

# The Adventist REVIEW AND HERALD And Sabbath

"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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REVIEW & HERALD, Battle Creek, Mich.

### INFINITE LOVE.

BY MRS. M. A. LOPER.

(College View, Nebr.)

His thoughts are "thoughts of peace,"  
Poor trembling soul, to thee.  
Look up and take his grace,  
Now offered full and free.  
The weakest of the weak may come,  
Find mercy, pardon, strength, and home.

He offers rest to thee,  
Soul, weary, tempest-riven,  
Receive it as thine own,  
A gift most freely given.  
Cast all thy burdens upon him;  
He'll gladly bear thy weight of sin.

The Comforter he's sent  
To thee, sad soul, bereaved.  
He counts thy every tear,  
He knows why thou art grieved.  
Let faith behold that haven near,  
Where none shall know of sorrow's tear.

O wondrous, blest exchange  
He offers lovingly:  
For sins, his righteousness;  
For bondage, liberty!  
Ye ends of all the earth, O come,  
And be ye saved, while yet there's room.

## 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.

### ENTIRE CONSECRATION NECESSARY.

BY MRS. E. G. WHITE.

THE necessity of thorough consecration to God in all those who have a connection with any branch of his work, has been presented before me. Much is lost by fitful service; and yet many serve God at will, and cease from his service as it suits their convenience or pleasure; and this is why many of our workers are in a weak spiritual condition. Satan is wide-awake and vigilant, and is ever persevering and energetic in his efforts to overthrow the soul. He watches diligently that he may weave his ideas and plans into the work of God. It is only through a living connection with the Source of all wisdom and light, that men may become wise unto salvation, and this living connection must be continually maintained; for Satan will overthrow the soul that does not watch unto prayer. We are to overcome, and overcoming means all that the word implies.

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. . . . To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he

that receiveth it. . . . And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. . . . Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. . . . To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

When temptation comes upon us, we need spiritual discernment, that we may detect Satan's agency, and draw close to Jesus. Draw nigh to God, and he will draw nigh to you. Resist the Devil, and he will flee from you. Every moment it is necessary to fight the good fight of faith; for doubt must be resisted, and faith must be encouraged. In temptation, inclination must be overruled by reason. Self will clamor for indulgence, but inclination must be resisted, and temptation overcome.

The Lord has given warnings, he has presented principles that it is necessary for every Christian to heed, and bring into his practical life. Those who pass on in indifference to the light and warning which God has been pleased to give, will grow more and more egotistical and self-sufficient. Those who do not place their dependence upon God, will certainly be overthrown by the enemy. Satan is working by every conceivable device to keep in his own ranks those who claim to be on the Lord's side. He can blind their eyes until they call light darkness, and darkness light. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

Though the light of God is shining in more distinct rays than ever before, and will shine more and more clearly as we near the close of earth's history, those who will be able to discern truth from error, will be men who are often upon their knees, seeking wisdom from God. The bright beams of the Sun of Righteousness can alone reveal the numerous and varied plottings of the enemy. The wicked one is at work with all deceptableness of unrighteousness; and while we are not to keep our eyes upon the powers of darkness, we cannot be ignorant of their devices. But our faith must center in Jesus Christ. Looking unto him, clinging to his strength as sufficient for every emergency, our heart joins his heart, our life is knit by hidden links to his life, and because he lives, we shall live also. This is practical religion; for we are to be kept by the power of God through faith unto salvation. No one of us can be safe save as we join the Lord in a perpetual covenant, that shall not be forgotten by us.

Heart union with Christ makes believers heirs of God, and laborers together with him. At home, at church, and in the world, the believer is to show forth the praises of him who has called him out of darkness into his marvelous light. Those whom the Lord intrusts with his

work should cultivate home religion. They should not remain away from the assembly of the people of God, and cease to take an active part in religious meetings. They should continually consider what will be the influence of their actions upon those around them. They should cultivate such traits of character as will qualify them to stand as head of their own households. They should be housebands, and as Abraham, able wisely to instruct and educate their children, commanding their children and their household after them, that they may keep the way of the Lord, to do justice and judgment.

God chose Abraham as the father of the faithful, because he knew that he would cultivate home religion, and cause the fear of the Lord to be the atmosphere of his dwelling-place. The Lord knew that there would be on the part of Abraham no betraying of sacred trusts; but that he would worship the Lord, and him only would he serve. He knew that his faithful servant would lead his household forward and upward, and influence them to keep the statutes of Jehovah. Abraham did not cherish a blind affection for his family; but by the combined influence of affection and authority, he ruled his home. God's will was made paramount. He feared the Lord with all his house.

Those who have neglected this important work in the home, and have failed to command their children and their households after them to keep the way of the Lord, should now seek to redeem the time. Let parents take their Bibles, and search that they may understand what are the requirements of God in regard to their children. Let them seek to understand what is included in parental duty. The word of God must be our rule in conducting our family affairs; and neither the waywardness of children, nor the press of business, should be looked upon as excuses for neglect in following the counsel of God. Let parents set before their children a worthy example in personal piety, honoring the house of God and respecting his service. The want of home religion is felt in every branch of God's work, and the necessity of cultivating personal piety in the home should be continually kept before the people. They should have instruction, line upon line and precept upon precept, that all those whose names are upon the church records may hear and obey the word of the Lord. Parents cannot rightly train their children unless they learn how to co-operate with the Lord in his work upon the heart. The first essential in educating your households in the fear of God, is consecration of yourself and your all to God. Let parents begin with heart work; for out of the heart are the issues of life. Let the prayer ascend from contrite hearts, "Behold, thou desirest truth in the inward part: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I

teach transgressors thy ways; and sinners shall be converted unto thee."

What a prayer is this! How evident it is that sinners in the household are not to be treated with indifference, but that the Lord looks upon them as the purchase of his blood. In every household where the unconverted are, it should be the work of those who know the Lord to work in wisdom for their conversion. The Lord will surely bless the efforts of parents, as in his fear and love they seek to save the souls of their households. The Lord Jesus is waiting to be gracious. O that the work might begin at the heart! "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Then let it be understood by all the members of the household that the work must begin at the heart. The heart must be subdued and made contrite through the creating, regenerating power of the Holy Spirit. Realizing the aid of this mighty agency, cannot parents work for the conversion of their children with more zeal and love than ever before?

The promise of the Lord is, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." When the Spirit of the Lord works upon the hearts of the parents, their prayers and tears will come up before God, and they will earnestly entreat, and will receive grace and wisdom from heaven, and will be able to work for their unconverted children. As this spirit is manifested in the home, it will be brought into the church, and those who are home missionaries will also become agents for God in the church and in the world. The institutions which God has planted will bear an entirely different mold.

"Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left roundabout you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord."

If those who profess to know the Lord did indeed have an experimental knowledge of God, how evenly would the work move on! All the building fitly framed together would grow into a holy temple in the Lord. The church would be quickened from the paralysis that is upon her, and the people of God would do earnest work. The world would not have occasion to excuse themselves for their ungodliness on account of the example of those who profess to be followers of Christ, who hold the truth in unrighteousness. Unity would exist in the church. Love would be cherished one for another; but now love has become almost extinct.

Shall we not as children of the living God, read the living oracle, purposing in our hearts that at whatever cost we will obey God, crucify self, and live unto Christ? No man is qualified to stand in a responsible position, authorized to direct the work, who is not daily directed of God. The whole confederacy of evil, led by Satan, is seeking diligently to increase the ranks of those who transgress the law of God; and the law of the land sustains them in their apostasy. Underneath every movement for the exaltation of the mystery of iniquity, there is a secret undercurrent of effort for the suppression of God's truth in his holy requirement. Men are seeking again to enslave the souls of men by the decree of the law

of the land. Is it not time that those who are under the counsel of God shall stand as representatives of Christ in every position of trust? While all the hosts of sin are earnest, zealous, sanguine in advancing their cause, and are stirred by a power from beneath, shall not those who stand in defense of truth manifest earnestness and zeal and enthusiasm? What if the sincere worker for God should be called a fanatic? This is the name that those who have been truly devoted to God have ever been called upon to bear. But infidels have been heard to say, "If I believed what Christians profess to believe, I would be far more zealous than they are." Since even infidels see in the man who is stigmatized as an enthusiast the only consistent Christian, shall we take a neutral position?

The Lord has spoken. The message of God has been given, declaring that there must be an entirely different spirit from that which now prevails among representative men in our cause. There is altogether too much of self, and too little of Jesus. But there is no safety for any one, no matter what may be his position, his learning, his past experience, unless he is constantly in the fear and love of God. The Lord looks to the humble, and it may be that he will send a message to those who are in high position through a humble instrument, and he would have those who are in positions of trust of so humble a spirit that they will hear and heed the message, and arouse from their lethargy. We should realize how wicked and how foolish it is to contend against Omnipotence. O that all would realize how perilous a thing it is to cherish thoughts or do deeds that are out of harmony with the will of God! O that men would understand and take heed to the message that God mercifully sends to them! The Lord sees a soul wandering in darkness, and in his love and pity he sends to him a message, which, if received, will serve to bring him to the light; but if the message is rejected, the soul goes on in darkness more dense than before. Now is the accepted time, now is the day of salvation.

The end of earth's history is right upon us, and O that all might fully come into the light! O that all might be moved by the Spirit from above! The law of God is trampled underfoot, and the whole world is deceived by the power of the man of sin. Shall we not devote ourselves and our all to God, that souls may be won to Christ? Only a remnant of probationary time is left us, and at this late day, shall our love for God and his truth grow cold? Shall our light flicker and die out in darkness, because we have not the oil of grace in our vessels with our lamps?

The Lord is dishonored by his people when they claim to have light, and yet walk in darkness. They are as men and women looking through smoky glass, and yet they feel competent to judge of the message and the messenger, and do not realize that their vision is perverted. Yet for those who walk in darkness what sympathy should we feel, how tenderly should we labor for them, exercising toward them the pity and love which Christ exercised toward fallen men when he came to earth to suffer and die.

My brethren who occupy responsible positions, your place in the work calls upon you to be representative men. You need the baptism of the Holy Spirit. I beseech of you, do not look upon yourselves as safe unless you are in the channel of light. There is a great work to be done in your behalf. You must form new habits, and your natural customs and habits must be subdued by the Spirit of God. Inclination must be denied. Old enemies that war against the Spirit, that you looked upon as dead, under favorable circumstances revive again, and they must be met and vanquished. Self must die. We are to engage earnestly in a spiritual warfare which we do not consider as we should, and we fail to appreciate what it means. The confederacy of evil is arrayed against those who would fight the battles of the Lord.

But we battle not alone. The fellowship of the saints in light is ours, the championship of the hosts of heaven is ours, and more than angels are on our side; for leading the ranks of his armies is the Captain of the Lord's hosts. He is Commander of the battle, and as he leads his army to the fields of action, his voice is heard above the din of the battle and the strife, "Be of good cheer; I have overcome the world." Our leader is a conqueror. Advance, then, to victory. The armies of heaven are engaged in the contest, and we fight as in the sight of invisible worlds. We may calmly face the foe, and by faith press on to the conflict. We shall press the battle to the gate, saying, "Our life is hid with Christ in God, because he lives we shall live also."

Let every man constrained by the love of Christ, stand in his appointed place, and steadily, cheerfully, bravely bear the burden assigned him by the Lord. Let every burden-bearer contemplate this fact,—God is love. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O, what a God have we! what a Benefactor! What claim has he upon our love! Having collected all the riches of the universe, and laid open all the resources of infinite power, he gave all the heavenly treasure into the hands of Christ, and said, "All these are for man. Use them to convince him that there is no love greater than mine in earth or heaven. His greatest happiness consists in loving me, and giving his heart to me who have loved him with an infinite love."

#### NECESSITY OF HEART WORK IN THE SERVICE OF GOD.

BY J. L. BAKER.

"FINALLY, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Eph. 6:10-13.

The nearer we approach the end of probationary time, the greater the danger, and the more likely we are to fall. How necessary, then, that we heed the admonition of the apostle, and also become acquainted with God's word, and find the truth as it is in Jesus. Profession and opinions of men are of no account, unless well backed up by God's word.

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass (lo, it will come), then shall they know that a prophet has been among them." Ezek. 33:31-33.

To talk and sing of Christ, and go on obeying the precepts of men, after being enlightened by God's word, amounts to nothing. Listen to the words of the Saviour: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 23:8, 9.

There probably was never a time when there were so many professors of religion as now; but professing without doing does not go far toward building up a Christian character. There is danger of being deceived by the influence of popular worship, where there is not a thorough knowledge of God's word.

"Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:4-6. The Jews kept on with their worship, even after they had crucified the Lord, until the Roman army slew some of them by the altar. To be a Christian is to believe and follow Christ.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" John 7:16-20.

Did the Jews have the law in their hearts?—No, it was only in their mouth. They could sing, and talk, but it was only mouth service. Had they the law in their hearts, they never would have crucified Christ and put the apostles to death. Christ came to take away the sins of the world; he came to teach us how to keep the Father's law.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10. "He that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John 2:6. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8:10. (Read also Jer. 31:33.)

If the law of God is in the heart, we will keep it out of love to God and our fellow-men.

"Then said I, Lo, I come: in the volume of the book, it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Paul in the 10th chapter of Hebrews applies this to Christ. "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Now if the Saviour takes possession of our hearts, we have the law of God there. He will not write it in our hearts unless we ask him to; or in other words, unless we open the door, and let him in. This is the new covenant.

Dear reader, let us heed the voice of the true witness, and keep the law of God. This we may do if we will. If we hunger for righteousness, we shall be filled.

#### JEREMIAH 45.

BY G. D. BALLOU.  
(Grant's Pass, Oregon.)

In this chapter we have the account of a personal testimony borne by the prophet to the man who had been acting as his scribe. He was a man of ability, else he would not have had committed to him the task of writing out the prophecies of Jeremiah. He was called to suffer some hardships and privations, and we find him in rather a sad state of mind, worrying and bemoaning himself over his disappointment. He was expecting something better for himself. He evidently felt that one who had served the cause of God as he had, was worthy of more restful surroundings, and it fretted him to see his hopes of great things for himself so rudely overthrown. But the Lord assured him that he was going to break down that which he had built, and pluck up that which he had planted. "And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest."

Is not here a lesson for us? Is not the Lord about to pluck up everything that he has planted, and bring the crowning evil upon all flesh? Why should we seek great things or good things for ourselves? Will not faith in these words spoken to Baruch take some of the love of the world out of our hearts? Will not the very thought of clinging to earth and having the praise of men, hinder faith in God's closing messages, and keep our hearts from being prepared for the latter rain? Jesus said to the Jews, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. How can we believe if our hearts are overcharged with the cares of life? The great things of this world that we naturally seek after will soon consume in the fires of the day of God. "Seek them not." Can we not be assured by the message which we have had from God that we shall have our lives for a prey? When the redeemed of the Lord

return and come to Zion with everlasting joy upon their heads, having obtained joy and gladness, and sorrow and sighing having fled away, will they, think you, cast one longing thought back to the perishing things of clay?—Ah no; they will with increasing songs of joy, praise Him who has redeemed them from the love of the perishing things of time and sense. How great is the power to redeem from all our natural desires and longings! We can only sense it when we feel divine power working within. "Thy life for a prey"—precious promise! In it is power through faith to make us partakers of the divine nature. "Thy life for a prey" amid the wreck of nature—blessed, blessed promise!

#### OUR HEAVENLY GUEST.

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

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

There was a time when sad to say,  
My sinful heart had grieved away  
The angels, holy, fair, and good,  
Who round me hitherto had stood.  
O sad to say,  
I grieved away  
Those messengers of heavenly light,  
And in their stead came sin and blight.

My proud heart bore me swift along  
To join the ever-widening throng  
Who dare the law of God to break,  
And worship self for mammon's sake.  
O sad to say  
I grieved away  
All love for God's blest Sabbath day.

High sounding church bells called to come,  
With them I thought to find a home;  
But ah! no comfort could I find  
In following the carnal mind;  
For sad to say  
I'd grieved away  
The angels, holy, fair, and good  
Who round me hitherto had stood.

