

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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MY HEAVENLY HOME.

BY MRS. A. L. WALKER.

(Frankfort, Ind.)

O my heart is filled with longing
 For my heavenly home.
 How much longer must I languish,
 And in pain and bitter anguish,
 Here a pilgrim roam?

Every day the way grows rougher
 For my weary feet.
 Dearest friends of earth forsake me,
 Naught is left but to betake me
 To the mercy-seat.

There alone is peace and comfort,
 For my earth-tried soul.
 If I meekly bear the sadness,
 I shall share His joy and gladness,
 While long ages roll.

So my heart is filled with longing
 For my home on high,
 And I count it joy to suffer;
 Let the way grow steeper, rougher,
 For my life is hid forever
 In the by and by.

Our Contributors.

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

THE MEANING OF TRIALS.

BY MRS. E. G. WHITE.

"BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God's work of refining and purifying the soul must go on until his servants are

so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord's cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of heaven.

The purification of God's people cannot be accomplished without suffering. God permits the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth. He passes us from one fire to another, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls. He places us in the heat of the furnace, that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected.

It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use.

Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold. At times the powers of darkness gather about the soul and shut Jesus from our sight, and we wait in sorrow and amazement until the cloud passes over. While under the trial, these seasons are terrible. Hope seems to fail, and despair seizes upon us. But in these dreadful hours we must learn to trust, to depend wholly upon the merits of a crucified and risen Saviour, and cast our souls in their helplessness and unworthiness upon him who is mighty to save unto the uttermost all who come unto God by him. We shall never perish while we do this, never.

We need not be astonished at trial. Peter says, "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's suffer-

ings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Jesus says: "I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." There is a constant tendency among the trees of the Lord to be more profuse in foliage than in fruit. Just as the strength and nourishment of the grape-vine are taken up in abundant foliage, and the fruit is not brought to perfection unless the vine is pruned, so the strength of the Christian will fail of its true end, unless the heavenly husbandman prunes away the useless growth. In prosperity the followers of Jesus often turn their thoughts and energies toward gratifying themselves, to securing worldly treasure, to the enjoyment of ease and pleasure and luxury, and they bring forth little fruit to the glory of God; then the heavenly husbandman, in order to promote the fruitfulness of the branches, comes with the pruning-knife of disappointment, loss, or bereavement, and cuts away the hindering growth.

One evening a gentleman who was much depressed because of deep affliction, was walking in a garden, where he observed a pomegranate-tree nearly cut through the stem. Greatly wondering, he asked the gardener why the tree was in this condition, and he received an answer that explained to his satisfaction the wounds of his own bleeding heart. "Sir," said the gardener, "this tree used to shoot out so strong that it bore nothing but leaves. I was obliged to cut it in this manner; and when it was almost cut through, it began to bear fruit."

Our sorrows do not spring out of the ground. In every affliction God has a purpose to work out for our good. Every blow that destroys an idol, every providence that weakens our hold upon earth and fastens our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterward it "yieldeth the peaceable fruit of righteousness." We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. The fruitless branches are cut off and cast into the fire. Let us be thankful that through painful pruning, we may retain a connection with the living Vine; for if we suffer with Christ, we shall also reign with him. The very trial that taxes our faith the most severely and makes it seem as though God had forsaken us, is to lead us more closely to him, that we may lay all our burdens at the feet of Christ, and experience the peace which he will give us in exchange. Let no Christian feel that he is forsaken when the hour of trial comes upon him. Not a sparrow falls to the ground without your heavenly Father's notice. God loves and cares for the feeblest of his creatures, and we cannot dishonor him more than by doubting his love to us. O let us cultivate that living faith that will trust him in the hour of darkness and trial! Living faith in the merits of a crucified Redeemer will carry men through the fiery furnace of affliction and trial, and the form of the Fourth will be with them in the furnace, however fierce its heat; and they will come forth from its flame with not even the smell of the fire on their garments.

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. The darkness was so great that it seemed every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of the dungeon, and made him a light to the world. Our heavenly Father sees the hearts of men, and he knows their characters better than they do themselves. He sees that some have capabilities which are not directed in the right way, but that if they could be turned into the right channel, they would bring glory to his name by advancing the cause of truth in the world. He places these persons on trial, and in his wise providence brings them into different positions, into a variety of circumstances, where they are tested in order that they may reveal what is in their hearts and make manifest the weak points of their characters, which have even been hidden from their own eyes. God gives them opportunities to correct these defects, to polish off the rough corners of their natures, and to fit themselves for his service. If they do this work, then when he calls them into active service, they are ready so that the angels of heaven co-operate with them in their labors, and the purpose is fulfilled for which God called them to his service.

It is in mercy that the Lord reveals to men their hidden defects. He would have them critically examine the complicated emotions and motives of their own hearts, and detect that which is wrong, and modify their dispositions, and refine their manners. God would have his servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, he permits the fire of affliction to assail them, so that they may be purified. The trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory. Then as we pass through trial, as the fire of affliction kindles upon us, shall we not keep our eyes fixed upon the things that are unseen, on the eternal inheritance, the immortal life, the far more exceeding and eternal weight of glory? and while we do this, the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine.

ANTICHRISTIANITY.

BY ELDER EUGENE LELAND.
(Millington, Mich.)

WHEN a professed Christian minister opposes the fundamental principles of the Christian religion from a professedly Christian pulpit, because he does not understand those principles, it is no less antichristian than if opposed by a scoffing infidel. Professor Henry Drummond says: "The cause of Christianity has suffered more from its professed followers who have not understood it, than it has from the hands of its most inveterate enemies." The one great duty of every Christian, it would seem, then, and especially of every Christian minister, is to have a thorough understanding of the principles of the Christian religion before undertaking to teach those principles to others; and they are so simple that a child can understand them when they are properly stated.

The most important principle of the Christian religion is faith in a crucified and risen Saviour. The object of faith is that the sinner may by it receive a new nature which is subject to the law of God; for the carnal mind "is not subject to the law of God, neither indeed can be." Rom. 8:7. The reason why this is so, is because "the law is spiritual." Chapter 7:14. Now, before a carnal mind can be subject to a spiritual law, its nature must be changed from carnal to spiritual. But this change cannot be brought about by the carnal mind itself; for, as we have

just read, "it is not subject to the law of God, neither indeed can be."

"Therefore by the deeds of the law there shall no flesh be justified in his sight." Chapter 3:20. Paraphrasing the language a little may, perhaps, enable us to get at its meaning a little more clearly. "Therefore by trying to keep the commandments can no man become a commandment-keeper." But commandment-keepers they must be in order to gain eternal life; for "if thou wilt enter into life, keep the commandments." Matt. 19:16-19. How, then, can eternal life be obtained? or rather, how can commandment-keeping be obtained so that the conditions of eternal life can be met by the sinner? Right at this point is where faith is required. Faith will give to the sinner the commandment-keeping nature of God so that the conditions of eternal life can be fulfilled in the sinner. Thus we read: "But now the righteousness of God [the commandment-keeping nature of God] without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22.

Where is this commandment-keeping nature of God manifested?—"Unto all and upon all them that believe. How is it thus manifested in those that believe?—"Even the righteousness of God which is by faith of Jesus Christ."

Faith in a crucified and risen Saviour is the only thing in this world that will so change the sinner's nature as to make it subject to the law of God; and that is the only object of Christ's being manifested in the flesh; namely, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Chapter 8:3, 4. Faith in Christ is not something substituted for the law; it does not take the place of the law; but it is the remedial agent which is employed to change the nature of the sinner so as to make him subject to the law, and this is its only object.

It follows, then, that if any means, aside from faith in Christ, is employed to secure obedience to the law of God as such, in the sinner, that attempt is antichristian. And, further, if any one preaches or practices anything contrary to the law of God, that preaching and that practice are antichristian.

What, then, shall be thought of the effort on the part of the professed Christian churches to enforce upon sinners (and saints as well) the observance of Sunday, contrary to the law of God? Is it not the greatest exhibition of antichristianity that could possibly be made?

THE FIFTH COMMANDMENT.

BY GEO. W. PAGE.
(Heber, Ark.)

IN 2 Tim. 3:3 one of the perils of the last days is said to be that men are "without natural affection;" parents will not love their children as they should; the natural affection, or love for their children, is not in them, although they are members of the church. In Mal. 4:6 we are told that one part of the work of Elijah is to "turn the heart of the fathers to the children." As John the Baptist performed this work for the first advent, so Seventh-day Adventists are to do this work in the last days for the second advent of Christ. "Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent."—"Testimonies for the Church," Vol. III., p. 62. Then there must be that work of reform among them before there can be that work by them, represented by the turning the heart of the fathers to the children. This shows that the heart of the fathers had been turned away from their children. That "natural affection" which belongs in the hearts

of the parents, which dwells in the heart of Christ, and led him as the everlasting Father to lay down his life even for his children who had rebelled against him and his law,—that affection has been supplanted in many human hearts, so that another spirit than that of Christ abides in the heart. "If any man have not the Spirit of Christ" (Rom. 8:9), then what? O that the Spirit of the Master would turn the heart of the fathers to the children! We see, then, that the part of the work—the restitution or restoration of all things—must be done for the people of God, before the coming of the Lord.

