books will pursue a similar course. All will give as much time as possible to general study of all the books at intervals during the time. Perhaps we will give one week upon each book in this way, giving some attention to proper reading, as brought to view in Neh. 8:8. Some thought will also be given to language. This meeting will begin Friday, March 24. At this date we wish to open the school, so as to be all in readiness for work the next Sunday. All please remember the time. Begin to plan now to come; and as this meeting can be a success only by the help of the Lord, we shall have special times for devotional service and of seeking the Lord. Do not wait until you come to the meeting to begin to seek him, but begin now, and let us seek him with all the heart, keeping our eyes fixed upon him as our only help.

Feb. 20.

F. M. ROBERTS, Pres. Va. Conf.

The Sabbath-School.

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

LESSONS ON THE WORD AND SPIRIT.

LESSON XI.—THE EFFECTS OF THE SPIRIT.

(Sabbath, March 11.)

I. Questions on Gal. 5:16-25

1. What admonition is first given?
2. What follows as a consequence?
3. How are the desires of the flesh and Spirit contrasted?
4. What is the result of this opposition?
5. What is true of those led by the Spirit?
6. Mention the works of the flesh.
7. What happens to those who do such things?
8. What is the fruit of the Spirit?
9. What has been done by those who are Christ's?
10. What is the closing exhortation?

II. Questions on Rom. 8:9-17.

1. What is true if the Spirit of God dwells in one?
2. What if he has not the Spirit?
3. If Christ is in us, what is dead? Why?
4. What is life? Why?
5. On what condition will our mortal bodies be quickened?
6. How will this be done?
7. What conclusion is then drawn?
8. What consequence follows living after the flesh?
9. On what condition shall we live?
10. Who are sons of God?
11. Have we received the spirit of bondage?
12. What Spirit have we received?
13. To what does this Spirit bear witness?
14. What consequences follow from our adoption?

NOTES.

1. "While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact." "Our lives will reveal whether the grace of God is dwelling in us." "And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing." Love is of God (1 John 4:17, Revised Version), and comes to us by the Spirit. Rom. 5:5. "The excellence and value of pure love consists in its efficiency to do good, and to do nothing else but good." Rom. 13:10; 1 Cor. 13:4-7, Revised Version. Christ desires us to have joy (John 15:11), and has given us peace (John 14:27), which is really giving us himself (Eph. 2:14), and both these gifts are in the Holy Spirit. Rom. 14:17. Those who are renewed after the image of God (Col. 3:10) will exhibit long-suffering (verse 12), will be gentle (2 Tim. 2:24), and yet will be great. 2 Sam. 22:36.

2. God anointed Jesus with the Holy Spirit (Acts 10:38), so he went about doing good. Our present need is the same anointing. Rev. 3:18. Where the Spirit of God is, there is unity (Eph. 4:3, 4) and liberty. 2 Cor. 3:17. We are to walk worthy of our calling (Eph. 4:1), which means to walk according to the Spirit. Rom. 8:1, 4. The Spirit being one of power (Rom. 15:13, 19), and life (Rom. 8:2), and Christ being a life-giving spirit (1 Cor. 15:45, Revised Version; John 5:21), we are strong in him (Eph. 6:10), and not in our own might. Zech. 4:6. The gospel is to be preached with the Holy Spirit (1 Peter 1:12; 1 Thess. 1:5), not in man's wisdom (1 Cor. 2:4); and thus the minister of God is approved. 2 Cor. 6:4. "It is the absence of the Holy Spirit and of the grace of God that makes the gospel ministry so powerless to convict and convert." Such are some of the ways in which the Holy Spirit will manifest itself in those who receive it.

—There are so many people in the church who want to be the nickel plating on the machinery.

News of the Week.

FOR WEEK ENDING FEB. 25.

DOMESTIC.

—Governor M'Kinley, of Ohio, has lost his property by signing notes for a friend.

—The Methodist exhibit at the World's Fair is likely to be withdrawn for lack of space.

—The pension bill, as finally passed by Congress, appropriates \$166,400,000 for pension payments next year.

—The Reading Coal Combine has gone into the hands of a receiver. The reason why this was done is not yet known.

—J. Sterling Morton, of Nebraska, has accepted the position of Secretary of Agriculture under Mr. Cleveland's administration.

—The supreme court of Louisiana places the social clubs of New Orleans on a footing with saloons, and requires them to pay the liquor license.

—General G. T. Beauregard, the famous Confederate who directed the attack upon Fort Sumpter, in the spring of 1861, died at the residence of his son, at New Orleans, La., Feb. 20.

—A bill enfranchising Mormons, passed the Idaho Legislature, Feb. 19. It will receive the signature of the governor, and the Mormons of Idaho will now have the privilege of voting like other citizens.