O Christian, pray each day and hour  
That messengers of holy power  
May guard you well by night and day,  
And drive all evil thoughts away.  
The heavenly guest  
Brings peace and rest,  
Dispels all doubt and anxious fear,  
And says, "My child, 'be of good cheer.'"

#### THE LAW OF GOD IN THE GOSPEL AGE.

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

"For all the prophets and the law prophesied until John." Matt. 11:13.

For an exposition of this passage see remarks on Luke 16:16.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

It is argued by some that in the text just quoted, judgment, mercy, and faith are commended, and the moral law condemned. How one could take such a position, it is difficult to comprehend, for the following reasons: (1.) The tithing system was a part of the ceremonial, not the moral law; (2.) it is expressly stated in the connection that in paying tithes of mint, anise, and cummin, they had done well; their only fault being that they had neglected justice, mercy, and faith; (3.) but if they had done well in paying tithes of mint, anise, and cummin, then the law enforcing the payment of such tithes must have been both obligatory and honorable.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16.

Does the foregoing text prove that the law was not binding this side of the preaching of John, as claimed by some?—Impossible, since as a matter of fact, Christ and his disciples ful-

filled with most scrupulous exactness all the requirements of both the moral and the ceremonial laws. Matt. 23:1-3; John 15:10. What, then, is the meaning of the text?—It simply expresses the fact that previous to the manifestation of John the Baptist, the law and the prophets, or the doctrines contained in the five books of Moses and the writings of the prophets, were preached alone; but that since that time the kingdom of heaven had been preached as an additional motive to men for repentance. The relation of the law to the kingdom of heaven is not touched upon in Luke 16:16. That relation is fully discussed in such passages as Matt. 5:17-19.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

To say that it is easier for heaven and earth to pass than one tittle of the law to fail, is a commendation of the law of the highest character. To feel the full force of such a commendation, the reader should try to realize the terrible results that would follow the wrecking of our globe and all of the heavenly bodies, and then call to mind that according to the statement of Christ, it would be nothing compared with the failure of a tittle of the law. Difficult as it may seem for one to accept such a declaration, it is nevertheless just; since if God were to allow a tittle of the law to fail, the Creator of all things would be impeached.

"But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses." Acts 15:5. "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Verses 24-29.

It is true the foregoing text makes mention of the law, but the law to which it refers is the ceremonial, and not the moral law. The connection will prove that such is the case. Paul and Barnabas were preaching at Antioch to the Gentiles, Certain Jews from Jerusalem came to that place, and stirred up strife by insisting that the Gentile converts should be circumcised after the manner of Moses. Acts 15:1. Paul and Barnabas went up to Jerusalem in order to have this question settled authoritatively. A council of the apostles and elders was summoned. The facts relating to the conversion of the Gentiles were set forth. Certain Pharisees who believed, argued that it was necessary for the Gentile converts to be circumcised and keep the law of Moses. Verse 5. After much disputation, the message contained in the text quoted above, as the verdict of the assembled wisdom of the church in the matter of the relation of the Gentiles to the law of Moses, was agreed upon. The question submitted to the candid reader is this: Did the apostles and elders mean to be understood as teaching that the Gentiles were under no obligation to keep the moral law, or was it the ceremonial law, so-called, that the Gentiles were not to keep except in the particulars mentioned? If the former position is true, then the Gentiles were released from their obligation to worship Jehovah, to avoid blasphemy, to hallow the Sabbath, to honor father and mother, to avoid murder, theft, the bearing of false witness, and coveting. Such a doctrine is not only monstrous, but it can be refuted from the Epistles which were addressed to the Gentiles about this time, since those Epistles emphasize the obligation of the Gentiles as well as Jews to pay respect to every one of the foregoing duties. Gal. 5:19-21.

Take the second view, and all is clear. It was circumcision after the manner of Moses which the Jews from Jerusalem insisted that the Gentile converts at Antioch should receive.



Circumcision, therefore, was the question that the apostles carried to Jerusalem for settlement. The apostles, Paul and Barnabas, contended against its reception. The church at Jerusalem finally decided in favor of these apostles, laying upon the Gentiles only such duties of a ceremonial nature as were covered by the exhortation to abstain from meats offered to idols, and from blood, and from things strangled.

The sin of "fornication," which was unlike the rest, was moral in its nature, and covered by the ten commandments. It was mentioned in this connection because it was the crying sin of the Gentile world, and the one to which the new converts (on account of past associations and education) were the most exposed. Fornication had even been a part of heathen worship. If the reader will note the date at which this council occurred, that is, in A. D. 53, or twenty-two years after the crucifixion, he will see that, taken as a whole, the account furnishes most indubitable evidence of the obligation of the decalogue.

The ceremonial law provides in shadow a remedial system for those who had transgressed the moral law. If, therefore, the decalogue had been abolished, that remedial system would have gone with it. When, consequently, we find a strong party in the church at Jerusalem arguing that the Gentile converts were required to keep the ritual law, we have *prima facie* evidence that they also believed in the obligation of the moral law, or the ten commandments. But how could this be true if Peter, James, and John, members of the church of Jerusalem, had for twenty years been setting the decalogue at naught? Is it replied that they, being moral men, would not do or teach anything which would conflict with the moral law? The answer is, Very good; but how about the Sabbath? Were they observing it twenty years after the death of Christ? If they were, then we should observe it now; for there has been no change in the matter of duty on that point, from that day to this. If they did not observe the Sabbath, then they certainly inculcated by practice and precept the abrogation of the decalogue, and the cognate doctrine that all the Mosaic law had gone with it. While one might with some show of logic argue from the 15th chapter of Acts that as late as A. D. 53 the Jewish Christians observed many of the precepts of the ceremonial law, he would utterly fail should he attempt to prove from it the abolition of the ten commandments.

"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. 2:12.

Those who are without law are those who have never heard the law. Such of course could not be judged by the law. To say that those who are without law would not become subject to it when preached in their hearing, would be to contradict Rom. 3:19, where it is taught that the law was given for a standard of judgment for the whole world. If those who have sinned in the law, are to be judged by the law, then as the judgment is to take place at the last day, the law will have a place in that great assize; but how could this be if the moral law had previously been absolutely repealed?

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Verse 13.

If not those who hear merely but those who do the law are justified before God, it follows that it is the doing of the law which the author of the law approves.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another." Verses 14, 15.

If the Gentiles who have never heard the moral law do the things that are in the law, they must be led to such acts by that moral perception of truth which is found implanted more or less fully in the mind of every man who comes into the world; but if the law of God harmo-

nizes with the higher intuitions of human nature, then it must be moral in its character, and therefore binding upon all men everywhere: a high compliment indeed to the law of God.

"Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Verse 23.

In verse 22 the apostle had been speaking of adultery and idols. It is therefore the moral law that he is considering. Here is a fair test. In A. D. 60 he virtually charges the Jews with dishonoring God by breaking his moral law. Mark you it is not because idolatry and adultery are condemned by the Christian code that he upbraids them, but because those sins are reprobated by the law of God. If therefore there is any force in his logic, the law of God was binding as late as A. D. 60. If it was binding in A. D. 60, it is binding now.

"For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision." Verse 25.

Paul was talking to men who had been circumcised. He instructs them that if they keep the law, circumcision profiteth; but if they do not keep the law, circumcision is of no account. Does this text emphasize the importance of keeping the law, or does it not? One might base a plausible argument upon it to the effect that there was an advantage in being circumcised, provided the one circumcised kept the law, but certainly he could not deduce from it the doctrine that the law is of no account. This will be made clear in the succeeding verses given below.

"Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Verses 26-29.

In the preceding verses the apostle presents two classes. One is circumcised, and sets at naught the *righteousness of the law*; the other is not circumcised, but *keeps the righteousness of the law*; i. e., the moral law, for the Gentiles never did by nature the things that are found in the ceremonial law. The first class, or the Jews, are condemned, though circumcised, for breaking the law. The second class, though uncircumcised, are commended for keeping the law, and are represented as being the true Israel because they kept the law of God from the heart. Does this look as though the apostle regarded the moral law as a thing to be despised? nowadays men say that those who try to keep the law of God are to be censured.

In A. D. 60 the apostle thought that such men were approved of heaven. Has there been any change in the nature of the law since the apostle wrote?

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:19, 20.

In this text the law of God is made the standard of judgment for all the world. Observe also that it is not the world during the Jewish age merely, to which reference is made, since the term "world" is used without restriction, and the time at which the law is to become the means of closing every mouth, is located in the future; i. e., at the time of the general judgment. Because verse 20 says that by the deeds of the law there shall no flesh be justified in his sight, it has been inferred that the law has been done away. As well might one argue that it never existed at all; for it never even in the days of Moses justified any man. If a man had kept the law perfectly, he would never need justification. If he had broken the law even in one particular, the keeping of the law during the balance of his life could not atone for that sin. It is not the province of law to justify or remove sin. Its office work, as the apostle teaches in

verse 19, is to close the mouth of the sinner, and present him guilty before God.

Again in verse 20 the same doctrine is repeated in substance. There we are told that by the law is the knowledge of sin. It does not follow that the law is done away because it simply points out sin without justifying it? Is there sin in the world at the present time? If so, is it a good thing, or is it a bad thing? If a bad thing, ought it not to be condemned? If so, can you devise for that purpose anything better than the law spoken by the voice, and written by the finger of God?

(To be continued.)

#### RIGHTEOUSNESS DECLARED.

BY ELDER F. D. STARR.  
(Indianapolis, Ind.)

IN Rom. 3:25, 26 it is stated that Christ is set forth to be a propitiation, to declare the righteousness of God. How is the righteousness of God declared by this act? David says (Ps. 19:1), "The heavens declare the glory of God; and the firmament sheweth his handiwork." According to verse 3 (Revised Version) this is done in a silent manner. "Their voice cannot be heard." Paul says in Rom. 1:20 that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Thus creation declares the glory of God by exhibiting to our eyes the work of his hands. And do we want to see an exhibition of the righteousness of God? Look to Calvary, and behold it in the person of Him who hung upon the cross to suffer in our stead, the just for the unjust, that the righteous claims of the law might be met and maintained, and still the penitent transgressor receive pardon.

The original word in Rom. 3:25, 26 rendered in our version "declare" is *endeixin* (endeixin), and signifies primarily the act of "pointing out with the finger." It may be helpful here to introduce some of the various translations. The Revised Version reads thus: "Whom God set forth to be a propitiation through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." It will be noticed that the word "declare" is here rendered "show." The "New Testament Critically Emphasized" has this very literal translation: "For a pointing out of his righteousness," and "with a view to the pointing out of his righteousness." The word in the German signifies "to present or offer;" the word used in the French is "to show."

Thus the righteousness of God is pointed out in the sacrifice of Christ that was made for us, in him to whom John pointed when he said, "Behold the Lamb of God, which taketh away the sin of the world." It is stated in Prov. 24:24 that "he that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him." (See also chapter 17:15.) But by the plan that has been devised for man in the vicarious sufferings of our Lord, guilty, penitent, believing man may be accounted righteous, and still God, the Judge of all, be entirely just in rendering this sentence in favor of the transgressor. Is not this exhibition of God's justice, mercy, and love, indeed worthy of being pointed out as it has been done? Shall not we with pen and voice, join in pointing out this source of righteousness and hope?

—The holiday theory of Sunday is hypocrisy of the most unadulterated and brazen kind. Its serious adoption by the Sunday observers is the best illustration that could be imagined of the base depths of self-recognized degradation into which the union of Church and State will beguile the souls of mankind.—*Ringgold*.

## The Home.

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

### LIFE'S FRUITAGE.

BY JESSIE HOCKER.  
(College Place, Wash.)

"AND when he came to it, he found nothing but leaves." Mark 11:13

"A beautiful bud, so full of promise,  
What a glorious full-blown rose 't will be!  
What perfect petals, what faultless outline;  
In the sweet summer-time its grace we'll see."  
But its creamy petals lost their freshness,  
For the depth of the soil was scant and mean;  
The ardent smiles of the sun had killed it,—  
The wreck of a promising bud 't was seen.

"A wonderful youth! such varied talents,  
Such graces of soul, and mind, and heart!  
When the bright noontide of life has reached him,  
In the cause of God he will act a part."  
A life more rich in the wealth of promise,  
A path to honor more clearly marked  
But rarely falls to one so youthful,  
So well upon life's stream embarked.

The years that bring such wondrous changes,  
With all their effects have come and sped.  
The promising youth?—Those glowing prospects  
Have long like the pallid rose been dead.  
You, with whom God has intrusted talents,  
Beware how you trifle with sacred things;  
For the gifts of God have worth supernal,  
Surpassing the treasures of earthly kings.

Beware lest others shall reap the harvest  
Which you might have gathered had you but sown,  
Beware lest the night find unaccomplished  
The God-sent duties of hours soon flown,  
Lest the great gifts he lovingly gave you  
Be given to one more humble, more true;  
For the blessing is not for those who promise,  
But its riches fall upon those who do!

### BOOKS AND BONFIRES.

Acts 19: 19.

"A FIRE! A fire!"

"Where? Where?" calls every voice, and eager feet rush toward the spot whence the lurid rays of flame are rising. All is hurry and excitement. If life and property are in danger, then ready hands are wanted, and bravely and nobly the help is given.

"It is only the heather on fire on the common." Never mind, it is fire, and who knows where the sparks may fly? It must be stopped. So a large space is bared, that the advancing flames may find no food, and the fire fighters return home, their hands and faces blackened by the smoke, but with the satisfaction of having conquered the foe.

Who has not read with a feeling of enthusiasm and patriotism Lord Macaulay's poem of the Spanish Armada, telling how the beacon fires were lighted on the hills and headlands of England, the signal passing on from one to another till the whole island seemed aglow?

Those who saw those fires would not readily forget them. But more memorable still,—terribly memorable,—the fires of Oxford and of Smithfield, where true and faithful hearts sealed with their life-blood their testimony to the truth of God, and as the brave old Latimer said, "lit a candle in England which should never be put out."

Farther back, and in another land, lighting up with a ruddy glare the crowds of Roman citizens who filled the great arena, burning Christian martyrs caused fiendish sport to that heathen multitude. And we are told that Nero looked on in frantic glee when his own capital was in flames.

Still a little farther back, and there was seen one night a fierce fire burning in the market place at Ephesus. What could it be? Hundreds ran out to look, until the open space was crammed with curious faces, all peering into the smoke and flame.

"Books! Burning books!"

Printing was not discovered in those days, and a book was consequently far more valuable than in our time. Each one represented weeks, months, perhaps years, of patient labor; and there were no machines for striking off thousands of copies, to be sold to the ready buyers, and thus repay the toil.

"But why are they burning them?"

These treasures that they had prized so highly had led them into sin. They had done it ignorantly, perhaps, but now they had found out the truth. God had opened their eyes to see their sin, and they were willing, eager to give up all that had kept them back from him.

Fifty thousand pieces of silver!

That was a fire worth seeing and worth remembering.

Now, boys and girls, what about *your* books? You love them, I know, and thoroughly enjoy them; but is everything right? Is your conscience quite clear?

Let us think a little bit about this. Books, good and right books, are a joy and a blessing if rightly used and at the right time. But how often have you slunk away and neglected some duty, in order to finish some interesting story? Is that right?—No. Then give that up for Christ.

Then another question. Are you quite sure you would like your mother to see every book you read? Why do you hide some of them away so carefully, and feel so guilty and ashamed when you think they may be seen?

Consider this matter well. If the books are leading you to do wrong, they are keeping you from God. Burn them. Give them up. The more you love them, the worse for your soul. Follow the noble example of the Ephesians; the Lord will bless you and strengthen you for the sacrifice, and the peace that will come to your own heart will be a sufficient reward.