In view of the fact that the coming of the Lord draweth nigh, is it not high time to awaken and arouse to the work, and bring up our children in the nurture and admonition of the Lord? "The law of God is to be kept before the mind of the children as the great moral standard. When they rise up, and when they sit down, when they go out, and when they come in, the law is to be taught them as the great rule of life, and its principles are to be interwoven with their experience. They are to be taught to be honest, truthful, temperate, economical, and industrious, and to love God with the whole heart. This is bringing them up in the nurture and admonition of the Lord."—"Testimony No. 32," p. 85.

Fathers, mothers, are you doing this work, are you living in neglect of this admonition of the Lord? How can parents educate their children to honor their father and mother, when the parents do not honor their heavenly Father by heeding his counsel? "That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong tie of sanctified love—love which has its foundation in duty faithfully performed."—*Id.*, p. 78.

Is this true?—Certainly, it is true. Then is there not a great work to be done by the spirit and power of Elijah to turn the disobedient to the wisdom of the just and righteous—those that do right—to make ready a people prepared for the Lord? (See Luke 1:17.) Prepared for the Lord! How much there is in those words "Prepared"—for whom?—The Lord. And in that preparation the hearts of parents and children will flow together, and they will heed these words: "Deal honestly and faithfully with your children. Work bravely and patiently. Fear not crosses, spare no time or labor, burden or suffering. The future of your children will testify the character of your work. Fidelity to Christ on your part can be better expressed in the symmetrical character of your children than in any other way."—"Testimony No. 31," p. 36.

O that we may all show our "fidelity" to Christ, in the way we treat and bring up our children. The heart of the fathers must be turned to the children, till they will love them as Christ loves his children. "Parents, it should be your first concern to obey the call of duty, and enter, heart and soul, into the work God has given you to do. If you fail in every thing else, be thorough, be efficient here. If your children come forth from the home training pure and virtuous; if they fill the least and lowest place in God's great plan of good for the world, your life can never be called a failure and can never be reviewed with remorse."—*Id.*, p. 40.

Then, brethren and sisters, it must be that the Lord stands ready to go with us and our children in the first steps in obedience to the fifth commandment, so that when he shall say to us, "Where is the flock that was given thee thy beautiful flock?" (Jer. 13:20), we, having shown our "fidelity" to Christ, by bringing up our children in the nurture and admonition of the Lord, when the work was difficult, when the church and the world were full of parents "without natural affection," may be ready to say, "Here am I and the children thou hast given me."

SPEAK CAREFULLY. MATT. 12 : 27.

BY MRS. M. A. LOPER.
(College View, Nebr.)

Why should we speak a word unkind
Of any human soul?
Why should we seek to find his faults,
Our own without control?

We know not what the motive is
That prompts another's deeds,
We cannot read the inmost heart,
And know of all its needs.

"Judge not," says God, that no one take
'Gainst you the judgment-seat;
The great day hasteth on apace
When each the test must meet.

Then "by thy words thou shalt," he says,
"Be justified;" aye, more:
"By thy words thou shalt be condemned" —
O solemn time in store!

Guard well thy thoughts, for thoughts find
words
Of hatred or of love;
And every one is written down
Within the books above.

What is thy record, youthful friend?
Are idle thoughts expressed?
Are precious moments wasted oft
In some poor, foolish jest?

"O set a watch before my mouth."
Let this prayer with thee 'bide,
That "by thy words," when comes the test,
Thou may'st "be justified."

CHRIST'S PROMISE TO THE THIEF.

LUKE 23 : 43.

BY N. W. VINCENT.
(Mound Valley, Kans.)

CHRIST was numbered with the transgressors. Isa. 53 : 12. One was on his right hand, the other on his left. Nailed to three crosses, the three were suffering the extreme of ignominy and pain. While the Just One was thus suffering for the unjust, he made a promise to the penitent thief. The promise, according to the Common Version and punctuation, was, "Verily I say unto thee, To-day shalt thou be with me in paradise." What was the import of the promise?

1. The Holy Spirit that revealed Christ to Peter revealed Christ to the thief. With contrition like that of penitent David and self-abasing Manasseh, he prays, "Lord, remember me when thou comest into thy kingdom." Our Saviour at once assured him that his prayer, indited by the Holy Spirit, should be answered.

2. It is not certain that the thief died that day. Although his legs had been broken, he might have endured torture, as many others in like affliction had done, some time after sunset.

3. Instead of being in paradise our Saviour was in the grave, after his decease that day. Matt. 12 : 40. He had poured out his soul unto death, he had voluntarily laid down his life. The Lord, the Prince of Life was dead. Rev. 1 : 18.

4. His soul was not left in sheol, or hades. He took his life again. After he arose, he said to Mary Magdalene, "I am not yet ascended to my Father." John 20 : 17. Will we believe him? The river of life proceeds from the Father's throne. On either side of that river is the tree of life. And the tree of life is in the midst of the paradise of God. Rev. 2 : 7 ; 22 : 1. He had not been in paradise with his Father and the thief, but in the grave, where there is no work, nor device, nor knowledge, nor wisdom. Eccl. 9 : 10.

It seems to me that the man who punctuated this verse did not apprehend our Saviour's meaning. Had he placed the comma after the phrase "to-day," giving the Greek verb its simplest translation, "thou shalt" the text would read,

"Verily I say unto thee to-day, thou shalt [equivalent of "shalt thou"] be with me in paradise." This accords with the tenor of the Holy Scriptures. Emphasis was given to the time of making the promise, as in Zech. 9 : 12 : "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."

While bearing our iniquities, while dying our death, Jesus, as Lord of paradise, as king of the future kingdom, made the promise to the believing thief with absolute certainty. He will fulfil it when he comes in his kingdom.

DANGER IN ADOPTING EXTREME VIEWS.

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

(Concluded.)

ONCE more: The writer can remember when Seventh-day Adventists, as a rule, would not vote at elections, for fear of receiving the mark of the beast. What a change has come over the spirit of their dreams in this matter! Not only are they ready to vote in this our day, but the zeal of perhaps the majority in this thing is at least equal to that of many of their fellow-citizens. It is not the change with which we find fault,—that change is a symptom of progress, and that progress marks the surrender of extreme opinions and the adoption of better ones. The writer will not pause to speak of the epoch when church steeples, church bells, church organs, etc., etc., were looked upon as of questionable propriety by many. That epoch is past, and every right-minded man is thankful for it. The object in alluding to it at all is to show that even Seventh-day Adventists have not been exempt from a weakness common to mankind. Were it replied that the extravaganees in question were confined to men of mean abilities and doubtful piety, I answer that such is not the case. On the contrary, to the personal knowledge of the writer, one of the greatest and best men in our ranks was one who in early life went farther than most others in the direction of these extreme opinions and practices. Of this man it was once shown that he was a "chosen vessel of the Lord." The person in question was *not* Elder James White. That gentleman was perhaps as free from fanaticism in all of its shades as any man among us. The individual alluded to has been gathered to his fathers. Peace be to his ashes. The writer loved him as he has loved but few men. He is glad to know also that the person in question lived to triumph over all the mistakes and weaknesses of his early life. His case is mentioned here for the purpose of pointing a moral.

It is frequently said that there is no danger in following the lead of such and such men, for they are led of the Lord. Now if this were strictly true in the abstract, then, indeed, there would be no danger in implicitly following the guidance of such persons. The error lies in the assumption that because a man is good, generally speaking, therefore his conclusions are always sound and safe. Saying nothing about the possibility that the man who was good yesterday may not be so to-day, it is beyond dispute true that the Lord has never vouchsafed to any one man the privilege of becoming a standard in matters of doctrine and duty for all men at all times. Find among us a man so honored, and you will have, if not an infallible pope, something but little better, an infallible Seventh-day Adventist.

The individual of whom the writer spoke above, it will be remembered, was pronounced by the Spirit of prophecy a "chosen vessel of the Lord." This was indeed a high commendation, but to the positive knowledge of the writer, the one of whom these words were uttered was subsequently allowed to fall into very grievous

errors,—errors not of the heart but of the head. Those who followed him then were involved in his mistakes. If there are any of our brethren to-day who are inclined to "make flesh their arm," let them beware lest they share a similar fate. The Lord Jesus Christ is the only infallible guide. Every important opinion advanced by another should be challenged and examined before it is adopted. If it will bear the test of the Scriptures and of sanctified common sense, receive it; if not, reject it, no matter from whom it emanates.

What is said in this connection does not apply to one who speaks by direct divine inspiration. When one speaks in this manner, he speaks as the oracle of God, and what he says when thus speaking, should be regarded as final. But to say that a man is a good man, and that he is in a general way led of the Lord, is one thing; to say that he speaks and acts by divine inspiration, is another thing. That Luther was led by the Lord in a most marked manner in the management of the Reformation, will not be contradicted; but that he was infallible is emphatically denied. He erred grievously in many things. If not, why are we not all Lutherans in doctrine, instead of Seventh-day Adventists? Take, for example, the question of the eucharist. Luther believed in the doctrine of consubstantiation, or the doctrine that the body and blood of Christ are in the emblems really, as the heat is in the red-hot iron. We deny that the body and blood of Christ are in the emblems in any sense of that term. Zwingli held the correct view on this subject, and overwhelmed Luther in debate; but the latter not only refused to listen to argument, but turned his back upon Zwingli in a rage, when the latter, after the debate, advanced to greet him with a friendly shake of the hand. Luther, with all of his good qualities and led by the Lord as he was, furnishes a very poor example of the infallibility of men who are thus led only in a general sense. Even the apostles of our Lord were not free from mistakes, if indeed they were at all times entirely free from sin. If any one in their day had acted upon the principle that their utterances were to be taken under all circumstances as absolutely correct, he would have been led astray.