—Feb. 18 Detroit was attached to the long distance telephone, and henceforth the people of that city will be able to converse with Chicago, Boston, New York and other centers of the long distance line.

—Secretary Noble of the Interior department, says that about twenty thousand Indians have taken the land in severalty, and have become citizens, and that there are in all not more than 250,000 Indians.

—Charles W. Gardner, chief detective of the Society for the Prevention of Crime in New York, who was last week convicted of attempted extortion, was sentenced to two years at hard labor in Sing Sing prison.

—Ballington Booth, commander of the Salvation Army in America, is planning to inaugurate the colonization scheme, which is in operation in England, for the benefit of the destitute of New York and other large cities of the United States.

FOREIGN.

—The cholera in Marseilles, France, is fast abating.

—The Princess of Wales has declared against the crinoline.

—The famous Baptist missionary steamer "Henry Reed," has sunk in the Congo River off Lutete.

—The Parliament of Sweden has passed an education bill providing that instruction on the nature and effect of alcohol shall be given in the public schools.

—Advices from Sydney, New South Wales, show that there is a deficit of \$6,000,000 in the annual budget, and that great commercial depression prevails.

—The committee on the German army bill has reported upon the bill unfavorably. Chancellor Caprivi thinks their report will not hurt the bill before the Reichstag.

—It has been decided to put a new steamship new season on the route between Montreal and Jamaica, to be run in connection with the fruit trade. Two boats will be run regularly.

—A large body of rebels forced their way into the city of Tangier, Feb. 20, for the purpose of looting the city. The citizens attacked them, and a dreadful carnage occurred, lasting for hours.

—An American college for girls, at Marsovan, Turkey, was burned by a fanatical mob of Moslems, Feb. 13. The governor of the province made no effort to thwart the work of the mob.

—At a recent meeting, the Orange lodge of Winnipeg, Manitoba, adopted a resolution denouncing S. John Thompson, and declaring against any interference with school legislation in Manitoba.

—At the opening of the Norwegian Parliament Feb. 2, King Oscar promised the introduction of bills for pensions, limiting the hours of labor, and establishing a sick and accident insurance system for workmen.

—An insurrection of considerable magnitude is in progress in the Province of Rio Grande do Sul, Brazil. The government has sent 3,000 troops to assist those already in the troubled district to put down the rebellion.

—Many Canadians are alarmed because a "Yankee syndicate has secured the immense coal fields of Nova Scotia. They claim that in the event of war between the United States and England, the company owning the mines could fire the mines and leave Halifax, the great coaling station for the British fleet in this continent, in a greatly crippled condition. The subject is to be brought before the Dominion Parliament.

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. 28, 1893.

CONTENTS OF THIS NUMBER.

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

Poetry.—Sober Thoughts, M. B. DUFFIE—Fullness of Grace, ELDER M. C. WILCOX—"Careful For Nothing," ELIZA H. MORRISON—"Go Work To-day in My Vineyard," ELDER L. D. SANTER. 129, 131, 133, 140

Our Contributors.—Every Christian's Work, Mrs. E. G. WHITE—Disbelief, ELDER ALBERT STONE—The Law of God in the Gospel Age (Continued), ELDER W. H. LITTLEJOHN—May We Know? Mrs. M. E. DURKEE—The Genealogy of Christ in the First Chapter of Matthew, MARION BERSTEIN. 129-132

The Home.—The Sacredness of a Promise, *The Christian*—A Nation's Nuisance, *Rev. David Tinker, B.D.*—A Chief Cause of Crime, *Bro. Warden A. A. Brush, of Sing Sing*—Good Temper, *Selected*—Our Daughters, *Selected*—Go After the Children, *Selected*—The Pumpkin and the Acorn, *Translated from the German*—Some Facts About the Devil, *Selected*. 133

The Mission Field.—The Lament of a First-day Offering Box, J. O. C.—Spanish Intolerance, C. CASTBERG—A Plea For Ceylon. 134

Special Mention.—The Protestant vs the Catholic Exhibition at the World's Fair, M. E. K.—Buddhist Hells, *Journal Asiatique, Paris*—War Rumors and Figures, *Inter Ocean*—Sunshine, *Selected*—The Way to Do It, *Open Court*—The New Home of the Louisiana Lottery, *Northwestern Christian Advocate*. 134, 135

Editorial.—Worship—Unspeakable Love—General Conference Notes—In the Question Chair—Christian Simplicity, L. A. S.—Progress of Spiritualism, L. A. S.—Shall We Turn Back? M. E. K.—Proposition to Curtail the Right of Religious Discussion, L. A. S.—Our Saviour's Great Prophecy (Continued), G. I. E.—Fast Fulfilling, M. E. K.. 136-140

Progress.—Reports from Iowa—Minnesota—Colorado—Cumberland Mission Field—Nebraska, Iowa, and Chicago, Ill.—An Appeal to our Brethren and Sisters—A Call for Help—How to Start a Chinese Mission School... 140-142

Special Notices.—Notice for Kansas!—Notice to Virginia!... 142

Sabbath-school.... 143

News.... 143, 148

Appointments.... 143

Editorial Notes.... 144

To those who are anxious in regard to Elder R. C. Porter, who was prostrated by over mental exertion, while taking part in the public work of the institute, here at Battle Creek, we would say that brother Porter has now gone to Missouri, to rest and recuperate. We trust that the prayers of our people will ascend to God for him, that he may be recovered of his sickness.