Count the price; an hour of stolen pleasure, burning cheeks, a restless longing for more of the poison, an irritable temper, and a guilty conscience! You see, when fairly valued, it is hardly as much as "fifty thousand pieces of silver!" Won't you give it up?—*The Day-spring.*

### CULTIVATING THE SENSE OF TRUTH IN CHILDREN.

A PROMISE to a child should be held sacred. The thoughtlessness and carelessness of many parents, who, as the mood takes them, threaten a child with punishment or offer it a reward or a present, and then easily forget the whole matter, is to blame for much untruthfulness in children. How are they to attach importance to the spoken word if those who stand to them as the representatives of the highest earthly authority, lightly break their pledges? If papa, going to the office in the morning, assures little May, clinging to his hand, that he will bring her a new doll when he returns at evening, or mamma, on her way to the matinee, promises that a coveted volume shall be purchased that day for Bob, who is to stay pleasantly in the nursery during her absence, papa and mamma are in honor bound not to disappoint the little ones. No more than he would omit to pay his note due on a certain day in the bank; no more than she would neglect a social obligation, should father and mother ignore the fact that at home a certain little person, with small experience of this disappointing world and great faith in his parents, is waiting in anticipation. An absolute promise should, as a rule, be absolutely fulfilled in all its conditions, and, as a rule, it is not right to break a promise because, after making it, a child has been naughty. Let the naughtiness be punished in some other way.

This refers especially to little children, who cannot understand what reasons there may be for the process familiarly known to their elders as changing one's mind. A baby has nothing to do with anything beyond simple "yes" and plain "no." His parent is to him a superior existence,

taken for granted, like the sun or the moon. In his little world nobody else stands so high.

It is a puzzle far beyond a little child to comprehend why mamma may change her mind, and thus get out of keeping a promise to go somewhere or do something of great importance to the child, whose world is so small, yet all the world it has; while the child possesses no such privilege. This may not apply to boys and girls over ten, who, if well brought up and fairly intelligent, are now old enough to understand that "circumstances alter cases," and that at times, and because of certain conditions, mamma may be obliged to change her plans, to stay at home when she had intended to go out, or the reverse. A reasonable child—and children who are treated as though they were reasonable beings usually behave with reason—will not insist that the program arranged for a fair day shall be carried out in a blizzard, nor that poor mamma, ill and in bed, shall do what mamma had planned to do, providing she were well. Broadly stated, however, the conclusion is that those who would have truth-telling children must themselves tell their children the truth.

From this plane there is another step, equally important. Always believe your child's word. To doubt a child's statement, to question it, to call in some one else that what the child has said may be verified, is to give him the very natural idea that you suppose him capable of falsehood. Having trained him to be truthful, take it for granted that he is so, and accept whatever he says, even though it be apparently improbable, as the statement of an honorable person whose word is to be unquestioned. Should you at any time be forced to the conviction that a wilful lie has been told, it may be well to withdraw your confidence wholly for a time. To a sensitive nature no punishment could be so severe as this, to feel that confidence had been forfeited. While this state of things continues, the culprit should realize the inconvenience as well as the shame of it, know that he has put himself out of the pale within which the rest of the family dwell, nor should he be restored to favor until he has shown that he is penitent and anxious to be forgiven. Quietly and without reproaches, but yet sadly, the parents should let the child in this case feel the pain that comes of a broken law.

A distinction also should be made between a wilful falsehood, told from motives of cowardice or malice, and a mistaken impression, which is a very different thing. . . .

In cultivating a love and a habit of truth, parents and teachers ought to guard against inconsistency in themselves. A timid child should be treated with great gentleness, lest his fear of reproof or punishment should lead him to prevaricate. Never to punish a child for consequences when the act itself would have been passed over unnoticed had it involved no disagreeable result, should be an invariable rule. For instance, a child has been forbidden to touch the articles in a certain cabinet. He disobeys, the mother knows he disobeys, and he knows that she knows he disobeys, yet nothing is said, no penalty follows the wrong act. But one unlucky day there is a crash, and down, broken to fragments, falls a costly vase, the pride of the home, the lovely souvenir of a sojourn abroad. Then, because the vase is ruined, the little meddling hands are slapped, and the unfortunate sinner falls into deep disgrace. By a not unnatural sequence he sees to break mother's law is a trifling matter, but to shatter her property is a misdemeanor of the darkest dye. The mother has given her child an impulse toward concealment, should her possessions again meet with accident through his carelessness or clumsiness. Her mistake was in treating the disobedience which did not interfere with her comfort as a thing of small concern—a mistake which cannot but confuse in the little one's mind the distinction between right and wrong.—*Margaret E. Sangster.*

## The Mission Field.

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

### THE SCANDINAVIAN COUNTRIES.

(Concluded.)

#### LABORERS IN THE FIELD.

WE have but few laborers. In Sweden we have five ministers, one licentiate, and two Bible workers. In Norway we have two ministers and two Bible workers. In Denmark there are two ministers and two Bible workers. Brother Olsen's time is mostly taken up, however, with work connected with the school. In Finland we have one minister and two Bible workers.

We have sent one colporteur to Iceland, although the last we heard from him was that he had not left Copenhagen, on account of the ice. By this time, however, he is probably on his way. So all told, we have only ten ministers, one licentiate, and ten Bible workers actually engaged in the work. So that leaves over one million one hundred thousand persons for each minister over there. I will add, however, that we have two school-teachers, holding church schools, one in Hadsel, Norway, and the other at Christiania.

The publishing work at Christiania has increased every year, and this last year we have not had room in which to do the work. The space is all filled up with paper and books, so that one entering the buildings can hardly move about. There are fifty persons employed, and during this last fall we had to hire work done in the city. From July 1 to Dec. 31 we turned out for ourselves at the office, \$20,730 worth of work; and for outsiders, \$3,247 worth. Our workers there have worked from twelve to fourteen hours a day.

About seventy-five canvassers have been employed during the last year, and our general agents said when I left, that they thought this winter there would be about one hundred. We have sold in Sweden during the year 1892, 12,219 books, and for them have received 50,270 kroner and 40 ore; in Denmark we have sold 9,882 books, and have received 34,824 kroner and 48 ore; in Norway 3,724 books, and have received nearly 20,000 kroner. The books sold in these three countries the last year amounted to \$28,060.81. The total number was 25,825, which makes about five hundred books a week, or for each working day, 100 books. Our books have been sold nearly everywhere in Sweden. I do not think a city has been passed by, and now we have begun to sell them in the country.

We have sold some also in Norway and Denmark in the cities, but we have a large field in the country in Denmark. Our canvassers realize that they need the help of God, and it would do you good to hear them speak of how the Lord helps them. They know that they can do no work without the help of the Lord.

Two years ago we had an institute at Christiania. Brother Morrison was there, but up to that time we had had no instruction from experienced canvassers. We all told them what we knew, and we decided then that we should sell our books by subscription, the same as is done in this country. Some hardly knew what to think of this, and thought it would be necessary to sell them on the installment plan, as is the custom in that country. Other houses sell their books by requiring a payment of about twenty-five cents a week, according to the price of the book, and in this manner they have frequently to call each week at the house for ten or twelve weeks. It was really difficult to get our canvassers to believe that the Lord would work for them in this manner, because they thought the people were so poor.

One sister told me of her experience afterward. She said that the Lord had always given his servants light; and believing that this work was from the Lord, she determined to visit the people in their homes on this plan, which

had been worked in America. So she started out with the "Prophecies of Jesus," and the first man she met was a doctor. It was her idea to go to the most noted people first. The girl received the book at the door, and went with it to the doctor. In a short time the doctor came out, and asked if he could not buy that book. She was somewhat surprised, and told him that she could not sell it to him, but would take his subscription. She got it, and after that she obtained the subscriptions of every person she canvassed that day, and almost every day thereafter; and when she went out to deliver the books, she received an astonishing amount of money.

When we had the week of prayer in Stockholm a year ago, a policeman who had been an infidel came to our meetings, and was converted. He desired very much to go out and sell books. So they helped him to get started, and he told his experience before I left. He said that he had taken a number of orders in the country, and when he came to deliver the books, it was necessary to draw them on a hand cart. They were altogether too heavy to carry, and made a heavy load as it was. But he said the Lord was with him wonderfully, and that the load went along so easily he had to look back sometimes to see if some one was not pushing on the cart.

Now in Denmark the laws are somewhat against us, and while we are allowed to sell books by subscription, we are not allowed to show a book or a prospectus for it. When we have said that the prospectus was not the book, they have said it was a part of it. Finally we made a circular, and showed that it was not a book or part of a book we were selling, and if they wanted it, we gave it to them. Then in one place where a sister was canvassing, she went to the priest. He was very much astonished to see so many names on her subscription list, and felt it his duty to speak against the book from the pulpit; so we made another arrangement with the list. It is loose from the book, and when we go to such a place, we can slip the list right out, and they cannot see that we have taken so many orders. The Lord has helped us wonderfully, and whereas before, the law was against us in Denmark, now it is a help to us. But it is very difficult work in Norway; for there are so many canvassers. When calling at some places, they say there have been five or six book agents there before us.

I will now speak a little of our tent meetings. Last summer when we went to Trondhjem to get a site for our tent, the police said it would not do; for we could not keep the people quiet. When we told him that we had been successful in other places, he replied, Do you not think that I know my people? He said that he could not forbid us, but he knew what the consequences would be. We had our tent meeting, and it was just as quiet as any we ever held. The police came around, and said they were astonished to see such a quiet congregation. The people were so interested in our meetings, that after the evening meeting, they would remain and ask questions, and ask us to pray with them, until sometimes it was eleven o'clock before we could leave the tent. They remarked that they were so lonesome between meetings.

We have the largest churches at the capitals of these three countries. At Copenhagen we have 160, and the same number at Stockholm. At Christiania we have 195. We have also Sabbath-keepers almost all over the field from Ribe, Denmark, north to Hammerfest, Norway, and some near brother Conradi's field in the northeast, in Finland. We join hands with brother Conradi both in the south and north-east.

I will briefly speak of our needs. We are in great need of more men, ministers, and money. Especially do we need a minister in Sweden. Brother O. Johnson has been located at Helsingfors, the capital of Finland, and brother Åhrén has been summoned over here to teach in Union College. This spring it will have been

four years since we sent some of our best canvassers over to the Sanitarium to receive an education and training. We are very glad to meet them again, but are anxious to have them go back now. I am glad to see the medical missionary work going, and wish it might be started over there. We already have a location for a sanitarium at Frederikshavn, Denmark. There is property there suitable for that purpose, and we have friends who will help with their means. One man has promised 10,000 kroner.

In Copenhagen we also very much need a building for school, church, and depository purposes. It is very difficult to get a suitable hall in Copenhagen in which to hold meetings. You will remember what sister White says with reference to the halls they were compelled to use when she was over there. We desire aid for this purpose. We also need the very same kind of building at Stockholm. I will say that the school work has already been started in Denmark. One school will answer for Denmark and Norway; but we must also have one in Sweden. The Scandinavians wish very much to be educated, and they hunger and thirst for learning. We must certainly do something in this line for them. Brethren, take hold and help us to get a school started at these points, Stockholm and Copenhagen.

The people are ready to help there to the best of their ability. One sister in Copenhagen has donated 4,000 kroner, which we now have at Christiania for the erection of a building. I believe more will help us. We believe that if we could get \$15,000 for both places, half for one, and half for the other, we could raise the rest over there. And we have hoped that when our brethren here learned how poor we are over there, and knew all about the situation, they would do even better than that. I believe you will help us. We are thankful for what you have done, and may the Lord reward you for it, and may we finally all be saved in his glorious kingdom.

LEWIS JOHNSON.

## Special Mention.

### THE MUNICIPAL ACTS OF NEHEMIAH.

THE International Sunday-school Lessons at the present time are upon the work of Nehemiah in connection with the return of the Jewish people from the captivity, and their re-establishment in their own land. It is well known that Nehemiah took some vigorous measures, such as the theocratical system of government that had been established by God, warranted him to do, to prevent the violation of the Sabbath. He shut the gates before the Sabbath, stationed his servants to watch, and threatened to "lay hands" upon those who came to Jerusalem to sell goods on the Sabbath day. This being the case, the various authors of the International Sunday-school lesson notes are using this fact as proof that this is the way that *Sunday* should be enforced at the present time. They hold up Nehemiah as a model mayor; and indeed, the "National Reformers" have long declared that what our cities needed was municipal officers who would do as Nehemiah did. They want Christian mayors who will rigidly enforce the teachings of Christianity. To all those who thus feel, and who would be glad to see a Nehemiah in every city enforcing Christian laws, we wish to mention another of the "municipal" acts of Nehemiah. It is found in Neh. 13:23-25, the same chapter that tells about the Sabbath desecration. Thus we read:—

"In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves."

Here certainly is a description of a very interesting act of the "mayor of Jerusalem." They had undoubtedly committed a sin in the sight of God. And that it is a sin for a Christian to marry outside



of the people of God, is plainly stated by the New Testament thus:—

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15.

Now according to the *theory* of these would-be reformers, who make Nehemiah their ideal of a Christian mayor, it should be the business of the mayors of our cities, this being a Christian nation by the Supreme Court decision, to make a thorough examination into the marriages that have taken place between Christians and worldlings, and when they find those who have thus done, they are to curse them, cause them to be separated, to pull out their hair, and make them swear that they will never do so again! Would not the divorce courts be kept busy for awhile? If some under-brained and over-zealous mayor of the National Reform Empire should attempt to do such a thing, the climax would afford the best possible illustration of the folly of the National Reform *theory*, as applied to the real practical working of municipal affairs that has been seen in late years.

We do not write this with any hope that the majority of those who are clamoring for the enforcement of the Sunday law will see the evil of their course and stop their efforts in that direction. Those who cannot see the difference between the Sabbath and Sunday, between the fourth commandment and the decree of Constantine, between the authority of the Bible and the authority of the church of Rome, will be unable to see the difference between the administration of the Jewish theocracy and the administration of the American republic. But those who can see the difference, and we are thankful that their number is constantly increasing, will be led to the only true ground for us at the present time, to "render to Caesar the things that are Caesars, and to God the things that are God's." And if by an understanding of this subject, such persons shall render unto God the "glory that is due unto his name," by keeping holy the day he has commanded, we shall praise God for the agitation which brought this important testing truth before their minds.

M. E. K.

#### BILL TO LIMIT LIBERTY OF CONSCIENCE.

THERE is a bill before the Legislature now which should receive more attention than it is getting. The barbers, who are a praiseworthy set of citizens, have made up their minds, it appears, that they want freedom from the exactions of Sunday labor, and have set about abolishing Sunday work. Entirely forgetful of the fact that the easiest way for each and all of them to rid themselves of the evils of Sunday work is to stop working on Sunday without bothering about forcing themselves to do so by law, the barbers have proceeded to secure the enactment of a law making it a misdemeanor for any person to work at his trade on the first day of the week. There is an exception to the rule which the barbers' bill lays down, and that is, that persons who conscientiously believe in the observance of some other day of the week as a day of rest, and observe it accordingly, shall not be considered misdemeanants for laboring on Sunday. This provision is made to cover the cases of Hebrews and Seventh-day Adventists; and the aim of the thing comes out in the opposition of the Adventists themselves to any such provision or exemption as is attempted in the law.

Stripped of its attempted benevolence to the barbers and other Sunday workers, the measure now before the Legislature might be described as a bill to enforce the observance of one day of rest in each week upon every citizen of Michigan. Not only that, but the bill seems to demand conscientious belief in the religious idea of the observance of Sunday. Whatever Sunday observance exists at present, exists in virtue of a deep-seated religious sentiment that rises superior to the mandates of statutes, is personal and voluntary, and needs no civil penalty behind the mandate to secure it. The barbers who are pushing the bill before the Legislature have the same liberty as all the other citizens of Michigan, to observe the first day of the week as one devoted to rest and religious observance. They cannot be compelled to work or to

refrain from religious duty unless they want to, but the same Constitution that grants them that liberty, would undoubtedly intervene to prevent them from enforcing religious observance or abstinence from necessary labor. So long as it will be a matter of great convenience or necessity for any person to avail himself of the services of any professor of their art, and so long as that person is willing to pay the price that commends these services, just so long will there be tradesmen willing to afford him the opportunity of satisfying his convenience. That is law higher than statute, too, and any attempt to overrule it by statute will prove a most miserable failure.