Illustrations of this fact have already been given in the cases of James and John; but as it may be objected that the instances cited occurred before the day of Pentecost and therefore before the gift of the Holy Ghost in its fulness, examples will be produced this side of that event. Barnabas and Paul are about to start out on an extensive missionary tour. A disagreement arises between them respecting the utility of taking Mark with them. Here is the history of the transaction: "And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." Acts 15 : 36-40. It is insisted by some that the words, "the contention was so sharp between them," do not necessitate the conclusion that the parties to the controversy were angry with each other. Grant this, and then what? The fact still remains that they contended with each other respecting the course to be pursued in the matter of taking John Mark with them. But contention certainly implies a decided difference of opinion in the premises, and such a difference of opinion proves beyond dispute that both were not right in the positions taken. But if both were not right, then one was right and the other wrong.

If one were right and the other wrong, then, as both were apostles, it follows that this side of Pentecost, the private judgment even of apostles could not be relied upon under all circumstances, and that those who acted contrary to this principle were liable to be led astray.

Take another case: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." Gal. 2: 11-13.

If we are to understand that the word "dissemble," as used in this passage was employed in a bad sense; that is, in the sense of intentional deception, then Peter was guilty of both sin and lack of judgment. Sin, because he deceived intentionally; lack of judgment, because he who sins "misses his mark," or greatly errs.

But again: In this controversy three apostles were involved. Barnabas and Peter were on one side, and Paul on the other side of the controversy. There was a right side and a wrong side to the question. Therefore if Paul was right, the others were wrong. If they were right, Paul was wrong. It was one against two, and two against one. The event proved that Paul was right. As a result we have two prominent apostles, who, to say the least, erred egregiously in the decision of a very simple question.

In view of this fact, what becomes of apostolic infallibility in deciding matters of doctrine and duty, when not under special divine guidance? But if the apostles of our Lord could not be trusted implicitly in determining points where their minds were not particularly illuminated for that purpose, would it not be the height of folly to surrender ourselves to a blind following of any man or set of men to whom it is not even claimed that the special apostolic anointing was ever vouchsafed? Whenever you can find an instance in which the apostles and elders of the early church sought for light from Heaven in the matter of duty, you have an honest and frank confession on their part that they did not dare to trust their own private judgment in such matters, lest they should make a mistake. The simple fact is, that they were very much like other men naturally; and that, when not led directly by the Holy Spirit, their individual opinions were of no greater weight than those of other men of equal ability and experience with themselves.

Scores of illustrations to this effect might be cited if it were necessary. Enough has been said already, however, to make it evident that he who pins his faith to the sleeve of a mortal man has no warrant in the word of God for so doing. He will be left, therefore, without excuse if he shall persist in such a course until he learns, as he is sure to sooner or later by a bitter experience, the full significance of the words, "Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17: 5.

"IFS."

BY JOSEPH CLARKE.
(Lowry City, Mo.)

If we become provoked when we are reproved, it shows that the reproof was needed.

If any of us are self-deceived in regard to our standing before God, it is a mercy to know it before it is too late. The natural heart is very treacherous and deceitful.

If we are disposed to inquire why it is that God suffers the world to be so wicked as to make war with itself, we must remember that it will all be explained to us when the judgment is over and the earth made new.

If an enemy is endeavoring to annoy us by his insinuations and false representations, we should not notice it, or feel at all embittered on this account, but return "sweet for bitter" as Martin Luther once told a monk who was in trouble with his comrades.

THE LOVE OF GOD.

BY A. J. HARRIS.
(Battle Creek, Mich.)

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this great gift is shown the wonderful love of God to the fallen race. The human mind cannot realize the greatness of this gift.

Man cannot be compared with God. Where is the man who would give his life for a sinner, if he had the opportunity? and where is the man who would not shrink from such a picture as Christ had before him continually prior to his death? But Christ did not draw back; he submitted meekly to the torture and persecution that was brought upon him; he knew what it all meant; and it was only through pity and sympathy for the human race that God allowed him to suffer as he did.

Christ's mission to the world was prompted by love. Love was manifested in every act of his life. It was for the lifting up of humanity that he went about doing good, healing the sick, casting out devils, and working miracles. He had no pleasant dwelling-place on this earth, not a place to lay his head. He was a stranger, subject to temptation, trial, and affliction the same as we are; yet he was steadfast and firm to the cause that he represented. He was loyal to the One that sent him, and the motive for all this was his love for the fallen race.

This great sacrifice was made to redeem you and me, to save our lives. We were under the sentence of death; but the perfect life that Christ lived, conquering sin in the flesh, and suffering the penalty for our guilt, in his death on the cross, made a way of escape for us. He died that "whosoever believeth in him should not perish." He is the way of escape for us, our sacrifice, our Redeemer. He "gave himself for our sins," and in this he gave us life for death. Can we see anything but love in this?

Besides being our life, our sacrifice, our Redeemer, he was our example. To be Christlike means much; to follow in his footsteps takes more than human power. Christ himself was not independent while here on earth, for he said, "I can of mine own self do nothing." Then he says, "Without me ye can do nothing." So we are dependent upon him for all we do.

It is only by his word that we exist. In many ways he has revealed himself to us through love. Though we deny him many times, he always takes us back. The example of Peter is given to us, to show the love Jesus has for erring mortals. Peter was sure that he would never deny his Lord, but Christ told him that he would deny him. How soon it came to pass! When the Saviour was taken, the disciples all fled; they all left him, Peter with the rest. Peter followed a great way off, but his courage completely failed him. When he was accused of being one of the disciples, he positively denied it. Christ was then without earthly sympathy; yet he still loved his followers; for when he was risen from the dead, he especially desired that Peter should know it. The message was, "Go your way, tell his disciples and Peter that he goeth before you into Galilee." Christ was anxious that Peter should know he had risen, though he had been the foremost one in denying Christ.

"He that loveth not, knoweth not God, for God is love." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and be-

lieved the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him."

THE COMING ONE.

BY ISAAC WAXMAN.
(Battle Creek, Mich.)

ENOUGH of weeping and complaining;
My nation, dry your tears;
The day is breaking, the night is waning,
The dawning light appears.

Yes, kind readers; the dark night of our long exile is past, and in its place comes the bright and happy day which our immortal prophets foretold, centuries ago. We can prove it to you with plain facts, but as I feel happy with the inspiration of these truths, I will call your attention to two of them.

The Talmud says, "When the Messiah is about to come, impudence will increase." Now, since impudence is increasing every day, have we not the evidence? Impudence has now power over all. Knowledge and talent, the two best gifts, are now ruled by impudence. A born genius, who has spent all his life in studying art and science, receives less consideration in many instances than an ignorant, presumptuous person, who possesses impudence instead of talent and conceit instead of knowledge. An impudent and ignorant man steps out openly against the most educated and scholarly man, and insults him by pretending to be his equal. Against a noble and famous man who has earned an immortal and beloved name through many years of devoted, unselfish toil, this impudent and ignorant man comes now, and affronts his good name by brazen audacity; therefore we see that this increasing impudence is one evidence that the time is near.

A second fact I will show to you, from another verse of the Talmud: "The Messiah will come only when money will be gone from the pockets." Well, we see now that the majority have empty pockets! But I do not mean to speak now about social revolutions, but of the coming of the Messiah; and according to these facts, we may surely believe that the time is very near, and impudence and poverty are the two signs. Now you need not grieve on account of the great impudence of the modern Korahs who practice audacity without measure, just as you do not need to grieve at the cock's crowing in the morning, which tells that the day is near; they both proclaim the coming of the day. The rooster crows before daybreak, to tell the world that the sun is coming, and these presumptuous men unconsciously tell the world the glad tidings of the coming Messiah. You should not try to help the poor by means of bombs and dynamite, because as I explained to you, poverty is a sign that the Messiah is coming soon, and against God you can do nothing with dynamite. Better wait till the Messiah comes, and then all the poor who are worthy will have their wrongs redressed.

We will return to the verse, "The day is breaking, the night is waning, the dawning light appears." Think not that this is only an idle tale; it is really a fact. After all that our opponents have attempted in seeking to push back the hands of the great clock of the world, and to impress upon us that it is still midnight, many begin to move from their beds, and everywhere you hear the echo of the blessing, "to distinguish between day and night," because the rays of the bright sun press through every opening of our casements, and the divine voice, "Let there be light!" has called every one from his long sleep. It will not take long for the holy words of our divine prophet Isaiah to be fulfilled, that "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Amen.

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.

I WOULDN'T BE CROSS.