The ministers' meeting Sabbath afternoon of Feb. 25, was a season of great profit to all who were privileged to attend it. An important communication from sister White was read, setting forth with great clearness the dangers and duties of the times in which we live. The sin of fault-finding, and criticising each other, was the especial sin pointed out. We are glad to report that these words of reproof met with a response from those present, and many hearty confessions were made, and many pledged to the Lord and to each other that they would cease to help Satan in his work, by becoming "accusers of the brethren." The earnest and intelligent testimony of a converted Chinaman was a marked feature of the meeting. It was not a time of exuberance of joy, but of deep searchings of heart, the good effects of which, we trust, will be lasting.

CONFERENCE STATISTICS.

THE report of the recording secretary of the General Conference, for the year ended June 30, 1892, shows the statistics of the S. D. Adventist denomination, at that time, in the following particulars: Number of ministers, 247; licentiates, 156; total, 403, a gain of 7; churches, 1,102, a gain of 36; membership, 33,775, a gain of 2,110; funds, \$302,310.19, a gain of \$44,272.92.

MEMORABLE MEETINGS.

THE meetings held in the Tabernacle, Sabbath, Feb. 25, will long be remembered by those who were privileged to be in attendance.

The evening meeting at the commencement of the Sabbath, was preceded by a song service, conducted by brother Prescott, with the choir which sings at his "Gospel Meetings," held three times a week in the opera-house in this city. The beautiful hymns of this service, well rendered, made a powerful impression upon the congregation.

Following this brother A. T. Jones gave a dis-

course on the relation of the law to righteousness, showing the perfect unity, and the inseparable union, between the law and the gospel, and how we pass at last the searching examination of the ten witnesses (the ten commandments) who demand in us, and witness to, the righteousness of God, and are accepted because we have Christ to present, who has given us all things necessary to make us complete before God. As the climax was reached, and the blessed results of Christ's work for us were pictured before us, the sermon ceased, and the vast congregation, crowding every available space in the Tabernacle, involuntarily resolved itself into a praise meeting. The ministers scattered through the congregation to the number of thirty or forty, rose up and took charge of groups in their respective localities, and hundreds of testimonies of praise to God for his goodness and salvation were borne all over the house. It was such a meeting as has never been seen before in Battle Creek.

Sabbath forenoon Elder J. H. Durland spoke on the subject of trials and temptations, and how we are to meet and use them—a most timely and instructive discourse for the occasion. In the afternoon the usual social meetings were held, with a continuance of the high degree of interest heretofore enjoyed.

GOOD ADVICE.

WE have received a paper with a marked article therein, to which our attention is especially called, commencing thus, "Do n't Be Imposed Upon. By T. C. Davis." Our readers will remember this man as the one referred to in the REVIEW of Nov. 1, as clandestinely obtaining the names of our people to whom to send a tract antagonizing our work. As we read his heading, it naturally ran together, thus, "Do n't be imposed upon by T. C. Davis," and we thought that that expressed a well-placed caution. Considering it good advice, we leave it right there.

BOTH TRUE AND FALSE.

THE following extracts are editorial notes from the *United Presbyterian*, of Feb. 23:—

"There is only one day that is the Lord's. He set it apart for himself, he challenges a special propriety in it. To use it for other purposes than his, is to rob God. It is, therefore, also to invoke the anger of God upon us. To dishonor the Lord's day is to dishonor the Lord, and that must bring judgment, sooner or later."

"We dishonor the Sabbath when we exalt other days to an equal footing with it. An individual may set apart certain times for special worship or service; the church may do so, oftentimes with great spiritual benefit, as in the week of prayer; but these are only our own offering of time, and may be changed. They cannot be imposed on the conscience, and if they are given an equal place with the Sabbath, it is to the discredit of the Sabbath as the Lord's own day—his by right, his to stand alone in its sacredness."