That phase of the new measure is the least objectionable. The exception that grants immunity only on condition that the offender must conscientiously believe in, and observe, a day of rest different from Sunday, is the feature that looks very much like one prohibited in the federal constitution where it says that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The people who do not believe in the observance of any day for religious observance and rest may be a very bad lot from a moral standpoint, but that fact should not lead to the privation of their civil rights. They have as much claim to protection of their freedom of thought as the opposite class has, and no more.

Luckily, even if the Legislature passed such a measure, and it became law, it would fall by its own weight when it came to be put into operation. The only proper Sunday measure for the barbers to adopt, will be one made by themselves, a refusal to work on Sunday, which in due course of years may educate public sentiment up to the point of not expecting them to work. Even then some of their number would take advantage of the increase in the demand for work which would be brought about, so strong is human cupidity; but the barbers must remember that loss of trade should not shake their resolution. People who enjoy conveniences invariably have to make sacrifices for them.—*Detroit Evening News*.

#### ALUMINUM.

WE have had our Stone Age, Copper Age, Iron and Steel Age, and now it looks as though we might have an Aluminum Age. It is true the aluminum horizon is very low as yet, but if we accept as true only half of what is claimed for the metal, it possesses merit that entitles it to outrank iron and iron-products in all of the important places that iron now fills, and in all the important work that it now performs. In it we have a material with the strength of iron and a specific gravity but little greater than the heavier woods used in the industrial arts. Such advantages cannot be overestimated, nor can the value thereof be fully appreciated until fully and fairly demonstrated. Aluminum, like electricity, is a universal product. It is to be found everywhere on the face of the globe, and, like electricity, only awaits the time when it can be produced at a cost in conformity with the supply, to assert itself and take its place in advance of all other metals. It will not be strange if electricity and aluminum prove to be co-workers in the evolutions and changes that are to come.—*Mechanical News, New York, Feb. 1*.

#### OPEN THE FAIR SUNDAYS.

IN a late issue of her Washington paper, Miss Kate Field argues well a question of importance to the working classes:—

"The most pernicious legislation inspired by cranks and effected by congressional cowardice is the Sunday-closing of the World's Fair. If this atrocious law, passed last session under the lash of retaliatory threats at the ballot box, is not repealed on sober second thought, the fifty-second Congress will cover itself with ignominy, and go down in history as the most narrow-minded lot of men that ever betrayed a people.

"There never was a greater violation of the Constitution than that contemplated largely by southern members who pride themselves on devotion to its principles. 'Congress shall make no laws respecting the establishing of a religion nor respecting the free exercise thereof,' is the proclamation of our forefathers, who, smarting under religious despotism, wanted to create a republic wherein Jew, Gentile, Mohammedan, Buddhist, freethinker, and heathen could worship or not worship according to conscience; and now, in 1893, Congress proposes to force Europe, Asia, and Africa, as well as all the Americans, to be guided by the conscience of a minority of the citizens of

the United States. Behold a double wrong! Not only is the Constitution violated, but the will of the majority on which our institutions rest.

"So profoundly do the working people feel this outrage as to be enrolled almost without exception on the side of freedom of conscience. Samuel Gompers has argued well in their behalf, telling Congress that, owing to Sunday-closing in 1876, he was unable to visit the Centennial Exposition at Philadelphia, though he lived in New York.

"The result of Sunday-closing in 1876 should suffice to open the Columbian Exposition on that day, if no other argument sufficed; for what happened? No tickets were sold, of course not, but exhibitors and their friends, high potentates and their friends had free access to the grounds, and on one Sunday alone numbered 18,000! The poor people, hungry and thirsty for the beauty and instruction of the fair, were excluded; men and women who had leisure any day in the week were admitted without cost at the expense of the very people shut out. There may be religion in such hypocrisy; if so, Christianity is a fraud, and Christ has been crucified in vain."

#### FRANCE'S WAR BUDGET.

THE official report on the war budget for 1893 has just been published. The figures are bewildering. Since 1871 the military expenses, without counting the navy, amount to 18,000,000,000 francs. Subtracting from this sum the pensions and strategic railway expenses, there remains for strictly military expenditures 15,368,000,000 francs. Of this sum 2,891,000,000 francs have been expended in the reconstruction of war material, and 11,774,000 francs for the support and preparation of the armies. Here are some of the figures in detail:—

	Francs.
Armament, - - - - -	1,565,149,660
Fortifications, - - - - -	781,560,536
Subsistence, - - - - -	81,388,730
Clothing, - - - - -	242,594,022
Sanitary service, - - - - -	22,991,583
Remounting, - - - - -	27,847,594
Railroads, - - - - -	35,671,605

The largest item in the bill was the cost of the French infantry rifle. The Chassepot was discarded in 1874 for the Gras rifle, and the whole army, with the reserves, were furnished with this weapon when in 1886 the Lebel rifle appeared. In five years this new rifle was supplied to all the infantry and cavalry. Its extraordinary accuracy and power have already been described.—*Selected*

#### A HOUSE WITH FOUR THOUSAND ROOMS.

THE Vatican, the ancient palace of the popes of Rome, is the most magnificent building of the kind in the world. It stands on the right bank of the Tiber, on a hill called the Vaticianus, because the Latins formerly worshiped Vatinium, an ancient oracular deity, at that place. Exactly when the building was commenced no one knows. Charlemagne is known to have inhabited it over one thousand years ago. The present extent of the building is enormous, the number of rooms at the lowest computation, being 4,422. Its treasures of marble statues, ancient gems, paintings, books, manuscripts, etc., are to be compared only with those in the British Museum. The length of the statue museum alone is a fraction over a mile. Conservative writers say that the gold contained in the medals, vessels, chains, and other objects preserved in the Vatican would make more gold coins than the whole of the present European circulation.—*Exchange*.

#### SUNDAY RELIGION.

WITH the change of the administration from the Republican to the Democratic party, both the outgoing and the incoming presidents show great respect for Sunday. Mr. Harrison starts for his home in Indianapolis Saturday, but stops off at Pittsburgh, Pa., and goes to church on Sunday, much to the delight of that center of Presbyterianism. Mr. Cleveland also forbids his clerks to look after his rapidly accumulating mail on Sunday, although one very wicked (?) clerk, considering it to be a case of necessity, like the "ass in the pit," did do some work Sunday. Keeping Sunday has now become to many minds about the sum total of religion; it is a mantle that will cover a multitude of sins. Still it has no Scriptural foundation, and it is only by the bold theft of the fourth commandment that it can claim any divine authority. This theft of the fourth commandment to sustain Sunday, is perfectly in keeping with the action of that man "who stole the livery of the court of heaven to serve the Devil in." M. E. K.

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 14, 1893.

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## MOMENTUM.

MOMENTUM is defined to be "the quantity of motion in a moving body." It is proportioned to the quantity multiplied into the velocity. In a moving body the momentum itself becomes a power, and renders an acceleration of motion more easy of attainment. To overcome the inertia of a large body at rest, and put it into motion, requires the expenditure of a great amount of power. But when once it has begun to move, the same power will greatly accelerate its motion. It is said that the little tugboats in the harbor, designed to move the ponderous ships about, will exert themselves for a long space of time before the least perceptible motion is to be observed in those Leviathans of the deep; but when once under motion, they are moved along at a rapid rate and with comparative ease.

According to Mr. Drummond's "Natural Law in the Spiritual World," the same principle holds good in spiritual things, and is applicable to great reforms. It is applicable to the third angel's message. The time was when it did not seem as we now look back upon it, to be making very rapid progress. The motion was slow, and the efforts put forth seemed to have comparatively little effect. But the cause was started, and has been going forward with increasing rapidity, especially in these later years. What was done then was not in vain; and what is seen to-day is owing, not alone to what is being done to-day, but to earnest efforts put forth in the past.

But the object here is to speak of the present, and call attention to the wonderful momentum which the cause of present truth has now attained. It is going forward everywhere. It is increasing in velocity day by day. It is going with a power which cannot be arrested. At the rate of progress now developed, it must soon reach its goal. It is accelerating its footsteps to its final triumph.

## GATHERED TRUTHS.

IN accordance with the principle that we should be ready to recognize what is good wherever we find it, we give the following from an "essay" on the doctrines of the "Friends," which has lately fallen into our hands. All who have been led out in the past upon special reforms, have clearly perceived the truth on particular lines of the teaching of the Scriptures, and have testified nobly to the same. It will be the glory of the closing work of the gospel that it will bring together and concentrate into one clear blaze of light all lines of truth, to illuminate the minds of all who are willing to see.

The following is spoken of the early Friends, in relation to their persecutors. How nearly their position resembled the attitude which the people of God sustain toward oppressive laws to-day:—

"They could do nothing with these men. They refused to pay tithes to the priest, or to take off their hats to the magistrate, or to accept his tender of the judicial oath of allegiance, or to fight for their country, or to attend the established public service, or to submit to the ordinances of the church, or to pay the fines which the laws imposed on them for their delinquency, or to give bail for their appearance at court, or to ask a judicial pardon for legal offenses which they claimed were but a faithful performance of the commands of their Lord and Saviour. There was only one thing that they would do, and they did it patiently and even joyfully; and that was passively to suffer the penalties of the law of the land, to which they could not render an active obedience, consistently with their allegiance to Him whose they were, and whom they were seeking to serve; overcoming in the end 'by the blood of the Lamb, and by the word of their testimony.'"

Again: on the subject of righteousness, Isaac Pennington, the celebrated minister of the Friends, in his volume of "Letters," ed. of 1681, p. 107, in language which could hardly be improved upon to-day, says:—

"And truly, I can testify of no other righteousness. . . . For blessed be the name of my God, I feel the righteousness of his Son revealed in me daily from faith to faith. In his name

I have been gathered; in his name I live; and in him I feel righteousness." "And I cannot but rejoice, both in what he did in his body of flesh for me, and in what he doth by his Spirit and power in me—he is my Rock and my Strength, and my salvation day by day. And I have no confidence in the flesh nor in what I can do after the flesh. But my confidence is in him who hath weakened me, who hath impoverished me, who hath brought me to nothing in myself, that I might be all in him, and that I might find him all to me. He is my Peace, he is my Life, he is my Righteousness, he is my Holiness; he is the image wherein I am renewed; in him is my acceptance with the Father; he is my Advocate; he is my Hope and Joy forever; he is my Shepherd; his arm hath gathered, and his arm encompasseth me day by day; I rest under the shadow of his wings day by day. O, I cannot tell any man what he is to me!"

## GENERAL CONFERENCE NOTES.

IN the previous Conference Notes we have said nothing about the questions brought before the Conference for consideration and action by the Committee on Resolutions, and it may be of interest to the reader to survey briefly the field covered by the subjects thus introduced.

Resolutions were offered expressing gratitude to God for the prosperity he has accorded to his work during the past two years; of respect to the memory of prominent and efficient laborers who have been removed from us by death during this time. It was recommended that the work be greatly enlarged in Hamburg and London, by the erection of buildings for mission purposes, and the sending of more laborers into those fields, and issuing the London paper, *Present Truth*, as a weekly; that the tract societies give their moral support to the Publishing Associations by doing their book business through them; that the Foreign Mission Board audit the accounts of those in their employ; that the request of the delegate from England, that the Educational Secretary visit Great Britain the coming year, be favorably considered; that we extend substantial aid to the Melbourne church, in the erection of a house of worship, and to the Australian Conference in the establishment of a school there for the Australasian field; that the work be opened in Queensland, Australia, by sending two laborers to that field; that a suitable person be sent to Mount Idaho, Idaho, to investigate the propriety of opening a school there according to the request of the citizens of that place; that local schools for white students and schools for colored students be opened in the South in such places, and after such plans, as may be deemed advisable by a careful investigation of all the circumstances; that a protest (as heretofore noticed) be presented to the people of the United States against the interference of Congress with the rights of the people by legislating upon religious subjects; that the president of the International Sabbath-School Association be left free to devote his time principally to the work of the Association; that children's and mothers' meetings be held in connection with our various camp-meetings; that the Sabbath-school donations for the last six months of 1893 go to the Hamburg mission; that German laborers be recommended to confine their work to that people; that labor among Germans be encouraged as far as possible in those Conferences within whose borders German settlements are to be found; that the Foreign Mission Board enter upon the work of providing laborers for India upon such a scale as the importance of the field seems to demand, by medical missionary work, teaching, Bible work, canvassing, translating, publishing, and preaching, in the native tongues (no fearful, selfish, or ease loving need apply); that suitable persons be encouraged to locate in different parts of the world as self-supporting missionaries; that steps be taken to establish a Chinese mission school in the city of Chicago; that a plan be devised for the elevating of the standard of the ministry; that steps be taken to bring all our publishing work ultimately under the control of the General Conference; that some of the foreign papers be consolidated and published weekly, and a number of new books be published in foreign tongues; that steps be taken to carry forward medical missionary work in Scandinavia; that we declare our opposition to the exemption of church or any ecclesiastical property from taxation; that our denominational periodicals should be owned and controlled by the General Conference; and that the Publishing Associations and the General Conference Association enter into negotia-

tions to that effect; that young men of education be selected to send to foreign countries to learn the language, customs, and wants of the people, with a view of preparing literature on our views of the Scriptures for such countries; that local Conferences pay the traveling expenses of such of their laborers as are called to attend the meetings of any committee or board appointed by the General Conference; that the several Conferences hold workers' institutes for the study of religious liberty subjects; that the General Conference Association do its publishing under the name of the International Tract Society; that a local organization be formed in London as soon as consistent to hold property in the United Kingdom of Great Britain and Ireland; that in alternate years, between the meetings of the General Conference, district Conferences be held; that the By-Laws be so amended that the Conference Committee shall consist of eleven members, instead of nine, as heretofore, and that five of these, one of whom shall be the president, shall constitute a quorum; that we exert ourselves to push our pioneer papers more extensively into all proper fields; that an American family of suitable experience and qualifications be found to move to Constantinople to work for the furtherance of the message in that locality as Providence may open the way; that the Holland paper be published semi-monthly; that the Conference Committee appoint the editors of our denominational papers as fast as they come into the possession of the General Conference, till the next session of the Conference; that our people remember the Haskell and James White Memorial Homes, and support the establishing and maintenance of these enterprises with their means; that we commend the efforts which have been made to induce persons to take a course of education for medical missionaries and nurses, and that the several Conferences co-operate with the Seventh-day Adventist Medical Missionary and Benevolent Association in this work; that localities where our public institutions are located, which thereby become centers of the work, drawing their strength from all parts of the field, should place a suitable proportion of their tithes into the General Conference treasury.

The Committee on Finance reported, recommending that calls be made for the sum of \$255,000, to be appropriated to the work the coming year, as follows: \$15,000 for the Hamburg mission; \$10,000 for the school in Australia (that Conference to furnish \$20,000 in addition); \$40,000 for the London mission; \$50,000 for work in Mexico, South America, western Africa, interior Africa, India, China, Japan, Jerusalem, and Constantinople; \$40,000 for the extension of the work in fields already entered, in addition to funds to come through the regular channels; \$100,000 for missionary work in the large cities. For these appropriations calls will be made from the field at large. The \$15,000 necessary to increase the educational facilities at Battle Creek, to be raised in Dist. No. 3, by equitable apportionment.