I WOULDN'T be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile.
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly and never be cross.

I wouldn't be cross, dear, with people at home,
They love you so fondly; whatever may come,
You may count on the kinsfolk around you to stand,
O loyally true, in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger. Ah, no!
To the pilgrims we meet on the life path we owe
This kindness, to give them good cheer as they pass,
To clear out the flint-stones, and slant the soft grass.
No, dear, with a stranger, in trial or loss,
I perchance might be silent; I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.
No envy hath peace; by a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, love, I wouldn't be cross.

—Mrs. M. E. Sangster.

FORGIVENESS.

It is not natural for the human heart to entertain thoughts of forgiveness. When any one has done us an injury, the first thought is to resent it, and, perhaps, to hold ill-feeling toward the person for a long time. The savage or the heathen, while he never forgets a kindness, also never forgives an injury; for he is unacquainted with the attributes of the true God.

Do we not sometimes hear people say: "I can forgive, but I can never forget"? But is this the right kind of forgiveness? or is it really forgiveness at all? One of the characteristics of divine forgiveness is to forget the wrong done. "Their sins and iniquities will I remember no more." The Lord cannot forget, in the sense of anything passing from his memory, but he will not hold against us the sins of the past as long as we are seeking to obey him. If we go away from him and do evil, he will again call our sins to remembrance. "But when the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned: . . . and in his sin that he hath sinned, in them shall he die."

A man owes a large sum of money, and has nothing to pay, so his creditor, or the one to whom the debt is due, kindly forgives him, but upon conditions. After a time the man fails to comply with these conditions, and the creditor compels him to pay all of the old debt. In the illustration found in Matt. 18:23-35, we find that the one who was forgiven the largest sum, refused to forgive a small debt due him from one of his fellow-men; and, therefore, he was severely punished.

One of the conditions upon which we receive divine forgiveness is that we forgive from the heart those who trespass against us. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." There are those who say: "If I knew that you were sincere in your repentance, I could forgive you." No one has any divine authority for judging, therefore they should freely forgive. Certainly all should cherish a spirit of forgiveness even before those who have wronged them ask to be forgiven. God does not love the way of sinners, but he is ever ready to forgive when they repent and turn to him. "If we confess our sins, he is faithful and just to forgive us our sins."

We should also hold ourselves in readiness to forgive the same wrong many times over if necessary. If the Lord were to forgive the same

wrongs in us only once or twice, what would be our hope of salvation? for in a lifetime of service we are guilty of the same wrong many times. "I say not unto thee, Until seven times: but, Until seventy times seven."

It is only through the goodness and mercy of our heavenly Father that any one can be saved. Dear reader, do you forgive others as you wish to be forgiven?
A. R. WILCOX.

THE BANE OF GOSSIP.

THAT abominable tittle tattle,
The cud oft chewed by human cattle.

The reason those people succeed so well who mind their own business is because there is so little competition. There are people so busy attending to other people's business that I would not be at all surprised to see some of them getting out of some other person's grave on the resurrection day.

MALE BLABS.

It is said that when the Lord made man, he gave him ten measures of speech, and that the woman ran away with nine of them. The Chinese say that a woman's sword is her tongue, and she never lets it rust. Many a woman's tongue is like an express-train running forty miles an hour, pouring out its rain of sparks on every side, and setting everything on fire. But justice compels me to say that the men are as bad blabs as the women. Indeed, many women have gone out of the gossiping business, and babbling, tattling, sly whispering, and impertinent, meddling men have succeeded them, and are constantly trespassing on the community with their tongues.

OUR SAD PROPENSITY.

There is a sad propensity in our nature to listen to scandal-mongers. Without intention to do our neighbor an injury, a careless remark may be seized by a babbler, and, as a snowball grows by rolling it, so does a story by telling. It passes through the babbling tribe, growing larger and larger and darker and darker; and by the time it has rolled through Babbletown, it has assumed the largeness and blackness of base slander.

OPEN EARS.

Slander would starve and die if nobody took it in and gave it lodging. There are so many open mouths because there are so many open ears. If you listen to a slander, you are equally guilty with the one who tells it. An old writer says you ought both to be hung—the one by the tongue, the other by the ears. He who tells you the faults of others intends to tell others your faults.

LOOK TO YOUR OWN FAULTS.

Never employ yourself to discover the faults of others. Nobody is always consistent. If you look through a telescope in the usual way, it magnifies the object seen; but if you reverse it, it makes the large and near seem very small. Men often look at their own faults through one end and at their neighbor's faults through the other.

Dean Swift said: "You would better find out one of your own faults than ten of your neighbor's." If you must mention a man's fault, speak of his counterbalancing excellences. When any one was speaking ill of another in the presence of Peter the Great, he would shortly interrupt him and say: "Well, but has he not a bright side? Come, tell me what you have noticed as excellent in him. It is easy to splash mud, but I would rather help a man to keep his coat clean." Whenever you catch yourself making a detracting remark, say something approving in the same breath, and you will soon be cured.

WHO IS INFERNAL?

If you carry torpedoes and take pleasure in tossing them at people, if you love to out with disagreeable things, if you make beads of others'

faults, if you speak dirt of the absent, if you enjoy using a story, false or true, in such a way as to injure a man or a woman, you are infernal.

KEEP YOUR MOUTH SHUT.

The clapper complained that the bell was cracked. "It is true," remarked a bystander, "but you cracked it; and, moreover, it would never have been known but for you. You proclaim everywhere that crack in the bell."

MORAL.

Keep your mouth shut! Be quick at work and slow at talk.—M. C. Peters, in *Dryden Review*.

THE CHRISTIAN WIFE AND MOTHER.

SHE will bring up her children "in the nurture and admonition of the Lord."

She will not talk lightly of the Scriptures or the church, in the presence of her children.

She will not make her husband feel like the hired man about the house.

She will not fill the house with complaints and murmurings, when the husband is toiling like a slave, from morning till night for her support.

She will not say hard things to her children, or to any one else, about her husband.

She will not discuss private family matters with those who have no business to know anything about them.

She will make home inviting, and not compel her husband to spend his evenings elsewhere, in order to avoid the discomforts of his home.

She will not be that kind of woman who thinks anything is good enough for her husband.

She will not patronize the so-called "greater light," "higher truth" meetings and conventions that are abroad in the land, to the detriment of her home and church duties.—*Selected*.

CARD-PLAYING.

In its "Piths and Points" Department, the *Interior* of March 1, has the following good remarks from a correspondent on the subject of card-playing:—

"In reading the page of 'Piths and Points,' a few days ago, I noticed the remarks on 'cards.' And while I do not feel myself capable of giving advice, I would like to give my experience, as I have observed the effects of cards on those who have and do participate in them. If it were one of those things which break out into immediate evil, there would be no danger in them, but their effect is progressive. And who has yet stopped to ask what the end will be. But if there are those who would know, let them read the laws promulgated by Richard III., and later by Georges II. and III., against gambling, where they were reaping the fruits of the education they had been receiving. Let them study the history of Baden-Baden, and understand that the evils which the government has felt called upon to legislate against, although largely unsuccessfully, are the evils they are seeking to foster in our own country. And one great reason why it has been so happy a country has been that it was so largely free from this monster evil. One asks, Is there no difference between card-playing and gambling?—Yes; just the difference there is between moderate drinking and drunkenness. But who feels safe to become a moderate drinker, or promulgate the beauties of moderation, with the experience that this country has had with drunkenness? The card-player will say: 'O! but times are different.' Human nature is not different. The excitement of cards is the same now as then, conversation is stupid, everything is a bore that has not this unnatural excitement connected with it. And how long will young men be contented to play with friends and family? After awhile there must be more excitement than to play simply for a parlor prize. That the end of euchre and pedro parties will be gambling, who that is honest with himself will deny? These are only educators for a more extended field, but the fruit is sure. 'Whatever a man soweth, that shall he also reap.'"

—"Always make it a rule to guard your words well, remembering you are master of your unspoken words, while your spoken words may master you."

The Mission Field.

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

CONSTANTINOPLE.

FEB. 25 I left Basle to visit our brethren in the East, going overland *via* Austria, Servia, and Bulgaria to Constantinople. Having to stop one day in Vienna to secure a Turkish *visé* to my passport, the journey occupied one week. The ears are well kept and heated nearly all the way, so that the journey is not an unpleasant one. After leaving the Tyrolese Alps in Austria, the scenery presents nothing of special interest.

I arrived at Constantinople just as the brethren were assembled for a meeting. Brother Anthony met me at the station, and took me at once to their own hired house. As we entered, the brethren were singing the familiar tune, "Nearer Thee," the words of which brother Baharian had translated into the Turkish. There were twenty-two present,—twelve men, five women, and five children, a nice-looking class of people. After the sermon by brother Baharian, I spoke a few words of greeting, and then had the pleasure of forming the acquaintance of these new brethren. When here a little over two years ago, there were but two keeping the Sabbath. It was cheering to see so many new faces. Nearly all present were in the faith. They represent four races,—Greeks, Armenians, Jews, and Syrians. Three of them know some English.