The above paragraphs are entirely true when applied to the true Bible Sabbath, the seventh day, but they are utterly false when applied to the first day of the week. God did not set apart the first day as the Sabbath; therefore it never can be the Sabbath. The statements in the second paragraph, that the church cannot make a Sabbath that can "be imposed on the conscience," entirely destroys the Sunday Sabbath which rests upon nothing but church authority, as the greatest and most powerful of professed Christian bodies—the Catholic Church—has always maintained. If we "dishonor the Sabbath when we exalt other days to an equal footing with it," what do we do, when to exalt another day than the Sabbath, we trample the true Sabbath beneath our feet and exalt the pagan and papal holiday, Sunday, to its place? Is it not time that those who are doing so should heed the words of the prophet who exhorts them to "turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable?" Isa. 58:13.

The following is another editorial note from the same paper:—

"It is well to test a movement by the supposition of its success. Thus: suppose that the movements for the partial secularization of the Sabbath should be given the sanction of law. It is the beginning; the end must be the entire secularization of the day, and then there will be no Lord's day, no day set apart for the higher things of the immortal nature, no time a man could call his own by right, in which to think of the holy One who died for him, and worship him who is over all, and from whom all blessings flow, no time to be set apart for doing good to his fellow-men! The Lord would be excluded from

the daily life, and men would be asked to live with the to the earth, God's time shut out from their lives!"

According to the above, if the sanction of law should be taken away from the Sabbath, it would be no Lord's day. From the standpoint of the Sunday-keeper and as applied to Sunday is strictly true; for when the law of the State is to be effective, the spurious Sabbath which upon it goes down as a matter of course, God's holy Sabbath rests upon no such uncertain basis as human laws. It rests upon the divinity, and human laws directly opposing it do not weaken that authority nor cause those who love and honor God to cease from keeping it. This statement that the Sunday rest day is dependent upon human laws is an unwitting confession that it stands upon nothing better than a made foundation, which man can take away. Surely Sunday as a day of rest and worship, upon a sandy foundation; but the Sabbath rests upon the rock of God's infallible word.

M. E.

AROUND BATTLE CREEK.

WORK on the Orphans' Home still progresses rapidly as the state of the weather will permit. The windows are now in, and the large veranda around the building are being put in place.

The meetings which have been held by Prof. Prescott, supplemented by those of Elder J. H. Jones and others at the opera-house in this city, have been quite well attended, and much interest is manifested therein by the regular attendance.

Among the citizens of the place who have begun the observance of the Sabbath is a quite prominent in the temperance work, and says that he has been convinced for twenty years that he ought to keep the Sabbath. Another man, who had opened his place of business a long time against his convictions, has had his heart touched by the Spirit of God, and has closed out into the narrow way. Another man has closed his place of business down town, now closes his place of business when the Sabbath hours draw nigh, and goes with the assembly at the Tabernacle.

Two prayer and social meetings preceded the morning sessions of the General Conference, one in the auditorium for the brethren, sisters of the church, and the other for the ministers and delegates in the east vestry. These precious meetings to all, and the Spirit of the Lord comes very near, beaming out in the eyes and hearts of many of those present. Already have been the refreshing drops of that blessed rain for which the faithful have so long and expectantly waited.

M. E.

LITERARY NOTICES.

"THE UNION OF CHURCH AND STATE IN THE UNITED STATES. A PROTEST."

THE above is the title of a new pamphlet, eighty-four pages, by Elder A. T. Jones, it is No. 7 of the *Sentinel Library*. The author takes up the decision of the Supreme Court of the United States, rendered July 19, 1892, declaring this country to be a "Christian nation," and shows the great danger to our religious liberties is involved in this decision. A portion of Roman history in connection with the early church, describing a similar decision and the fatalities arising therefrom is used to illustrate the certain tendency to such decisions like the one under consideration. The action of the United States Congress in guarding appropriation for the World's Fair with a Sunday-closing provision, is shown to be the logical sequence of this decision; and the way this day-closing clause was worked through Congress by fraudulent petitions and threats, is clearly set forth. It is a book for the times, and it cannot be too widely circulated. An appendix of two pages contains the Supreme Court decision in which is the subject of the pamphlet. Address: Pacific Press, Oakland, Cal., or Pacific Press, 43 B. St., New York City.

We have received a package of six tracts, pamphlets from the office of the International Tract Society, 48 Paternoster Row, London, E. The titles and amount of matter in those pamphlets is as follows: "The Power of Forgiveness," and "The Coming of the Lord," each contain eight pages. "Bible Questions and Answers Concerning Man," and "Baptism, its Significance," each contain sixteen pages. "The Immortality of the Soul," and "The Suffering of Christ," each of two pages. These all appear to be new tracts, except "The Suffering of Christ," which is a reprint of the American tract of that title. The publication of these tracts is another evidence that the work is extending, and that England, the great colonizer and civilizer, and her colonies, are to be enlightened by the light of the message of Rev. 9-12.