The Committee on Distribution of Labor reported further, as follows: That Hiva Starr be substituted for Nora Fenner for South Africa; that two young men be selected by the Foreign Mission Board to go to Alexandria, Egypt, to labor in missionary work and study the language, with a view to translating our books for use in that field; that Professor J. C. Rogers (a man and his wife being selected to accompany him) go to the West Coast of Africa; that a mission consisting of not less than five persons be opened as soon as practicable in Mashonaland, Africa; that R. B. Craig, J. J. Graf, and O. P. Norderhus go to South America to labor, and that R. B. Craig take charge of the canvassing work; that a young man be selected from the College to take up the Spanish labor in the South American field; that Dan. T. Jones and J. E. Froom, and such others as may be selected, open the work in Mexico; that Miss Helen McKinnon go to the Tennessee River Conference; that V. H. Lucas go to Colorado; that C. C. Lewis devote his time to labor among the colored people in the South; that J. Oblander go to Russia; that F. W. Spies go to Germany; that the president of the General Conference, with other help suitable for camp-meetings and institutes, visit Europe the present year; that Luther Warren labor in South



Dakota; that N. W. Allee take the position of president of the Minnesota Conference, in place of brother Breed, called to the General Conference Committee; that R. A. Underwood be president of the Wisconsin Conference, in place of M. H. Brown, called to Sabbath-school work at Oakland, Cal.; that A. J. Haysmer and wife go to Jamaica to labor; that May Taylor be granted a vacation from her work in England, to return to America; that the General Conference Committee and Educational Secretary select teachers for our various schools; that C. W. Flaiz, with some other laborer to be selected by the General Conference Committee, labor in Manitoba; that H. Nicola labor in Battle Creek; that L. A. Smith go to London to engage in editorial work on the *Present Truth*; that J. E. Caldwell labor in Dist. No. 2; that J. O. Corliss labor in Washington, D. C.; that D. H. Lamson go to Nebraska to labor, and that all other requests and recommendations be referred to the General Conference Committee and Foreign Mission Board.

The Conference granted credentials to fifty-four persons, recommended for ordination and credentials nine persons, gave twenty persons ministerial license, and twenty-two missionary license. The officers of the General Conference elected for the coming term, are as follows: President, O. A. Olsen; Recording Secretary, W. H. Edwards; Foreign Mission Secretary, W. A. Spicer; Educational Secretary, W. W. Prescott; Treasurer, W. H. Edwards.

Executive Committee: O. A. Olsen, S. N. Haskell, W. W. Prescott, J. N. Loughborough, W. C. White, J. Breed, R. A. Underwood, R. M. Kilgore, J. H. Garland, I. D. Van Horn, D. A. Robinson. For officers of other organizations, see the forthcoming year-book.

Monday evening, March 6, three persons were obtained, according to the foregoing recommendation, others not being present. These were brethren D. T. Shireman, Allen Moon, and J. J. Graf.

During the business proceedings of the General Conference, there was perfect freedom of discussion, and different sides of the various questions were fully and forcibly presented, evidently not for controversy but to arrive at the truth. So on almost every point the action became at last unanimous.

Brother Olsen doubtless expressed the sentiments of many, when in thanking the delegates for their courtesy and kindness toward him as presiding over their councils during the business sessions of the Conference, just before the final adjournment, he said that this had been the best Conference he had ever enjoyed, whether general or local.

#### CHRIST'S SECOND COMING.

In the *Christian Herald* (New York), of March 8, 1893, we find the following good words concerning the second personal appearing of the Lord from heaven. They are by "Rev. W. Frith." Aside from the intrinsic value of all Scriptural presentations of this subject, and the interest this subject has for all who are believers in the soon coming of the Son of man, we are glad to see the question agitated, and views expressed on this glorious theme, calculated to awaken serious thought, among those who do not bear the distinctive name of Adventists. Let the attention of the people everywhere, and by all means, be called to this great theme:—

In a former article we referred to some of the passages in the Old Testament concerning the second coming of Christ and the circumstances attending it; let us now see what the Lord himself had to say about it.

In addition to the most clear and explicit one, in John 14:3, we have several others:—

The promise is repeated in verse 18: "I will come to you." Nor will it be sufficient to say that this is an exclusive reference to his re-appearance after his resurrection; because this 18th verse stands or falls with verse three, in which Jesus says, "I go and prepare a place for you" (which must have reference to the whole interregnum between the two advents).—"I will come again." The Greek word means back again, and therefore must refer to his second coming in personal glory.

We pass over those parables in which this doctrine is most clearly taught, and refer to John

16:22, "I will see you again, and your heart shall rejoice," etc.; nor was the intention of the Redeemer limited to any re-appearance after his resurrection in this case. To be consistent, this utterance must be read in the light of John 17:24; for it was spoken on the same occasion, "That they may be with me where I am"—that is where "their heart shall rejoice."

Once more: In the institution of the Lord's memorial supper, we have a most beautiful and suggestive, though incidental prediction of his second advent; viz., "Until that day when I drink it new with you in my Father's kingdom." Matt. 26:29. Here, also, his second advent is implied beyond question; because if this text is read in the light of John 14:3, he must come to receive his people before they celebrate the supper in glory.

Lastly, we must not omit those somewhat remarkable words addressed to Peter just before his ascension in answer to his curious question relative to John: "If I will that he tarry till I come, what is that to thee?" John 21:22. Here, again, there can be but one interpretation; for his resurrection was past already, and therefore it could have no other reference but to his second personal advent.

We add no more, though there are many indirect and incidental references of great value which the student of the word will easily discover.

The apostolical predictions of the second advent:—

As preliminary, note that of the angel recorded in Acts 1:11. This is worthy of special regard, because it is unique and singular, being the testimony of heaven, and not of earth—or an angel who could make no mistake. Addressing the disciples, he says: "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." No words could be plainer, nor their meaning more unmistakable; the when is not given, but the fact is declared plainly; and it teaches us a very interesting truth; namely, that those holy beings know a great deal about the redemptive economy and the future purposes of God; and are also interested in the welfare of the church on earth. But this angelic prediction is not yet verified, though it shall be in his time. And why should they not know, since they have evidently a grand mission to our earth? Heb. 1:14.

Peter's address in the porch of the temple:—

"Whom the heaven must receive until the times of restitution of all things." Acts 3:21. Now this declaration, taken in connection with the angel's prediction in chapter 1:11, is certainly a prediction of the second advent, implied in the word "until," together with the purpose of his advent—"to restore all things," a purpose which was predicted by "all his holy prophets since the world began;" and therefore must be verified in the fullness of time; for he himself said: "All things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me." Luke 24:44.

Paul in addressing his Epistle to the Philippians says: "For our citizenship is in heaven, from whence also we wait for the Saviour, the Lord Jesus Christ." And that this has reference to the real, personal advent of Jesus, is evident from the fact that the very next verse speaks of the resurrection and transformation of the bodies of the saints, which is one of the purposes of the second advent. (See 1 Thess. 4:13-18.) It is worthy of note, too, that our Revised Version gives "wait" in place of "look;" but perhaps the two ideas blended together best conveys what is "the mind of the spirit."

#### "ARISE, SHINE."

The greatest danger which attends the Christian church now is that they will fail to live up to their privileges as the chosen people of God. The message to the church now is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." This glory of the Lord is his righteousness, which he has been bestowing upon all those who would receive it as his free gift. Many have thus received it, and all may receive it by confession of their sins and faith, so that all may

share alike in the privilege of reflecting the glory of God, as it is to be seen in the closing up of his long controversy with the powers of darkness. The danger is that so great a privilege will not be understood and appreciated, and accepted in a proper spirit of humility and faith; in other words, that all self-glory will not be laid aside in order that the individual may be in a condition to receive the glory of God.

The question is, Who will heed the exhortation, and take the wonderful position to which God's people are now called? Who will "arise?" It is an act of faith. It will not do now to put any dependence upon feeling. In true Christian experience the line between these two must from this time forward be more and more sharply drawn. The just are to live by faith. In the experience which the remnant church are to have during the closing hours of time, during the scenes which will characterize the final conflict between light and darkness, there will be plenty of opportunity for every kind of feeling. People will feel more keenly than they ever felt before in their lives. Feeling is a part of the domain of Satan, and those who can be swayed by feeling will be swayed by him. The truth can always be believed, but not always felt. It is safe to say that the most earnest Christian will not be able to know by his feelings whether he is in a right position or not.

It is very likely that you will not feel that you are in a position to "arise" and "shine" according to the exhortation of the prophet. You will feel that you are not worthy, that you have been too great a sinner to stand in such a relation to God, or that you must first have some wonderful experience. You will not feel that God can accept you now for such a position as that; or that any result would follow if you should attempt to obey his call. But all this counts for nothing so far as concerns the truth. It is not a matter of feeling, but a matter of believing. It is ours to do as God says, and his to take care of the results. No matter if we feel no results or see none. Inspiration has not said that you will see the glory of God upon yourself, but only that "his glory shall be seen upon thee." You will always see yourself as the chief of sinners if you are standing in the light; but you are not to look at yourself at all to see what is there, but only at Christ.

If you have received the righteousness of Christ, you are prepared to "shine" with the glory of God. This righteousness is received by faith, and by that alone. There is one kind of feeling connected with its reception, and that is a feeling of unworthiness. The deeper this feeling, the better prepared is the individual for it. No one then need think that he cannot receive this gift of righteousness because he feels unworthy. His feeling thus is only an indication that he *can* receive it. He is prepared to receive it as a free gift. When an individual sees that there is no worthiness in himself, he is prepared to give all the glory to God. When he sees nothing in himself to praise, he is ready to praise God as he should.

While we have come to a most important and critical place, we have not come to a place where God has left us to walk by ourselves. Here, as ever before, we are led by his providence and upheld by the hand which is omnipotent. There are no critical places for the omnipotent and omniscient God. His resources are no less equal to our wants now than at any time in the past. What is needed is only greater faith and trust on our part. And there was never a time when we could more consistently exercise this faith and trust than now. The Lord is speaking to his people words of hope and encouragement. He is giving them special assurances of his regard for them and his watchcare over them. Those who have read the General Conference *Bulletins* know of some of the encouraging testimonies that have been received and read during the meetings here. As these testimonies will bear repetition, we could not perhaps do better than to quote from them at this point. They are words that we may well keep constantly in mind.

From *Bulletin* No. 25, we quote:—

"The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. Look up by faith, and the light of the glory of God will shine upon you."

"The most erring, the most sinful and despair-

ing." Then the most sinful and despairing one may cast off his despair, and rejoice. He may look up by faith, and receive the light of the glory of God, which is the righteousness of Christ. Then he may arise and shine, because the glory of the Lord is risen upon him. He may reach up, not to clasp the hand of Omnipotence, but to have the hand of Omnipotence, reaching down over the battlements of heaven, clasp his hand. In that clasp he is safe; for in life or death, the Saviour never lets go the hand that is placed in his.

From *Bulletin* No. 18, also, we quote some words from a remarkable testimony written from Australia, Dec. 23, to the brethren in General Conference:—

"I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which he bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church. 'If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than they that watch for the morning.' 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.'

"Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people, and to us individually, 'Let Israel hope in the Lord, from henceforth forever.' 'Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.' Consider, my brethren and sisters, that the Lord has a people, a chosen people, his church, to be his own, his own fortress, which he holds in a sin-stricken, revolted world; and he intended that no authority should be known in it, no laws be acknowledged by it, but his own."

"The Lord has provided his church with capabilities and blessings, that they may present to the world an image of his own sufficiency, and that his church may be complete in him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of his grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character."

"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth.' 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'

"God has in training a people chosen, elect, precious. They were once the children of disobedience, disloyal to God. But now 'ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.' The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."

"To his church, Christ has given ample facilities, that he may receive a large revenue of glory from his redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is his depository, in which the wealth of his mercy, his love, his grace, is to appear in full and final display. The declaration in his intercessory prayer, that the Father's love is as great toward us as toward himself, the only begotten Son, and that they shall be with him where he is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of the Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory. —Christ the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.'"

—ELLEN G. WHITE."

Such words naturally bring to mind the language of Revelation 14 descriptive of the 144,000: "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the

Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." God is now fitting up the company which are to be the special trophies of his power to redeem and transform a fallen race; and he is effecting transformations so amazing that "the angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy." No wonder that the Scripture says they are to "follow the Lamb whithersoever he goeth." They will be a spectacle to all the universe.

It remains for us individually to decide whether we will let God work this transformation in our natures and fit us "to act an important part in the occupations and pleasures of heaven," or whether we will refuse to exercise that simple faith which will lead us to act just as God directs, regardless of our own feelings in the matter or our own judgment as to our fitness to stand in the exalted position to which he has called his people. He will work the transformation if we will let him.

L. A. S.

#### AGE-TO-COME FALLACIES.

THE doctrine commonly called the "Age-to-Come," which embraces the notion of the return of the Jews to Palestine, and the establishment of another theocracy on the earth, over which Christ and some few especially favored saints shall reign, while yet the majority of the earth's inhabitants are in rebellion against Christ and refuse to accept him as their Saviour or to obey his laws, is a doctrine, which, in some of its various and changeable forms, either lightly or tenaciously, is held by many people. We have before stated, and we repeat it, that we believe it to be an error and only an error, and that it has no consistent support in the Scriptures. We have before noticed some points of this doctrine, and if we now notice others, it is only done with the sincere hope of helping those who are unacquainted with their arguments, to be better prepared to meet them. It will be impossible to notice all the fallacies in the doctrine of the Age-to-Come in one article; so we shall only attempt in this to notice a few of them. We shall not make up an Age-to-Come argument ourselves, and then reply to it; for that would not be fair; but we will take some extracts from an Age-to-Come Bible reading, which a brother has secured and sent to this Office. We will first give the following statements:—

"All who are called are not chosen. Matt. 20:16; 22:14. 'Who, then, are the chosen?—Those who make their calling and election sure, and show forth the virtues of Him who hath called them. 2 Peter 1:10, 11; Heb. 6:11-15; 1 Peter 2:9."

"Jesus is the author and finisher of their faith. Heb. 12:1-3."

The drift of the above question is for the purpose of showing that a special class are now being gathered out who will occupy a higher position than others in a future age,—an age where immortal saints, associated with Christ, will reign over mortal sinners, and will endeavor to bring them to Christ with varying degrees of success. But the texts quoted entirely fail of teaching any such doctrine. They do teach that God is gathering out a special people; but they are a special people in relation to *this present* world, and not in relation to a future age or world. This idea of a special people who are to be a blessing to others is made prominent in the following quotation:—

"We learn that whosoever has faith in the Lord Jesus Christ is called and chosen of God, and is a member of the church, or body, of Christ, also is of that class of Abraham's seed, in whom all the families of the earth are to be blessed; therefore let us who have this faith, praise his name, 'and rejoice in the hope of the glory of God.' Rom. 8:17."

These quotations are sufficient to show the scope of the Age-to-Come teaching. A special class is now being chosen which is to be, in some future age, a blessing to those who during this age have rejected the offers of salvation. We do not take such a view of the subject. We believe that all mankind are called. Rev. 22:17. But even though they heed the call and make their "calling and election sure," that does not make them chosen in the sense used in Matt. 20:16. We understand this to refer to cases where God calls men, and endows them for special work he has for them to do, notable instances of which are the choice he made of Jeremiah (Jer. 1:5), and Saul of

Tarsus. Acts 9:15. All of the children of God are a chosen generation, but not in the sense that Jeremiah and Saul were.

The other texts referred to in the first quotation contain nothing that is not alike applicable to all saints.

The second quotation contains a grievous error, a wide departure from the truth of the gospel. Please read again. It is stated that those who have faith in Christ constitute a "class of Abraham's seed, in whom all the families of the earth are to be blessed." There is no such class brought to view in the Bible, and the text quoted (Rom. 5:2) teaches nothing of the kind. The "seed" in whom the world is blessed is Christ. Says Paul, "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3:16. Those who are Christ's are Abraham's seed, and heirs with Christ of the inheritance, but the families of the earth are not blessed in them; but in *him*, the one seed. All Christians are, of course, a blessing to the world while they live in it; but there is no Bible evidence that the Christians of one age will excel in glory the Christians of any other age. Every attempt to prove that the Christians of one age will be higher than those of another age is exalting self, and by so doing is detracting from the glory which belongs to Christ alone.

The same idea of an exalted and favored class who at some future time are to bless the world, is thus declared in the following quotation:—

"There are Scriptures showing that the children of men, and all Israel, the seed of Jacob, are waiting for the sons of God, or the Christ seed of Abraham, head and body to come and bless them. Rom. 8:19-21; 11:26."