In becoming acquainted with all and learning their individual experiences, it became at once evident that the Lord has here been working in no common degree. For example, the same week that brother Baharian returned from Basle, a friend brought an orthodox Greek Catholic to see him. The young man listened in silence, and continued to attend meetings. Finally, on embracing the truth, he asked the brethren if they had ever heard him oppose the truth. (The Greeks are noted disputers as in Paul's day.) The brethren replied, No. He then explained that the first time he heard brother Baharian, a voice told him that this man had the truth, and that he should not dispute with him. This admonition he obeyed till he came to a full knowledge of the truth. He had a fine picture of a saint before which he bowed in prayer every day. But when the truth came, he at once destroyed this picture. Before being baptized, he began paying tithes, donating for the publication of tracts, etc.

Another case was that of a young man who had been brought to the meeting, but had purposed not to go again. On passing a corner of the street on which our house is located, a voice told him to go down that street. He refused; but the voice pressed him till he turned down, and coming in front of the house, the voice told him to enter; but he said, "No, I will not go into that house."

But the voice pressed him till he did go in. At the close of the meeting, he violently opposed what he heard. The same experience was repeated many times, till he finally became interested, but left the city without accepting the truth. While en route to the interior of Asia Minor, his conscience again troubled him, and he there promised the Lord to obey.

An Armenian lady who had taught eight years in a mission school became interested in the truth. The missionaries and their wives and her former classmates in the seminary labored faithfully and long to turn her from the truth, and even promised a better salary; but the truth gained the victory, although it cost her her position and friends. She has since had to labor diligently with her hands to earn a living, still she rejoices in the truth.

Many other interesting cases might be related, but to tell all would require an account of nearly

every one in the faith. Since coming I have held meetings every evening, twice on Sunday and three times on Sabbath. From twenty to twenty-five Greeks and Armenians attend. The sermon is translated by brother Baharian into Turkish, the common language. At its close, opportunity is given for questions, and usually another hour is spent discussing various points.

As we are not allowed to hold meetings, and as brethren Baharian and Anthony had been imprisoned for holding them and forbidden to hold meetings, we made no public announcement of meetings, still many learned of my coming and attended our gatherings. Some showed an interest for the truth.

It was my privilege to baptize three in the Sea of Marmora, on the shores of which a part of the city is built. Two of them are teachers and know English. One started from Syria for America to take the medical course; having proceeded as far as Alexandria, Egypt, he was hindered in his course, and came to Constantinople, where he found the truth.

Sabbath, March 10, we celebrated the ordinances. Quite a number of strangers were present at the morning sermon. At its close, we dismissed the meeting, expecting that these would go before we followed our Lord's example of feet-washing. But we learned that, having heard we would celebrate the ordinances, they came expressly to witness these acts. So after another short sermon, we proceeded in the usual way and enjoyed the Lord's blessing. At the close, brother Baharian was ordained to the sacred work of the gospel ministry by prayer and laying on of hands. After the meeting a young colporter of more than usual ability in his line, who had heard something of the truth, decided to keep the Sabbath.

Time was taken to instruct the brethren in the duties of the church, its officers, and members; and March 12, a church was organized, called the Seventh-day Adventist church of Constantinople with a membership of twenty. Thirteen of these are of this city, and seven are in the village of Nicomedia. Six are Greeks and fourteen are Armenians; five are sisters and fifteen are brethren. Five others keep the Sabbath, but are not yet baptized; and besides these, there are five children of our people; hence when all are present, the total number is thirty.

The regular church officers were elected, and the usual books opened, with a brief sketch of the work here in addition to the ordinary entries. The members are fully in the truth, and in some respects farther advanced in the message than some that have enjoyed much greater privileges. We are glad to see them organized and in such harmony, and it is our prayer that God may bless them as in the past, and still more abundantly!

H. P. HOLSER.

SOUTH AMERICA.

In harmony with the recommendation of the Foreign Mission Board, we sailed from New York, Dec. 2, 1893, for Georgetown, South America. The first few days of our voyage were stormy, but the greater part of the time the weather was pleasant. Our first stop was at Port au Prince, the capital of Hayti, and a city of about 60,000 French-speaking negroes. The island is very fertile, and the scenery delightful; but owing to the frequent revolutions most of the old plantations have been abandoned. The city also shows signs of frequent pillage.

As we went about and saw how the abundant gifts of nature were neglected and perverted, we were better able to appreciate the elevating influences of Christianity. Very little has been done to enlighten the people. Here is a good opportunity to witness the influence of Romanism, for nearly everything is under the control of the Catholics. We trust that some of our colored brethren will soon enter this field and give the gospel warning. They can do it better than

others because race prejudice will not stand in their way. We read of dark Africa and far-off India; but who has told us of the heathen nearer, even at our door?

We made several stops on the Venezuelan coast. Here we saw more enterprise, and industry, and many North American improvements. The coast-line was rough and rocky; but we were informed that inland the country was fertile and the climate agreeable.

Missionaries will find virgin soil here in which to sow the seeds of gospel truth. Nothing has been done for this and many other South American republics. Shall we allow the 30,000,000 souls for whom Christ died to perish without a warning? Has not the time now come for the truth to go to these our neighbors?

Let us heed the admonition and improve well the remaining time by sending the truth to this unenlightened country. Christmas day was spent very pleasantly by us on the island of Trinidad visiting a few of those who had become interested through reading our publications. We were pleased to see the interest to receive the words of instruction we were able to give during our short stay.

Dec. 29, we arrived at Georgetown, British Guiana, nearly one week late, owing to bad weather and delays in receiving and discharging cargo. The next day, Sabbath, we were glad to meet once more with those of like precious faith. Although death and apostasy have taken many away, we still found a few endeavoring to keep the light burning.

We found great need of faithful labor with the church, and the most of our time has been spent doing what we could for their advancement. We are glad to report evidence of improvement. We have been obliged to dis-fellowship quite a number for various causes, but we thank God that others are being raised up to fill their places.

A minister and family of the English church have recently taken their stand with us. He gives promise of becoming a worker, and has already held several open-air services with his congregation, explaining his reasons for changing his belief. Quite an interest has been awakened through his efforts. Owing to high rent and bad weather we have not secured the use of public halls. We have a good interest begun in Bible readings and also a large correspondence. We hold open-air services and distribute literature. The people are religiously inclined and gladly accept our reading-matter. Our great lack is a sufficient amount of free reading to give them. Many of the people are very poor, and wages are low and uncertain. Very few people know how to get along independently of the rich men. All their training has been against self-reliance and independence.

I made one trip along the southeastern coast of British Guiana, and visited the little company of Sabbath-keepers at Ulverstone. I found them rejoicing in the truth. Several desire baptism soon. At Nickarie, a small town in the north-western part of Dutch Guiana, a few have begun the observance of the Sabbath. Careful labor is needed to counteract the bad example of some who have claimed to be representatives of the truth. This field should be entered at once with our literature. The people are anxious to get our books. I received an order from one man for over \$14 worth of books. Certainly now is the time to enter these fields. There are many favorable openings for missionary work. Land is cheap and very productive, and the market good. Provisions are largely imported because of the rush to the gold fields. Much good can be done by families opening missions in various places. Give the people religious instruction, and show them how they can be independent of the wealthy and live out the truth.

Georgetown seems to be a favorable center for our work, as it contains representatives of nearly every nation. To correct the false impressions

respecting our work and gain the confidence of the people, we need to establish our work here on a permanent basis. We ask to be remembered in your prayers, that the word of the Lord may have free course and be glorified in this part of the wide harvest-field.

W. G. AND M. E. KNEELAND.

188 4th St., Albertain, Georgetown, Demerara, South America.

A SKETCH OF BARBADOES.

BARBADOES is very thickly populated, having an average of over 1000 persons to the square mile. Its staple crop is sugar-cane; but this is now seriously damaged by fungus or by a worm that kills the cane. Still we all hope for the best by being prepared for the worst. The island does not begin to raise enough of anything for home consumption excepting cane. Wood charcoal, lumber, cocoanuts, and Irish potatoes are imported in immense quantities. Sweet potatoes, yams, eddoes, breadfruit, limes, oranges, grapes, and golden apples are produced here. Beans and peas are also raised, but are very different from the American product. Grapes grow on large trees. Two thirds of the population are said to be women, and nine tenths of all are colored.

The population is about 200,000 at the present time with an area of 166 square miles. This is an English island, and soldiers are stationed here. The people are very polite as a rule and religiously inclined. In parting they will often say, "God bless you;" or in regard to giving an order for a book, will say, "If God helps, I will have that book." This applies mostly to the colored people of the poorer classes. I am sorry to say that the white population do not as a class care nearly as much for religious reading as they should. May God bless the people here, and may we do our duty.

WILLIS HACKETT.

OUR WORK IN TRINIDAD.

WE sailed from New York Sunday morning at nine o'clock, Feb. 18, and arrived here Thursday, Feb. 27. We had a fine voyage; our captain said that it was the finest he had ever made at this time of the year. We suffered but little from seasickness.

On our way we made only one stop, and that was at the island of Grenada, which we found a very rough, mountainous place, but it is said to be very healthful. We remained there one day and found one man keeping the Sabbath. He told me there were four or five Sabbath-keepers on the island. We hope to return to this place later and see what can be done for them.

Well, we are here; and how I wish you could see some of the sights that we have seen since coming here! The streets swarm with goats, donkeys, carrion crows, and people of every nation under heaven. Some of the people are very finely dressed, while others are almost nude. The streets are very narrow and paved with asphaltum. The side-walks are so narrow that two can hardly walk side by side on them.

The sewers are all on top of the ground—hardly more than ditches running through the streets. Filth of all kinds is thrown into the sewers during the day, and what the buzzards do not pick out and eat, is cleaned out at night and carted away.

The days are quite warm, but the mornings and evenings are delightful. This is what they call the dry season, and it will be warmer next month when the rain sets in. I think we shall be able to stand the climate if we are careful.

We are now stopping at a boarding-house kept by an English lady, who is very kind to us, giving us all the information she can. We find everything but dry-goods very high, costing about twice as much as in the States. Our board

is costing us \$1 a day each. To-day I rented a house for \$15 a month. Brother Adamson will live in part of it. I thought first of buying furniture, but the price was so high that I concluded to rent. The cheapest bed-stead which I found for sale would cost \$9.50. This is a large field, and much work needs to be done. Workers coming here will have to meet with many difficulties that they know nothing of. We expect to be very busy hunting up the interested ones in this island. One of the rooms of the house I have rented is a large one, which we can use to invite the people into for meetings. We are well, and our hope and courage in God are good.

A. E. FLOWERS.

UTILLA, HONDURAS, BAY ISLANDS.

WE have been here now almost one week, and have concluded to return to Bonacca and get the tent, and come back here as soon as possible. We have hopes that some good may be done. We were never received more cordially than we were here, and we think some are anxious to learn the truth from the way they talk. We have had two out-of-door meetings, and a great number came to listen. We were invited to hold more meetings, but sickness prevented us.

F. J. HUTCHINS.

SOCIETY ISLANDS.

ELDER B. J. CADY, writing from Raiatea, Society Islands, speaks of their work there as follows:—

"We have been able to labor but little among the white people, as there are only a few of them here, and they live so far away from us. Two have commenced the observance of the Sabbath since our coming here, and they are our nearest white neighbors. We supply all of the white people with reading-matter, and books have been sold them by canvassers from the ship. Our time has been spent mostly in studying the language, and making ourselves at home teaching the children. When our school closed, it numbered 125, and we expect 150 next term. I think they learn fully as well here as children do in America. We think this is a good field for labor, and it looks as though it might be a fruitful one. We want to keep pace with the message as it is now speeding along, and we shall be glad when the loud cry can be sounded to this people as well as to the other nations. May God be with all who are placed in responsible positions in this work, and may we all have an abundance of his Spirit to fit us for the work which is before us."

Special Mention.

HOW OLD IS THE NEW TESTAMENT?

WE have better proof of the antiquity, the authenticity, the integrity, and the veracity of the New Testament, than of any other ancient book in the world; and we have better proof of the life, ministry, and mission of Moses, and Jesus, and Paul, and Peter, and John, than we have of the existence of Alexander, or Cæsar, or Socrates, or Plato. We have hundreds more ancient manuscripts of the New Testament books than of any other ancient writings; and they have been translated into more languages, and brought down through more independent channels than any other books.

We can tell an ancient book by the style of writing. The cities of Herculaneum and Pompeii were buried by an eruption of Vesuvius, A. D. 79, and forgotten for over 1000 years. In 1684 men dug through and discovered Herculaneum, and found there an old library of some 2000 rolls and volumes, about 500 of which have been unrolled and deciphered, and some have been printed. These books were curiously written,—all in *uncial*, or capital, letters, with no spacing

between the words, and little or no punctuation.

Men have not written that way for 1000 years, but they wrote so before A. D. 79, for there are the books they wrote. Now we have copies of the New Testament books *written in that very style*, and we know they *must be very old*. Then we have the Syriac translation, so old that no one knows its age. Eusebius, in his history (book 3, chapter 39), tells us that Mark wrote his Gospel from the instructions of Peter, who was probably put to death about the tenth year of Nero, A. D. 65. But Peter mentions Paul's epistles, classing them with the "other Scriptures." 2 Peter 3:15.

Paul wrote fourteen epistles before he was put to death by Nero, who killed himself, A. D. 68. Luke wrote the Acts while Paul was living; for he leaves Paul "in his own hired house." Acts 28:30, 31. But Luke had written his gospel before he wrote the Acts. Acts 1:1; Luke 1:1-5. And Paul quotes Luke's Gospel (Luke 10:7) as "scripture" along with Deut. 25:4, in 1 Tim. 5:17, 18. And Luke tells us that others had written of the life of Christ before he did. Luke 1:1-4. Hence the New Testament was mostly written before Nero's death, A. D. 68, or within thirty-five years of the crucifixion of Christ; and Paul, when writing to the Corinthians (1 Cor. 15:6), asserted that there were then living more than 250 Christian men who had seen Jesus Christ after he arose from the dead. It will pay you to read the New Testament and believe it and obey it.—H. I. Hastings.

THE RELIGION OF SCIENCE.

THERE is a religion of science, as well as a science of religion. No science of any kind will make one a Christian; but a Christian can make true science contribute to the strength of his religious convictions, and be the means of enlarging his conceptions of the character of God, and inspire him with a greater intensity of devotion to the praiseful service of his heavenly Father. Dr. Nathaniel West has eloquently penned these significant words: "I hear the ardent Galileo, all trembling with the inspiration of true science, singing aloud: 'Sun, moon, and stars praise him!' I hear Kepler, overawed with a sense of God's majesty in the firmament, saying, as the discovery of his 'third law' broke in upon his mind, March 8, 1618, 'God has passed before me in the grandeur of his ways! Glorify him, ye stars, in your ineffable language! And thou, my soul, praise him!' I hear the immortal Newton exclaiming: 'Glory to God, who has permitted me to catch a glimpse of the skirts of his garments! My calculations have encountered the march of the stars!' What sublimity of expression! What rapture of emotion! So sang Copernicus and Volta. Were these men less scientific because they recognized God, or believed themselves made in the 'image of God,' and not in the image of atoms or apes?—No." Those devout men were made more truly religious by their passionate attachment to true science—a science which gave them high visions of the glory of God, as manifested in the sublime work of his hands. They read anew God's character in the burning letters of the stars. The glory of the heavens was, to them, the translated glory of God. If men will not let science help them to worship and serve God, they will not be likely to let the religion of the Bible bring them into a soulful adoration of the Lord of life. The heart that will not see God in the realm of true science, will not see him in the word of his truth and in the lines of his merciful and manifold providences.—C. H. Wetherbe, in *Interior*.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 10, 1894.

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BE NOT DECEIVED.

“AND Jesus answered and said unto them, Take heed that no man deceive you.” Matt. 24 : 4.

Such was the admonition that the Saviour solemnly impressed upon the minds of his disciples. They had addressed to him a question of the most weighty concern, “What shall be the sign of thy coming, and of the end of the world?” He did not tell them that that was not a subject for them to inquire into, that no one could know anything about it, and therefore they should not trouble their minds in reference to it; but, on the other hand, he gave them most important instruction in the words quoted, “Let no man deceive you.” Through these first disciples these words were spoken to his latest disciples upon the earth, for they must have their application to the last generation, the ones on whom the end of the world is to come.

The same admonition is repeated by the apostle Paul in reference to the same question. In 2 Thess. 2 : 3, he says: “Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition,” etc.

The mind of the reader is called to these plain texts in view of the many efforts put forth by religious teachers, both in the pulpit and through the press, to turn the attention of the people away from this subject, by declaring that the end will not come in their day, and that no man can know anything about it, anyway, and therefore they should not trouble themselves with it. If this is so, how can these admonitions by Christ and the apostle be heeded? The very language itself makes it certain that the subject will be agitated, and wrong views will be set forth calculated to deceive and lead astray the people concerning the great question of the end of the world.

And how can we escape being deceived by such teaching? We can escape only in one way, and that is by being, ourselves, thoroughly acquainted with the true teaching of the word of God on this subject, so that we can detect everything which does not agree therewith. Thus it is evident that the language puts every one upon his sacred honor to study carefully this question.

How can we detect a counterfeit bill unless we are acquainted with all the points and features of the genuine? If one should tell us, Let no man deceive you in reference to counterfeit money, how could we heed and profit by that admonition only by carefully studying and acquainting ourselves with true money, till we knew all its features, and could detect any variation from them? And when Christ says, “Take heed that no man deceive you,” in reference to the important doctrine of the coming of Christ and the end of the world, it is the same as saying that the Lord has fully set forth the truth in his word on this subject, and that we must make ourselves so thoroughly acquainted with that,

that we can detect any variation from it, and so not be deceived by the false.

Men may say, “Give no attention to these subjects; do not trouble your minds with them, for you can know nothing about them.” But Christ says, Study this question carefully, acquaint yourself with every feature of it; know all the truth upon it so that you can detect all wrong teaching concerning it. Which will you follow? “Take heed that no man deceive you.”

BEGGING THE QUESTION.