The above statement is far stronger than the texts quoted as proof. The Scriptures cited say nothing about "the sons of God, or the Christ seed of Abraham head and body" coming to bless any one. That is all pure imagination. To be found it must be read between the lines. Paul in Rom. 8:19-21 contrasts the present with the future condition of the saints. Now there is suffering; then there will be glory. Now we are creatures subject to vanity; then we shall be "delivered from the bondage of corruption into the glorious liberty of the sons of God." In this earthly condition we "groan and travail," and will until our body is redeemed. Then it will be manifest that we are the sons of God. Now as creatures of earth, liable to suffering, sickness, and death, we wait for the glorious day of deliverance,—for the coming of our glorious head; but we do not wait for the body of the church, nor will any one ever so wait. There is no promise comprehending such an idea. "All Israel will be saved;" for those who are gathered by the gospel will constitute Israel, whether they be Jews by nature or Gentiles.

Again we read:—

"The special salvation as alluded to in 1 Tim. 4:10, read in this wise, 'God, who is the Saviour of all men, specially of those that believe.'"

"Those who believe now in this accepted time and day of salvation are saved to a special salvation; viz., to be a ruling element in his kingdom or government over men; and the present belief in his Son Jesus is the means to that kind of salvation and royalty."

We do not doubt that those who now accept Christ are the recipients of a "special salvation" received because they have believed; but the same reason holds good that all who have in past ages accepted him are also sharers of the especial salvation; and if a future probation were promised those who are saved under that salvation must also be sharers of the "special salvation;" for they will also be saved by *believing*, and he is the special Saviour of those that *believe*.

Really, Paul's words to Timothy (1 Tim. 4:1) do not teach a special salvation confined to one time. While mercy is offered to men, it is "day of salvation," and men may be saved.

He is the "Saviour of all men." He has died that all may live. As the life of Jesus was worth more than the lives of all the world, his life as our substitute fully pays the price for all mankind. The salvation thus purchased at such an infinite cost he offers freely to all mankind. He is thus Saviour of all men. But some will not believe will not accept. By their unbelief they nullify the particular benefit they might receive by believing. They lose what is theirs if they receive it. On the other hand, those who believe

make the salvation offered to all mankind their own by their faith and acceptance of the plan. Whom having not seen, . . . ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Peter 1:8, 9. Thus Christ is the special Saviour of every one who believes; and he always has and always will be the special Saviour of those who believe, because their faith receives what he offers to them.

We have not space to notice all the fallacies contained in the "reading." Those we have noticed are specimens of all the rest. One of the positions taken is that the Sodomites are to be reformed. We noticed this position in the REVIEW, Nov. 22, 1892, under the heading of "Jerusalem, Samaria, and Sodom." When we carefully examine the arguments used to sustain the Age-to-Come doctrine, one thing we shall not fail to notice,—that the would-be evidence is in the statement or assumption, but not in the Scriptures quoted as proof. Like the texts used to sustain Sunday-keeping, they lack the very essentials they ought to have to sustain the position which is taken. There is no plain "Thus saith the Lord" for any of their theories.

M. E. K.

### SKETCHES OF TRAVEL.

#### ROME.

The Capitoline hill, west of the Roman Forum, is crowned with the municipal offices and the Capitoline museum and art gallery. In the latter are some notable treasures of sculpture, among them the Dying Gladiator, the Fallen Gladiator, who, having stumbled in the strife, looks anxiously to the emperor to see whether the imperial thumb is for life, or down to pronounce his death sentence, the Capitoline Venus, and busts of all the emperors, with many other objects of great fame and merit.

But the churches of Rome form its principal attraction of more modern origin. The chief of these are St. Peter's, St. John's in Lateran, St. Paul's and St. Mary Maggiore. The chiefest is St. Peter's, the grandest and largest church on earth. The structure has cost \$50,000,000, and its contents are worth more than the kingdom; they are beyond price. Connected with it is the Vatican with its library, picture and sculpture galleries, palace and gardens. There is one painting, that of St. Jerome taking the last sacrament, and the presentation of the head of the dying man has been pronounced alone to be worth \$2,000,000. One of the dimensions of the church are: length, 600 feet, 150 feet in height inside the nave, and 100 feet wide at the transept.

The famous Sistine Chapel, where the conclave of cardinals meet, and where the popes are elected, contains infresco Michael Angelo's Last Judgment, and the Creation. Each of the other churches named present vast sums of money in massive structures of marble pillars and floors, costly mosaics and paintings, and rich sculpture. The services are held in small chapels opening out of the main church, and the congregations seldom number more than a few scores at a time, and sometimes scores are not there. But all the time services are being carried on, so that people are at all times coming and coming.

One class of art exhibited in these churches excels all anything I have ever seen. I refer to the mosaics. On my first visit to St. Peter's, I was interested in, and admired, the beautiful paintings which adorn its walls. The next time I saw them I learned they were not paintings at all, but made of small bits of colored stone so put together as to represent the most exact and beautiful paintings. The famous bronze statue of St. Peter still sits in a prominent place, with foot extended, and with great and second toe kissed away. A great number performed this humble and loving service to the image of their patron while I was observing.

The money absorbed in these churches and numerous others, all of which are wealthy, is incalculable and to an outside observer they seem but different in the real character of the worship incite from the temples of Benares or Brindavan. It is idolatry, a worship of the Creator

through the creature, and in most cases the faith goes no further than the creature. The unknown and unintelligible mummery of the priest in gorgeous golden robes, the smoking incense, and peal of music from invisible organs and choirs, the stately processions, the idolatrous mass,—all partake of earthly grandeur and are from beneath. They elevate the church in her own eyes and in the veneration of her votaries, but they sink the people for whom Christ died, into the depth of superstitious awe and slavish ignorance. We are tempted to ask with Judas of old, "Why was not this money given to the poor?" and in this case the question is certainly pertinent. The poor are there; the beggars of Italy form a prominent feature of life in that country. The people groan under poverty, and live in misery, while money enough to relieve them all, to render the country happy and prosperous, and put bread for his family in every father's hands, is buried in magnificent buildings that bless no one, and are a curse and reproach to the Christian cause.

Many relics of medieval and ancient history are found in all parts of the city, which are not here noticed, but which claim the attention of the visitor. Two or three weeks is none too long to devote to this city that has exerted a wider influence over the world than has proceeded from any other point. Nor has this influence been superseded entirely by the light and progress of our times. There is still an old man who lives shut up within the Vatican, a voluntary prisoner, seldom seen by any but his attendants and advisers, whose wishes affect and modify the will of nearly all of Christendom. His schemes embrace the politics and control the policies of republics, kingdoms, and empires. He is a feeble old man, on the verge of the grave; he is a captive, his power is gone, he is surrounded by those who mock and jeer at him, but where else on earth do statesmen look with such anxiety as to the Vatican? Who on earth has such willing and devoted servants in such vast numbers, in such high positions, as this same poor, tottering old man?

Protestantism is doing something in Rome, but not much that as yet appears on the surface. There are devoted, bigoted Catholics; there are liberal Catholics, who say they believe in the church, but reject her lies and hypocrisy; there are plenty of men who believe nothing, and cannot see anything worth believing; and there are some who have found the only object of true faith, Jesus Christ. In 1881, since which we have no figures, in a population for Italy, of 28,500,000, there were 62,000 Protestants. Of these, 22,000 lived in the valleys of Piedmont, and 10,000 were, as we might say, indigenous, while the foreign Protestant churches had a membership of 30,000. But it is doubtless a good field for work. An earnest exponent of Bible truth, a faithful representative of Christ, would no doubt attract the attention of many whose hearts are oppressed with a sense of the reigning darkness, and who long for the light of life. It would be an interesting work, one which would involve self-denial and earnest, persevering effort, but which, under the blessing of God, would surely repay in a harvest of precious souls all the toil and sacrifice. A family with a knowledge of the Italian language, and with some publications in that tongue, could at once begin work. And O how glad we should all be to see the light of truth blazing up in this center of the stronghold of the powers of darkness! When shall we behold it?

G. C. T.

### HOW WILL CHRIST COME TO US?

THE *Open Court*, replying to a minister who thought it too sharp in some of its criticisms of popular Christianity, says:—

"If Jesus of Nazareth were in our midst to-day, and if he came unto his own, they, most assuredly, would receive him not. Think of Jesus in our churches of to-day! Would not the scene in the temple be repeated? Would he not again cast out those that sell and buy, and overturn the tables of the money-changers? And would not afterward the result also be the same, or similar?"

Yes, if Jesus should come again in the way he came before, in humility, preaching the simple gospel of the kingdom and laying bare the sin and hypocrisy that passes for Christianity, he certainly would be treated as badly as before. But thank God, he is not coming in that way. He will

not come again to be rejected. He will come as the Saviour and as the King of his people; and those who have rejected him, who have denied the power of Christ in their lives, saying, "We will not have this man to reign over us," will themselves be rejected. But those who allow the Master to reign over them here, loyally submitting to his divine will, will be "his own," and they will receive him with joy and gladness, and he will come to them with blessing.

This being the case, and this great day of final and irrevocable decisions being so near, makes this time one of most solemn responsibilities and far-reaching consequences. Are we rejecting Jesus? We do not raise this question simply from a theoretical, but rather from a practical standpoint. Jesus desires to be revealed in us here; he wants to be the master of our lives, bringing all our thoughts and purposes into captivity to him. We can become the subjects of the future kingdom only by a personal connection with Christ here. We must receive him here, if we desire to be received by him there. And we need to receive something more than the theory of the truth, true though that theory may be. We must receive Christ himself in all his glorious fullness. We must receive him as our wisdom, our righteousness, our sanctification, and our redemption. Then our glorying will be in the Lord and in the power of his might to save us from sin and from sinning, and his blessed presence in us will be our song and our delight in the days of our pilgrimage until we sing the "new song" on Mount Zion.

M. E. K.

### WOULD THEY CHANGE?

2.1

A RELIGIOUS paper says:—

"If we should hear, some starry night, the voice of God out of heaven speaking the ten commandments, moral sentiment would immediately undergo a change. Neither national nor State legislature would dare to legislate against God and his law."

We seriously question whether such an exhibition would make much difference with the mass of those who would hear it. God did once thus speak, and a short time after those to whom he spake made an image and danced around it in defiance of the voice of God. They ventured to change one, only one, of the divine precepts. The law that was then spoken was put on record, but the majority of even the professed Christian world do not pretend to keep at least one of them just as God spoke it, and as he wrote it. God said, "The seventh day is the Sabbath;" man says, No, the first day is the Sabbath, and national and State authorities hasten to enforce as the word of God what God never commanded. And now if the same thing should be done over again, "If we should hear, some starry night, the voice of God speaking the ten commandments," and saying again, "The seventh day is the Sabbath of the Lord thy God," what effect would it have?—It would probably only quicken national and State legislation to work directly against God and his law. They do it now; they would do it then. God has spoken, but men fix up a way of their own to avoid God's word, and do as they please. The Lord will speak again. Then his voice will not only shake the earth, but heaven. Heb. 12:26. In that day everything that is not built upon God's word will be removed. What a day of removing that will be! How the opinions of men will fall, and the "Lord alone will be exalted in that day!" What God says is true, although all the world deny it. The only safety for us is to do just what God says. God will take care of the rest.

M. E. K.

—How simple a thing it is to be a Christian! Because of our sins which we can neither cancel nor atone, we cannot establish for ourselves that holy character which the law requires. But Christ, by his righteous obedience, set forth the end or object of the law in a perfect man; and by his atonement for our sins, and his grace renewing and helping us, Christ secures in and for us that righteousness which the law aims at, but had failed to effect in us. To possess ourselves of this righteousness, we must believe in the Lord Jesus Christ; believe in the heart; believe by accepting him as Redeemer and Lord; believe by devoting ourselves to him in grateful, loving obedience. And the sincerity of this faith will prove itself by an open confession of Christ; the mouth will declare what the heart feels; the life will make manifest what the heart believes. No fear, no shame, will keep back one who truly receives Christ from openly confessing Christ.—J. P. Thompson, D.D.





In connection with our work, a children's meeting is held each Sunday, with an increasing attendance. These children are largely those not of our faith. We have also organized a missionary band, to look after the sick and unfortunate ones in the city, of whom there are many. We are all seeking for a deeper consecration of heart and life in the work of God, and as we try to draw near to God, we are sure he comes near to us.

H. M. KENYON.

416 Fourth Ave., March 5.

## Bible Readings.

"Search the Scriptures."—John 5: 39.

### THE SABBATH BLESSING.

1. Who was the active agent in the creation of all things?—"Who created all things by Jesus Christ." Eph. 3: 9. "By him were all things created." Col. 1: 14-17. "By whom also he made the worlds." Heb. 1: 1, 2.  
One text is enough for a believer, two for a skeptic, and three for an infidel. All things were made by Jesus Christ.
2. Who created the heavens and the earth?—"God created the heavens and the earth." Gen. 1: 1.
3. Does the Son bear the Father's name?—"Unto the Son he saith, Thy throne, O God, is forever." Heb. 1: 8. "His name shall be called the mighty God." Isa. 9: 6.
4. Why does not the record in Gen. 1: 1, state, in the beginning Christ created the heavens and the earth?—"It was necessary to use a term that could include both the Father and the Son. John 9: 30. God was the creator. Christ was the agent used in the creation.
5. Was the Sabbath made?—"The Sabbath was made." Mark 2: 27.
6. Who made the Sabbath?—"Without him [Christ] was not anything made that was made." John 1: 1-3. "The world was made by him [Christ]." Verse 10.
7. Who rested on the Sabbath?—"Christ, the one who made the Sabbath. Gen. 2: 2.
8. Who blessed the Sabbath?—"Christ, the one who made the Sabbath and rested upon it.
9. What will the blessing of the Lord accomplish for us?—"The blessing of the Lord, it maketh rich." Prov. 10: 22.
10. Where are all spiritual blessings to be obtained?—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1: 3. He has done it. His part of the work is done. He who will may have the blessing.
11. Where is one of the "heavenly places," where we may find Christ, and there find the blessing in store for us?—"And God blessed the seventh day." Gen. 2: 3. God's special blessing is to be found upon the Sabbath, because he meets with his people upon that day as he does not upon any other.
12. In inviting individuals to keep the Sabbath, what are we asking them to accept?—"Communion with Christ, heavenly riches. 'The blessing of the Lord, it maketh rich.' Prov. 10: 22. Yes, and there is no sorrow connected with communion with Christ.
13. Does the Bible say there is a blessing for the man who will keep the Sabbath?—"Blessed is the man that . . . keepeth the Sabbath." Isa. 56: 2.
14. Is there a record in the Bible of God's ever having placed his blessing upon any other day save the one on which he rested?—"There is not.
15. Then if we would enjoy a "Sabbath blessing," what day will it be necessary for us to keep?—"The day upon which the blessing has been placed. And God blessed the seventh day." Gen. 2: 3.
16. For what reason did God place a blessing upon the Sabbath?—"For the same reason that he blessed Abraham (Gen. 12: 1, 2), and for the same reason that he blesses us. 2 Cor. 4: 5, 6; Matt. 24: 14-16.
17. Why did God bless Abraham?—"That he might be a blessing. Gen. 12: 1, 2.
18. For what purpose did God send his Son into the world?—"He was rich, yet for your sakes, he became poor." 2 Cor. 8: 9. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 28. Christ came that he might be a blessing.
19. For what reason does the Lord bless his people?—"God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God." 2 Cor. 4: 5, 6. Even as the glory (goodness) of God was reflected in the life of Jesus Christ. In the same manner does he bless us with a knowledge of his goodness, that through us it may be reflected to others. "Let your light so shine before men,

that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14-16.

20. In the light of these Scriptures, for what reason did the Lord bless the Sabbath?—"That it might be a blessing.

21. Then in proportion as we desire people to enjoy the special blessing of the Lord, will we not beseech and entreat them to keep the Sabbath?—"Certainly.

22. As God has given us the light on this question in order that we may be a blessing to others, let your light shine. Matt. 5: 16. Could we meet the mind of the Spirit of God were we to neglect or refuse to ask people to keep the Sabbath?—"Most certainly we could not.

23. How are we commanded to keep the Sabbath?—"Keep it holy." Ex. 20: 8.

24. Can we keep a day holy that God has not made holy?—"We cannot. Give some illustration.

25. How is a place made holy? Ex. 3: 5; Josh. 5: 13-15.

26. What makes the Sabbath holy?—"The presence of the Lord.

27. What is the meaning of the word "Sabbath"?—"In Hebrew 'rest' is expressed by the word 'Sabbath.' A word is a sign of an idea. In Hebrew you would have to use the word 'Sabbath,' to express the idea of rest.

28. Whose rest are we commanded to remember?—"The Creator's rest.

29. Was the Creator's rest simply a physical rest?—"The Creator fainteth not, neither is weary." Isa. 40: 28.

30. If the Creator did not rest because of being weary, could he have been refreshed physically by resting?—"He could not.

31. Then what was the character of God's rest?—"It must have been of a spiritual character.

32. What will be the character of our rest when we keep God's rest?—"Of a spiritual character.

33. Could we keep the Sabbath (God's rest) if we labored so hard during the week that we could only rest physically upon the Sabbath day?—"We could not.

34. Why not?—"Because to keep the Sabbath is to engage in spiritual communion with Christ. If we were to sleep all day, that would not be communing with Christ. It would simply be resting physically, and that kind of rest we can get every day. The Sabbath was given in Eden before sin entered, hence it was given to meet the necessities of a race of sinless beings. To be sinless is to be spiritual, and spiritual beings never become weary, therefore the Sabbath was not given for a physical rest, but to meet the necessities of his spiritual nature.

35. When should we begin to "remember the Sabbath?—"When the Sabbath closes, Saturday night, at sundown, and we should continue to remember it until it comes to us again.

36. Can we keep the Sabbath when it comes, if we do not all through the week in our business transactions with individuals who are liable to call on us during the Sabbath hours, remember to tell them that we do no business on the seventh day?—"If through our neglect to remember the Sabbath, some individual calls on the Sabbath to transact business with us, our communion with God has been broken, and thus the Sabbath rest has been broken.

37. If we do not love the Sabbath, can we keep it?—"Every action that does not spring from the principle of love is of self; but self is of Satan. Isa. 14: 13, 14. It is only actions that spring from the principle of love that can meet the requirements of the law, and so it is said in Rom. 13: 10: "Love is the fulfilling of the law."

To keep the commandments of God is to have the love of God in the heart. (See 1 John 5: 3.) Where there is no love, there is no communion. There can be no true worship where the heart is not fully imbued with the spirit of love. We may keep up the forms of worship, but if we do not engage therein because we love to do so, all such worship is vain.

God, no less than mankind, will be satisfied with nothing short of the best energy of the life and affections of the heart. "And ye shall seek me, and shall find me, when ye shall search for me with all your heart." Jer. 29: 13.

38. When we keep the Sabbath because we love to do so, from what will we refrain?—"Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58: 13.

39. What blessed privilege will those have who keep the Sabbath commandment, and all the other commandments in this manner?—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. "Open ye the gates that the righteous nation which keepeth the truth may enter in." Isa. 26: 2.

Will you be there? Will I be there? We may! We must. Amen. CHAS. P. WHITFORD.

## Special Notices.

### NOTICE!

ALL official correspondence pertaining to the Minnesota Conference and Tract Society, which has hitherto been addressed to me, should now be addressed to Elder N. W. Allee, Box 989, Minneapolis, Minn. A. J. BREED.

### NORTH CAROLINA, NOTICE!

A GENERAL meeting will be held at Asheville, N. C., April 1 and 2. Thumal church and isolated brethren near by are requested to be present. We especially request Elder R. M. Kilgore to be present. D. T. SHIREMAN, J. O. JOHNSTON.

### NOTICE FOR WISCONSIN!

As I leave the State in a few days, and am no longer officially connected with the Conference, all correspondence pertaining to the work in the State should be addressed to Elder J. W. Westphal, Milton Junction, Wis., until April 10, after which date Elder R. A. Underwood will have charge of the work as my successor, and all the correspondence should be addressed to him at 865 5th St., Milwaukee, Wis. M. H. BROWN.

### PERSONAL.

HAVING been elected recording secretary and treasurer International Sabbath-school Association, it becomes necessary for me to sever my connection with the Wisconsin Conference, and move to Oakland, Cal., the headquarters of that branch of the work. I expect to leave the State about March 20. Till then all who write me should address me at 865 5th St., Milwaukee, Wis., after that, to Pacific Press, Oakland, Cal. M. H. BROWN.

### NOTICE FOR TEXAS!

A CANVASSING school will be held at Oak Cliff, Tex., April 5-26. All persons desiring to canvass for our books in Texas, should attend this school, and receive the benefits of the instruction necessary to qualify them for their work. A religious liberty institute will be held in connection with the canvassing school, beginning April 11. We expect all of our ministers and other Bible workers to attend this institute. The International Religious Liberty Association will furnish competent instructors in this branch of the work.

W. S. GREER, Pres. Tex. Conf.

### COLORADO STATE MEETING.

This meeting will be held in Denver, beginning the 23d inst., and will continue to April 2. A series of lessons will also begin at the same time on religious liberty work, and continue several days for the benefit of the workers. We wish all to come who can, and especially a representative from each church, as there are important things to consider for the future work. We would like to have all the workers present. Elders A. T. Jones and A. J. Breed will be with us. N. P. Dixon will be there, and I request that all canvassers be present, and also those who intend to enter the canvassing work. J. R. PALMER.

### OHIO CANVASSERS' INSTITUTE.

This institute will be held at Mt. Vernon, April 10 to May 8. The object is to better fit those who expect to engage in this branch of the work, by practical instruction and a thorough study of the books to be handled. The study of the Bible will also be made quite prominent, one or more lessons being given each day during the entire institute. All the old canvassers, and as many new ones as can furnish a recommendation from their church, or some accredited laborer, and who will sign a contract to canvass at least six months in the State, will be entitled to the benefits of the institute. The following books should be brought by all: "Patriarchs and Prophets," "Great Controversy," Vol. IV., "Two Republics," "Bible Readings," "Testimonies Nos. 32 and 33," "Gospel Workers," "Early Writings," and "Steps to Christ." We would suggest that it would be good missionary work for those churches which have worthy members who would like to avail themselves of the benefits of the institute, but are financially unable, to assist in paying their fare to place of meeting. The conditions in regard to board have not yet been fully agreed upon, but none need stay away on that account, as it will

be brought within the reach of all. All should bring bedding and straw ticks, same as last year. Further particulars will be given in the *Reporter*. All who expect to come should notify the State agent, S. G. Haughey, 74 Kinsman St., Cleveland, Ohio, at once, so we will know how many to arrange for. GEO. A. IRWIN.

#### NOTICE TO WISCONSIN!

ALL who expect to attend the canvassers' institute at Milton Junction, will be glad to know that Elder J. H. Durland, the superintendent of Dist. No. 4, will be present the first two weeks. The writer will also be present the last two Sabbaths of the institute. I hope there will be a large increase of laborers in the State of Wisconsin the present season. Dear brethren and sisters, is not God asking you to go to carry the glad tidings of salvation to the perishing? If in no other way, you can carry the important message contained in such books as "Patriarchs and Prophets," and "Great Controversy." This latter book especially contains a message the people need everywhere. Brethren, these books contain wonderful truths. Shall we not have 100 workers in the State the present season, giving the loud cry of the last message of mercy? May the spirit of labor rest upon many in Wisconsin. Come, brethren, the message is rising. The Lord is moving upon the people, and shall we co-operate with the whole universe in the glorious struggle so soon to be closed? Arise and shine, is the message of God to his people at this time. R. A. UNDERWOOD.

## The Sabbath-School.

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

### LESSONS ON THE WORD AND SPIRIT.

#### LESSON XIII.—GENERAL REVIEW.

(Sabbath, March 25.)

##### THE WORD.

1. What is the difference between the word of God and the word of man?
2. Why is Christ called the Word of God?
3. How is all Scripture given?
4. Through whom has it been given?
5. Who has always done the speaking?
6. How was the work of creation accomplished?
7. How is the true God distinguished from false gods?
8. Why has an effort been made to destroy faith in the literal interpretation of the first chapter of Genesis?
9. What relation is there between creation and redemption? Trace the parallel quite fully.
10. How may we make a practical application of the power of God's word as shown in miracles?

##### THE SPIRIT.

1. What names are given to the Holy Spirit?
2. To whom does it belong?
3. What are some of the leading operations of the Spirit?
4. How only can we keep the commandments of God?
5. What relation is there between the gift of righteousness and the gift of the Spirit?
6. In what specific results is the Spirit manifested in those who have received it?
7. What is meant by spiritual bondage?
8. What birth gives us freedom?
9. In view of all that we have learned in these lessons, can we not say, with a greater fullness of meaning than ever before, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ?"

## News of the Week.

FOR WEEK ENDING MARCH 11.

#### DOMESTIC.

—The California Assembly has passed a bill making prize fighting, with or without gloves, a felony.

—The United States Treasury has now the smallest amount of gold in it that it ever has had since the resumption of specie payment.

—Howell E. Jackson was sworn in as one of the justices of the Supreme Court, March 4, taking the place made vacant by the death of Justice Lamar.

—Much anxiety is felt over the fate of the White Star steamship "Naronic," which is now eighteen days overdue. It is evident that she has either become disabled and drifted far out of her course, or she has gone to the bottom. Her crew and passengers numbered nearly one hundred.

—Only \$17,557 were raised by the rich Catholic diocese of New York for the pope during the late jubilee. This amount is considered very small and disappointing.

—Reports from Honolulu are to the effect that everything is quiet there, and that the people are satisfied with the present provisional government of Hawaii.

—Frederick W. Evans, who was for many years the leading elder in the Shaker settlement at New Lebanon, N. H., died March 6, at the age of eighty-five years. He was an Englishman by birth.

—Secretary of State, Gresham, has appointed Josiah Quincy, of Massachusetts, to the position of Assistant-Secretary of State. Mr. Quincy is a graduate of Harvard, and a lawyer by profession.

—A Presbyterian minister at Milwaukee claims to have discovered a plot between the pope and sixty leading Catholics in this country and Mr. Powderly, of the Knights of Labor, to overturn the government of the United States.

—Boston, Mass., was the scene of a great conflagration, March 10, the most serious one it has experienced since 1889. The losses are estimated at over three million dollars. Four lives were lost, and thirty persons were injured.

—The legislature of New Jersey has been allowing gambling in connection with the race courses in that State. The bill was passed over the governor's veto. Much indignation is felt by many people in the State over this matter.

—A cyclone in Mississippi, March 3, made incalculable havoc. It is described by eye witnesses as a whirling ball of fire, traveling in a zigzag course. The entire town of Greenville was destroyed, and many other places wrecked. It is estimated that fifty persons were killed.

—An attempt to escape of some of the convicts of the State's prison in Boston, Mass., developed the fact that discipline was so loosely maintained there that many of the convicts had revolvers, and that they had locked chests containing files and other tools. There will be a thorough investigation of the condition of affairs in the prison.

#### FOREIGN.

—Cargoes of horse flesh are being shipped from New York to Belgium as food for the poorer classes.

—The authorities of the Congo Free State are determined to follow up their late successes over the Arab slave-traders.

—The committee of the Reichstag at Berlin, March 10, rejected two clauses of the proposed army bill. The committee then adjourned until March 16.

—It is reported from Belfast that the Orange societies in the north of Ireland are preparing for a forcible resistance to a home rule parliament, should one be established.

—A strange disease has broken out in the province of Astrakhan, in southwestern Russia. Thousands are dying, and it is believed to be a new and more deadly form of cholera.

—The emperor of Russia has decided to dispatch a large squadron of warships to the United States to take part in the naval display which is to be arranged in Hampton Roads, to celebrate the opening of the Chicago Exposition.

—The Anti-Semitic agitation has spread from Germany into Switzerland. Nominally the question is whether the Jews shall be allowed to slaughter cattle in their traditional way or not. Really the question is one of national and religious prejudice.

—A terrible hurricane raged off the coast of Madagascar, Feb. 22. Several vessels were sunk. In Tomatav the streets were swept clear of people and vehicles in a minute. Many buildings were destroyed, and there was was much loss of life on the land as well as on the sea.

—The opposition of Ulster, Ireland, to the home rule bill is on the increase. At a late meeting in Ulster a copy of the bill was torn to pieces amid frenzied shouts. The archbishop of Canterbury has been asked to order special prayers for the defeat of the bill.

—In consequence of the destruction of crops by frost last summer, famine and disease are developing throughout Finland. More than two hundred thousand persons are dependent upon charity. Some five hundred thousand peasants are barely able to find the means of subsistence.

—The sultan of Zanzibar died March 6. A son who is opposed to British interests attempted to secure the control of the government, but the British forces there very promptly interfered, and placed upon the throne a nephew of the late sultan, who will govern according to English dictation.

—The municipal authorities of Pesth, Komorn, and other cities of Hungary have adopted resolutions approving the ecclesiastical policy of the Hungarian government, and demanding that civil marriage be made obligatory. This action is in direct antagonism to the

Roman Catholic Church authorities, who are making no effort to defeat the movement in favor of civil marriage.

#### RELIGIOUS.

—The archbishops and bishops of Brazil have issued a joint letter, emphatic in its tone, in favor of restoration of the temporal sovereignty of the Holy See.

—The plans for the erection of a Sunday-school building at the World's Fair are being perfected. The site selected is on the World's Fair avenue, directly opposite the Exposition grounds.

—The church over which Dr. Talmage presides is in debt \$287,216.50. The annual income is only about \$24,000. Mr. Talmage thinks of resigning and accepting a pastorate in some other city.

—So well pleased is Cardinal Vaughan with the institution of a permanent delegation in the United States, that he is in favor of a delegation in England. He goes further, and says: "I would like to see a papal representative in every country which has a large and important Catholic community."

—The czar has given permission to the Catholic Church in Russia in communion with Rome to sign jubilee dresses to the sovereign pontiff, and hold collection for a gift to His Holiness; but the crown reserves itself the right of sending the addresses and the presents to Rome. Hitherto even this limited amount of freedom has not been granted.

#### PAPERS WANTED.

Mrs. AMANDA M. YOUNG, Aberdeen, So. Dak., can use advantage clean copies of our periodicals of late date, if post-paid to her address.

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WANTED.—A place to work with Sabbath-keepers in or near a saw-mill or work-shop, or on a farm. Address Wm. H. Miller, Adrian, Mich.

WANTED.—A situation for a boy seventeen years old, office work, among true Seventh-day Adventist people; others need apply. Has fair education. References, if required. Address Mrs. S. M. Bennett, Maple Park, Kane, Ill.

#### ADDRESS.

UNTIL further notice, my address will be College View, C. L. TATUM.

UNTIL April 10, my address will be Milton Junction. After that, the same as before, 1,204 Church street, St. Point, Wis. W. H. THURMAN.

## Obituary Notices.

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

MARSH.—At Northfield, Mass., of pneumonia, Jan. 7. Zebina Marsh, aged eighty-six years. J. P.

MERRIAM.—At La Grange, Ohio, Feb. 8, 1893, of pneumonia. Mrs. Rebekka G. Merriam, aged seventy-six years.

SLADE.—At Lyons, Mich., Feb. 7, 1893, Arthur R. Slade, aged 26 years and 1 month. Discourse by the writer. P. M. HOWE.

LOOMIS.—At Milton Junction, Wis., Feb. 17, 1893, Harriet H. Loomis, aged 70 years, 6 months, and 12 days. Funeral services by the writer. F. H. WESTRUP.

HAZLETINE.—At Sand Prairie, Wis., Feb. 3, 1893, of old age, Mary Hazletine, aged 89 years, 6 months, and 20 days. Funeral services conducted by C. K. Ackley. L. M.

HONEYWELL.—At Rochester, Minn., of dropsy, Mrs. Honeywell, aged 74 years, 6 months, and 21 days. Funeral services were conducted by Elder L. C. Pope (Baptist). MRS. PRISCILLA JAMES.