In the *Gospel Messenger* of Feb. 6 (the organ of the Trine Immersionists), an inquirer is represented as asking this question: “‘Why is not the commission given in Matt. 28 : 19 so worded as to teach trine immersion plainly, if that was the mode of baptism that the Saviour intended to enjoin upon his followers?’ The question,” says the *Messenger*, “is a fair one, and deserves a candid answer.”

After such an introduction we looked for a frank and candid consideration of the point involved in the question. What was our surprise and disappointment, therefore, in finding that the only answer attempted was this: “This commission, or baptismal formula, teaches trine immersion so clearly that no other form of immersion was used in any of the congregations established by the apostles for more than five hundred years after the death of Christ.”

This is the gist of the answer, of course amplified somewhat in the remainder of the article. But what has this to do with the question? The question pertained to the *wording* of the formula, not to the faith or practice of the church, however far back such practice may be traced. But nothing is said in the answer about the wording of that instruction. Assertions are very cheap truck. We have heard it so often glibly asserted that “Sunday was kept from the very days of the apostles down,” that we are prepared to rate assumptions at their true value. There is no secular history that runs back to the days of the apostles; hence it is useless to try to prove from history what the congregations established by the apostles believed and practiced. Of the apostles and their work, and the first churches established, we have the record in the New Testament. Between that record and secular history there is a missing link, an unbridged chasm; and when some custom comes to light away back in earliest history, on the later side of this chasm, if it corresponds with what appears in the Scriptural record on the other side of that historical break, we may conclude that such custom was continuous from the apostles down. But if, on the other hand, on the later side of this blank, it appears in a form which does not correspond with anything found on the other, or Scriptural side, or if it appears as something new, not previously mentioned, we cannot say that it was introduced in the days of the apostles and continued from their time; for the apostle assures us that even in his day the “mystery of iniquity” was working, and that immediately after his day men would arise speaking perverse things to draw away disciples after them. So corruptions and divergences from the truth began with men of perverse minds in days that even touched the lives of the apostles themselves.

The first question then, is, What do we find concerning any custom or church ordinance in the New Testament record itself? We find nothing in that record to prove or even suggest

three plunges face foremost into the water for baptism. We do find, however, that there is *one* baptism, not three. We find baptism an act representing Christ’s burial and resurrection; but who could ever conceive that the body, in Jewish burial, was laid in the tomb upon its face, and especially that it was taken up and laid down three times in that way? And who can think of the people coming up in the resurrection backward? The one use of the participle “baptizing,” shows *one* act, not *three*. Why the three names are used is evident, because in the experience culminating in the act of baptism three agencies,—the Father, Son, and Holy Spirit have been concerned. We repent toward God, we have faith in Christ, and we look to the Holy Spirit for sanctification.

The answer, then, to the question of the correspondent introduced above, we think should be, that the commission would have been worded so as to teach trine immersion, if it had been designed to teach it.

THE ILLUMINATION OF THE SPIRIT.

Jesus is the Light of the world. Not only of the people of one nation or of one country but of every person. “That was the true Light, which lighteth every *man* that cometh into the world.” John 1 : 9. If in any part of the world men have arisen who have manifested the principles of truth and righteousness, the truth and righteousness were of God; for “a man can receive nothing except it be given him from heaven.” John 3 : 27. While Jesus was in the world, he was the light of the world; now that he has gone into heaven, he has sent forth his Spirit to illuminate the minds of his followers. If Jesus were on earth, the hearts of his disciples would be turned toward the place of his personal presence, and if they could not reach his presence, they would not feel that certainty in gaining his notice and securing his favor that they would if they could do so. So the comforting influence of his presence would only be realized by those who would be able to be near him.

For this reason Jesus said, “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you.” The “Comforter” is to do for each humble believer, no matter where he is, the same that Jesus himself would do for him if he were on earth and the individual had actual access to him. This truth is so plainly stated that there is no chance for doubt. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.” John 16 : 13. The Spirit of God is the divine agent whereby Jesus communicates with his followers. It is called the Spirit of truth, because it teaches the truth. Jesus himself is the truth, and hence his Spirit, which is the Spirit of truth, will never convey a false impression. As it is *his* Spirit, it knows his mind, and we, by coming in contact with this Spirit, may be taught the mind of Christ. The Spirit also helps us so to understand our needs, that we will make no mistakes in our petitions. “Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” Rom. 8 : 26.

The general work of this Spirit is to guide the believer into all truth. He will do this at his

coming,—that is when he comes to us personally; for if we think this promise of the coming of the Spirit was entirely fulfilled at the wonderful manifestation of the Spirit on the day of Pentecost, we have but a faint idea of the magnitude and extent of the work of the Spirit of God. The Spirit was truly given to them to guide them, and that manifestation, like every other example of the same kind which has been recorded, is also a help and a guide to us, but that will never take the place of the direct influence of the Spirit of God upon our own hearts. While recognizing this fact we should also remember that the Spirit of God will not teach us anything that is contrary to what the same Spirit has already taught in the word of God. The Spirit of God is one Spirit, teaching ever the same things. The recorded words of the holy men who “spake as they were moved by the Holy Ghost,” are given us for an infallible test by which to try everything which claims to be a manifestation of the same Spirit.

The special work of the Spirit of God for us is to “reprove [margin, “convince”] the world of sin, and of righteousness, and of judgment.” John 16:8. How can this be done unless this Spirit acts personally upon us?—It cannot be; but that Spirit which knows and understands the mind of Christ, comes to us, making known to us that mind, whether it be in regard to our sins, the holiness of Christ, the efficacy of his blood to cleanse from sin, his righteousness, which he bestows as a free gift, even to the present duty of every individual,—all are made known by the Spirit of God. It must do this, for it takes the place of Christ, doing the same work that he did while here.

How necessary, then, that we know what is the mind of the Spirit! And before we can have it, we must feel the need of it. It is not the fault of Christ that we do not have the Spirit in greater measure. There is no arbitrary withholding on his part. He is more willing to bestow his Spirit upon us than parents are to give good gifts unto their children. We are in the time of the promise of the Spirit, and a humble confession of sin, a turning to God with all the heart, the performance of every known duty, an entire surrender of self, and a claim by faith of the promised gift will secure us such a measure of the Spirit of God that we will not walk in darkness, but we will have the “Light of life.”

And we must each have this experience for ourselves. No one can secure this for us. No one has a monopoly of this promise or of the light and blessing it brings; all must go to the source of supply, and all will be treated alike. Coming to the Saviour in humility, faith, and trust, we may receive just what we need,—light, direction, comfort, and wisdom; and his divine life coming into contact with ours through the agency of his Spirit, will irradiate it with its own glow, and thus the darkness which is unknown to God will be unknown to us. Reflecting the light we have thus received, we may become what Jesus said that his disciples would be,—“the light of the world.”

“A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly;
‘O mother, take my hand,’ said she,
‘And then the dark will all be light.’

“We older children grope our way
From dark behind to dark before;
And only when our hands we lay
In thine, dear Lord, the night is day,—
‘And there is darkness nevermore.

“Reach down into these sunless days
In which our guides are blind as we;
Where faith is weak and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of thee.”

M. E. K.

THE SUPREMACY OF ONE PROPHET ABOVE ANOTHER IN THE CHURCH AT CORINTH.

THE expression in 1 Cor. 14:34 concerning women keeping silence in the church has caused much inquiry and many extreme positions to be taken. The subject of this chapter is a continuation of the one in the 13th chapter, spiritual gifts. This church came behind in no gift, and it represents those who are waiting for the coming of the Lord in the clouds of heaven. 1 Cor. 1:5-8. There are two gifts made prominent in this 14th chapter,—the gift of prophecy and the gift of tongues. The relative importance of each is quite thoroughly discussed. The apostle exhorts the church to “desire spiritual gifts, but rather that ye may prophesy.” Verse 1. The gift of tongues would be of no benefit to the church unless the one who spoke in tongues or some one sitting by interpreted it. He thus speaks of its importance: “I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.” Verse 19.

But of the gift of prophecy he says: “But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.” He then asks the question, “How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.” Verses 24-26. He would have them preserve order and harmony. None should feel that his message was so important that he should monopolize the time; but each should have an opportunity to bear the message given him of God. There is a restriction laid upon the one who has the gift of tongues; if there are none to interpret, and he cannot do it himself, he should hold his peace, as none could be edified.

He permits *all* to prophesy, if it be one by one, or if, in other words, order is preserved. He reproveth those who entertain the idea that because he has a testimony to bear, he is amenable to no one: “Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets.” Verses 29-32. There are two things here that impress themselves upon the mind; First, none should feel his message so important that he could not wait for another to speak. Should they reason that the message one had was direct from the Lord, then let the others wait until the first had finished what he had to say. Secondly, The prophets were amenable to each other, and not at liberty to disregard all order in their worship because they were prophets. It was as important and required as much heavenly wisdom to know when and how to deliver the message as it did to have the message. God was needed to direct in receiving it, and he was to direct in the time and manner of delivering it. The reason for this is self-evident, and according to sound sense. “For God is not the author of confusion, but of peace, as in all churches of the saints.” Verse 33. The work of the Spirit of God is to bring order out

of confusion and not to bring confusion where there is order. Anything that tends to confusion, it matters not how important the calling of the one who believes it, is out of place, and is not of God.