SHOWALTER.—Near Welda, Kans., Feb. 14, 1893, J. Showalter, wife of Aaron Showalter, aged 39 years, 6 months, and 22 days. Words of comfort by the writer. M. W. N.

MONTROSS.—At Mc Cutchenville, Ohio, Jan. 8, 1893, May Montross, aged 9 years, 3 months, and 14 days. Funeral services conducted by Elders H. H. Burkholder and C. Keslake. C. H.

PALMITER.—Near Grandville, Mich., Feb. 28, 1893, Myrtle E. Palmiter, aged 12 years, 7 months, and 16 days, and her twin sister were baptized at the Lansing camp-meeting, Oct. 2, 1892. Discourse by Elder L. G. Moore. A. S.



VANDOSSEN.—At Whittier, Cal., Jan. 26, 1893, of brain fever, Elva Vandosen, daughter of brother and sister T. Vandosen, aged 1 year, 5 months. Funeral services conducted by the writer. E. E. ANDROSS.

CORRECTION.—In the obituary of Kittie Dortch, in REVIEW of Feb. 21, it was stated that she died while her father was in jail for his faith. This was a mistake. Her father was released some time before her death.

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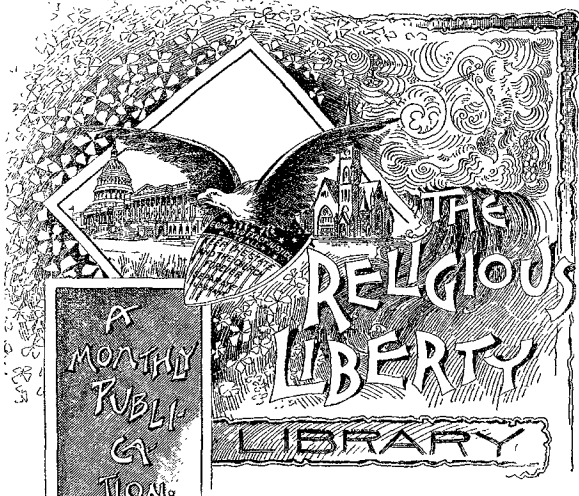
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The above is a fac-simile of the front cover of a new publication just started by the International Religious Liberty Association. It is designed to give important matter in this form each month, for our workers to use in meeting this rapidly growing Church and State issue. In addition to the regular issues of the periodical, we will doubtless be required also to publish a number of extras during the year.

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Corrected Nov. 20, 1892.

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STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City	10.58	2.05	4.56	6.39	11.25		am 1.2
Niles.....	pm 12.40	2.57	5.48	7.31	am 12.30		2.50
Kalamazoo.....	2.05	4.00	7.04	8.57	1.57	am 7.10	4.28
Battle Creek.....	2.45	4.30	7.37	9.28	2.35	7.52	5.20
Jackson.....	4.30	5.38	8.52	10.42	4.05	9.40	8.15
Ann Arbor.....	5.30	6.27	9.45	11.27	5.38	10.40	8.03
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.52	9.35
Buffalo.....	am 9.00	am 6.25	7.35			pm 7.40	pm 5.00
Rochester.....	5.55	9.55	11.20				10.20
Syracuse.....	7.50	pm 12.15	pm 2.10				10.20
New York.....	pm 8.45	8.50	pm 6.15			am 8.45	am 7.00
Boston.....	6.05	11.05	am 6.15				10.30
WEST.	†Mail.	†Day Express.	*N. Shore Limited.	*Chicago Express.	†Kalamazoo Accom'n.	*Pacific Express.	*Chgo. Special.
STATIONS.							
Boston.....	am 8.30	pm 2.00	pm 8.00	pm 8.00	pm 6.45		
New York.....	10.30	4.30	6.00	pm 8.00	9.15	am 8.80	
Syracuse.....	7.30	11.35	am 2.10	am 8.00	pm 7.20	am 2.2	
Rochester.....	9.35	am 1.25	4.20	5.55	9.55	5.40	
Buffalo.....	11.00	2.20	6.30	9.00	11.50	7.45	
Detroit.....	am 8.20	am 7.30	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.27	9.59	2.19	5.48	10.27	3.08
Jackson.....	11.35	9.35	10.58	3.17	7.15	am 12.0j	4.10
Battle Creek.....	pm 1.18	10.48	pm 12.02	4.33	8.47	1.20	5.20
Kalamazoo.....	2.05	11.30	12.39	5.05	9.45	2.18	5.59
Niles.....	4.00	pm 12.40	1.45	6.17		4.15	7.15
Michigan City.....	5.20	2.00	2.45	7.30		5.35	8.28
Chicago.....	7.35	5.55	4.30	9.00		7.55	10.15

\*Daily. †Daily except Sunday. ‡Except Saturday.

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## Chicago & Grand Trunk

R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.	STATIONS.	GOING EAST.
pm 7.15	.....Boston.....	am 7.00
8.00	.....New York.....	8.00
1.00	.....Buffalo.....	9.25
6.00	.....Niagara Falls.....	10.07
6.30	.....Boston.....	10.47
8.00	.....Montreal.....	11.40
8.40	.....Toronto.....	12.10
11.30	.....Detroit.....	1.00
8.00	.....Lansing.....	1.30
8.40	.....Port Huron.....	2.00
9.00	.....Lapeer.....	2.30
9.30	.....Flint.....	3.00
10.00	.....Bay City.....	3.30
10.30	.....Durand.....	4.00
11.00	.....Lansing.....	4.30
11.30	.....Port Huron.....	5.00
12.00	.....Lapeer.....	5.30
12.30	.....Flint.....	6.00
1.00	.....Bay City.....	6.30
1.30	.....Durand.....	7.00
2.00	.....Lansing.....	7.30
2.30	.....Port Huron.....	8.00
3.00	.....Lapeer.....	8.30
3.30	.....Flint.....	9.00
4.00	.....Bay City.....	9.30
4.30	.....Durand.....	10.00
5.00	.....Lansing.....	10.30
5.30	.....Port Huron.....	11.00
6.00	.....Lapeer.....	11.30
6.30	.....Flint.....	12.00
7.00	.....Bay City.....	12.30
7.30	.....Durand.....	1.00
8.00	.....Lansing.....	1.30
8.30	.....Port Huron.....	2.00
9.00	.....Lapeer.....	2.30
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10.30	.....Durand.....	4.00
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11.30	.....Port Huron.....	5.00
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10.30	.....Durand.....	4.00
11.00	.....Lansing.....	4.30
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3.00	.....Lapeer.....	8.30
3.30	.....Flint.....	9.00
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4.30	.....Durand.....	10.00
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3.30	.....Flint.....	9.00
4.00	.....Bay City.....	9.30
4.30	.....Durand.....	10.00
5.00	.....Lansing.....	10.30
5.30	.....Port Huron.....	11.00
6.00	.....Lapeer.....	11.30
6.30	.....Flint.....	12.00
7.00	.....Bay City.....	12.30
7.30	.....Durand.....	1.00
8.00	.....Lansing.....	1.30

# The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 14, 1893.

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The Tabernacle pulpit was occupied Sabbath, March 11, by Elder J. H. Durland, who gave an instructive and edifying discourse on Christian growth, its importance, and how to obtain it, the obstacles to it, and the results of not securing it. Its instruction put into practice will result in what the Lord designed his people to be, a people growing up "unto the measure of the stature of the fullness of Christ."

The Sabbath-school held by the delegates and visitors to the late Institute and General Conference, numbered about 240. The school was held in the REVIEW Office chapel, there not being room in the Tabernacle. The total collections were \$114.72, which amount, less 94 cents for class record and secretary books (leaving \$113.78), was by unanimous vote devoted to the work in India.

The new Board of Directors for the Publishing Association, has organized as follows: President, O. A. Olsen; Vice-President, U. Smith; Secretary, W. H. Edwards; Treasurer, A. R. Henry; Auditor, H. Lindsay. It was stated in last week's REVIEW that the new Board would enter upon its duties, June 15. It should have been April 29, that being the date of the last election.

The International Tract and Missionary Society was provided at its late meeting with the following officers: President, S. N. Haskell; Vice-President, O. A. Olsen; Secretary, A. O. Tait; Treasurer, Lena Steinel; Executive Committee, S. N. Haskell, O. A. Olsen, J. N. Loughborough, J. H. Kellogg, W. C. White, A. R. Henry, A. O. Tait, I. H. Evans, L. T. Nicola.

A very practical recommendation of sister White's late work, "Steps to Christ," comes to light in the fact that a Presbyterian minister in Kansas, becoming acquainted with the work, purchased 400 copies for distribution to the members of his congregation. When some one disparagingly suggested to him that the author was a Seventh-day Adventist, he replied that he cared not from what denomination it came; for it was evident that the writer had a knowledge of Christ, and that was enough.

The question of Sunday-opening of the

World's Fair seems likely to come before the United States Supreme Court. A press dispatch states the following:—

"Chicago, March 9.—An attempt will be made to get the United States Supreme Court to issue an injunction against closing the World's Fair gates on Sundays. The suit will have to be brought in the name of the State, and Attorney-General Moloney has given his consent. The grounds of complaint will be that the Fair is an Illinois corporation, and that therefore Congress has no power to make the restriction."

A lady resident of one of our Michigan cities, an earnest worker in the W. C. T. U., hearing of our work in Battle Creek, became so impressed that she must attend the Institute and Conference, that she came at once, and after listening attentively to the themes presented, has taken her stand for the Sabbath. Filled with the true missionary spirit, her first thought, of course, is to take to those near and dear to her the truth in which she now rejoices. May the Spirit of the Lord attend her efforts, and give her many stars in her crown.

We see by the religious papers that the practice is becoming common in some churches of having a week, or other period of time, devoted to self-denial, and then those who have denied themselves meet together, have a nice tea, describe in what way they have denied themselves, and bring in an offering of money as the fruit of their self-denial. This no doubt makes self-denial a real pleasure. We would suggest another way to do it; and that would be to practice the self-denial just the same, put the money in the box for the good purpose, whatever it may be, and then dispense with the "tea" and the self-glorification. We have read somewhere that persons about to bestow alms should not sound a trumpet before them, and it seems to us that sounding a trumpet afterward would be liable to the same objection,—that it was being done to be seen of men.

## WAITING VS. WORKING.

A SISTER, writing to this Office, speaks of her husband, who is a minister, as follows: "—is at home this winter, waiting for the power that must accompany the word." It was with reference to such a possible situation as this, that the article "Present Duty vs. Future Blessing" was published in the REVIEW, of May 17, 1892. How much time this brother has thus passed in idleness, we do not know; and just what evidence he expects to receive, to show that he is prepared to preach the word, while remaining at home, we have no information. Of course every one should be in a proper spiritual condition to engage in the work; there is no question about that; the only point here is to inquire how that condition is most likely to be reached. Is it by sitting down in inactivity, and waiting, or by taking hold to do, in the name of the Lord, some work, of which there is so much lying all around to be done, seeking in the performance of every duty that efficiency for the next, which can come only from above. We candidly and kindly submit whether this would not be the surest and quickest way to secure the power which is needed.

## "THE ONLY EXCEPTION."

The following is a petition which the "Rev." Mr. W. F. Crafts and his "American Sabbath" party are circulating in Pennsylvania:—

"A PETITION AGAINST WEAKENING OUR SABBATH LAWS.

"To the Pennsylvania House of Representatives:—

"The individual or individuals undersigned approve by their signatures, and, in case of official signatures, the organizations named have approved by vote, the following resolution:—

"Resolved, That we call upon our governor, our senators, and our representatives to resist and defeat all efforts to weaken our Sabbath law, believing the exception now made by it for works of necessity and mercy the only exception that can be made in obedience to the law of God and in fairness to our fellow-men.

"Resolved, That we urge the strengthening of our laws by increasing the fine to twenty-five dollars in all parts of the State."

This shows the animus of this "Sabbath" party toward those who observe the Bible Sabbath, the seventh day. They are not included in "the only exception that can be made in obedience to the law of God and in fairness to our fellow-men." Of course, such a law is totally wrong from beginning to end and an invasion of human rights, either with exemptions or without them; but this petition says plainly that this so-called "reform"

party do not intend, if they can help it, to respect any rights of conscience in the matter. Elsewhere they have at times pretended differently.

L. A. S.

## EXCURSION TO CALIFORNIA.

A SPECIAL Pullman tourists' sleeping-car, containing the delegates to the General Conference and their friends, will leave the Dearborn street depot, Chicago, for San Francisco, Cal., Wednesday, March 22, at ten o'clock P. M. The company will go by the Sante Fé route, and the car will be run through from Chicago to San Francisco without change. All who would like to join this party are requested to communicate at once with C. H. Jones, 53 College Ave., Battle Creek, Mich.

## IMPROVEMENT OF THE MINISTRY.

THE following is the report of the committee appointed by the Conference to suggest a plan for elevating the standard of the ministry. It was presented by the chairman of the committee, Elder G. C. Tenney, and unanimously adopted as follows:—

"Your committee to whom was assigned the duty of devising and reporting a plan for promoting the intellectual and spiritual improvement of our ministry, and the elevation of the standard thereof in our various Conferences, would respectfully submit the following:—

"In regard to adopting a plan for this work, your committee is unanimously of the opinion that it would not be the part of wisdom to outline any formal or technical scheme of study or examination to be applied indiscriminately to all candidates for the ministry.

"We earnestly call the attention of Conference officers and Committees on Credentials and Licenses to the urgent need of exercising great care in the matter of licensing young or inexperienced persons to enter the work of the ministry. In addition to what their observations have taught them of this necessity, we especially refer them to what the Testimonies of God's Spirit have repeatedly said upon this point. Therefore, in harmony with these suggestions, be it—

"1. *Resolved*, That it is the sense of this Conference that the work devolving on the Conference Committees on Credentials and Licenses requires to be done in a much more careful and painstaking manner than has hitherto generally characterized it. And that in the appointment of these committees, men of discretion and deep spiritual experience should be selected.

"2. *Resolved*, That in the cases of young or inexperienced persons who are candidates for ministerial licenses, they be required to give satisfactory evidence on the following points:—

"(a.) Their Christian experience and personal knowledge of Christ.

"(b.) Their evidence of the call of God to the work before them.

"(c.) Their knowledge of, and harmony with, our message in all its parts.

"(d.) Their educational acquirements, and the advantage they have had for fitting themselves for the work of proclaiming the gospel message.

"(e.) Their prospective relations to the work in devoting their time exclusively or in part to it.

"(f.) Their conception of what constitutes successful ministerial work.

"3. *Resolved*, That if the evidence on these points or any part of them be unsatisfactory, it shall be the duty of the committee to withhold the license applied for until the defect be rectified. And in cases where there is a deficiency shown upon any point, admonition and advice be kindly and faithfully administered that the weak points may be strengthened by cultivation and prayer.

"4. *Resolved*, That in applications for the renewal of licenses evidence be required on the following points:—

"(a.) The proportion of time that has been devoted to the work in the preceding year, and the probabilities for the future.

"(b.) Character and results of past year's work.

"(c.) Satisfactory growth and development in spiritual and intellectual attainments.

"5. *Resolved*, That candidates for ordination and first credentials be required to furnish to the committee satisfactory evidence on—

"(a.) Their standing upon various points of present truth especially in regard to spiritual gifts, tithing, health reform, or any other distinctive feature of our faith or of our work.

"(b.) Proof of their ministry.

"(c.) Their own convictions of the call of God upon them to the sacred work of the ministry."

**CORRECTION.**—In the article, "The Scandinavian Countries," in REVIEW of March 7, in the middle column, the sentence, "They are not all Protestant countries," should be: "They are now all Protestant countries." And in the last column on the page, the sentence, "While I was at Karlskrona, brother Linquist, who was serving in the navy, decided to keep the Sabbath," etc., should be "While I was at Karlskrona, brother Linquist, who was serving in the navy, attended the meetings, and during the week of prayer he began to keep the Sabbath," etc. I was not there during the week of prayer, when he began to keep the Sabbath.

L. JOHNSON.