The two following passages have been a source of much trouble to some: “Let your women keep silence in the churches.” But we inquire, What is the subject under consideration? Is it not the exercise of the prophetic gift of those women prophets who individually thought their testimony was of equal importance to that of their neighbors, and that they must be heard, and that brought confusion as the result? “It is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.” This last qualifying clause explains why it is not permitted for them to speak. It was in opposition to their lawful position. “If they will learn anything, let them ask their husbands at home: for it is a shame for a woman to speak in the church.” Verses 34 and 35. *Very sensible advice.* These women claimed to have the gift of prophecy. The apostle does not say they did not have it, but they wished their voices to be heard irrespective of any control. They also regarded their calling of equal importance with that of the apostle Paul. But they were told that the spirits of the prophets were subject to the prophets, that order might be preserved. The apostle now proceeds to show the relation the prophets in the church at Corinth should sustain to his work, for he also was a prophet. “What! came the word of God out from you? or came it unto you only?” Verse 36. Did we receive the word of God from you? Were you the ones who led me to embrace the gospel of Christ? Did God call you first to impart this glorious light to me, or did I bring the word to you? Now he applies the principle, and develops more fully the thought. “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.” Verse 37. It was with the spirit of prophecy that the apostle first proclaimed to them the gospel, and by its influence on the heart it had given the mold to the work. This fact being established, the apostle stood first in the work in the hands of God as a prophet and an apostle, and God would have him thus acknowledged. To place their work and calling upon an equality with his, turned the attention of the people from the Lord to themselves, and this was the cause of their confusion. This chapter was to rectify that mistake. When these expressions are read with this principle in view, we realize it was not simply the fact that the apostle first went to Corinth and brought them the truth, but that he had a burden and interest for the cause of which they had but little, if any idea of. He had borne them upon his heart by night and by day. He was jealous with a godly jealousy of their spiritual welfare. He had cherished them as a mother a child. Now those who knew nothing of the burdens which he had borne for them rose up and claimed to have the same gift that he had, without any experience in the things of God, and knew nothing of his trials and sorrows, considering themselves capable, with the gift they possessed, to instruct and stand side by side with him.

This principle holds good in the nineteenth century. It is not arbitrary in its nature, but it is based upon love. The true missionary spirit does not lie altogether in zeal, neither is the

cross of Christ simply in the troubles and persecution we bring upon ourselves by confessing Christ. This is a narrow thought. "The true cross of the Redeemer was in the sin and the sorrow of this world; that was what lay heavy on his heart, and that is the cross we shall share with him, and that is the cup we must drink with him, if we would have any part in that divine love which is one with his sorrow." This the apostle had and did daily experience for the church at Corinth, and it was what those newly-born prophets knew nothing of.

This principle holds good in the nineteenth century. It is the principle of heaven, recognized by God when he showed his disapproval of the course of Miriam in placing herself and her work on an equality with that of Moses, who had a responsibility which Miriam or Aaron knew nothing of. God regards those upon whom he has placed the responsibility and burden of his work and who have been faithful to their trust. They may make some mistakes, but God will not cast them off until they prove themselves unworthy the work God has called them to do. To take those of no experience of this kind and place them upon an equality with those of the experience here described, is not well pleasing in the sight of God. The calling of the great apostle had been proved in affliction and sorrow; it had been honored of God with signs and wonders, and God would have his church at Corinth thus acknowledge it and him first before those who had never had this experience. The principle is as eternal as God's throne, and God will require its recognition in the gathering of Israel in the closing work of the gospel. Let this principle be studied, and it will be found a safeguard against many other voices arising to lead and mold the work of God in these last days.

S. N. H.

FAITH AND ITS OBSTACLES.

THE basis of faith in spiritual matters is trust in God—in his power and goodness. Faith is inspired by what we know of God. It receives its support from experience with him. "Without faith it is impossible to please him" or to obtain divine grace and blessing. The importance of faith in Christian experience, especially in the last days, is shown in the expression of inspiration, "Now the just shall live by faith."

But to maintain faith involves a constant struggle with opposing circumstances and influences. The inherent tendencies of our natures, the uncertainties of life, its disappointments and trials, our own prejudices and preconceived opinions,—these and a hundred other things oppose the work of faith.

To generalize the subject we may say that faith thrives upon the things of God; it is strengthened by exercise in grasping and substantiating unseen realities. Faith does not become exhausted by use nor weakened by its superhuman work; but, on the contrary, it feeds upon the results of its own conquests, and strengthens the soul of him who exerts its power. But fed on earthly things, faith dies. It finds no support in human imaginations; and that knowledge which exalteth itself against the knowledge of God is a deadly foe to faith. Hence the greatest help to faith is association with heavenly and spiritual things, while its greatest obstacle is contact with the earthly and material.

It is true that tangible objects are used to a

certain extent as aids to faith; but just to what extent is a matter which each one should seek to understand practically for himself. Their principal use, if not their sole use, is as illustrations of the power of faith. They should never be used as the ultimate object of faith.

There is more danger on this point than many are aware of. By tangible things are meant any material, visible, or earthly objects whatever. How many there are who trust in religious forms and observances as means of salvation, because their faith embraces nothing beyond these. Keeping the Sabbath becomes with many the end of faith rather than the means of faith. Paying tithes scrupulously, health-reform, the quarterly ordinances, attendance upon services, punctiliousness in Christian duties, too often become the standard of Christian experience, the desired object of religious endeavor, instead of channels of that faith whose only object is God.

The Lord does not bind his children to himself through any or all of these performances; they form but a rope of sand. But he seeks to form a vital connection with every one of his children through the mediumship of faith, and these are some of the means through which faith is manifested.

Self is far too often an obstacle to faith. Our time and strength are wasted in getting ourselves into a "presentable" condition, where we imagine the Lord will be pleased with us and accept us. Like overgrown, ignorant children, who are ashamed to go to school because they don't know enough, we remain away from God until we shall be good enough to come to him. The Lord has never placed our unworthiness as a barrier between himself and us. Naught but the transforming power of God resting upon us through faith can fit us for his presence. Our very helplessness is our best plea. A sense of our dire need, attended by faith in Christ, never fails to produce the blessing, while fasting twice a week and a scrupulous exactness in religious forms count for nothing as a claim for divine grace.

Good men or women may become obstacles to faith; and often are such. They may become to us exemplifications of virtue, embodiments of wisdom, and thus overshadow in our mind the real object of faith. A very forcible illustration of this danger we have in the case of Christ himself. He said to his disciples, "It is expedient for you that I go away." Why so? Could anything be more helpful than the actual presence of Christ in their midst? On the contrary, his presence, which had been such a help and comfort to them, would eventually become a most serious obstacle to their spiritual development. Their eyes were constantly turned toward him. Their hopes hung upon his person; his visible presence was their comfort; his audible voice their guide; they knew nothing without him, nor would they ever look beyond his tangible presence so long as that presence was manifest anywhere upon earth. We can perhaps imagine how to-day we should still be following him about with our eyes, if not bodily, day by day reading the newspaper and telegraphic reports of his movements, wondering if ever we would see him, and longing to lay our individual cares before him. We should have no more use for the Comforter.

How infinitely better is this matter arranged. By the use of that spiritual sense we call faith, we live as seeing Him who is invisible. His

presence, his sympathy, his help, become living realities. But the moment any earthly object intervenes, and we long to cast our cares on some one else than the Lord; the moment we long for the companionship or counsel of an earthly friend and neglect our heavenly Friend, that earthly object becomes an obstacle to our spiritual growth. So Paul writes to the Corinthian church: "Wherefore we henceforth know no man after the flesh, even though we have known Christ after the flesh, yet now we know him so no more." Revised Version.

The reason of this may not appear at a casual glance, but it will be found in the fact that no matter how good and worthy an earthly, tangible object may be, to fasten our attention, our interests, and our hopes upon that object will be a snare to us. It will cut off our communion with heavenly things, faith will become inactive, the Spirit of God will not be depended upon, and our spiritual development will be dwarfed and imperfect.

A living, vital connection with God by faith in the things not seen, is what we need in this trying hour. Looking above and beyond the earthly, we need to fasten our eyes upon the infinite things of God, and thus open up the way for Christ to dwell in our hearts by faith. Then will cease these painful fluctuations in our Christian experiences, because we draw moisture and nourishment from the living fountain of grace. Then the present truth will become a means of grace through faith and not the end of faith through human effort. "Lord, give me such a faith as this!"

G. C. T.

In the Question Chair.

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

371.—LUKE 3:4, 5.

What is meant by the expressions in Luke 3:4, 5 about the valleys being filled, mountains and hills brought low, the crooked being made straight, and the rough places made smooth, etc.?

J. W. M.

Answer.—The passage refers, primarily, to John the Baptist, and the figures of speech introduced, such as mountains, valleys, etc., refer to the errors and wrong practices of the people, which would be corrected by the reforms which John and those who would come after him in the new dispensation, would bring about. Errors would be corrected, superstitions would be dispelled, abuses be abolished, and wrong practices of the people be reformed. John commenced the work and the gospel as introduced by Christ, and the apostles and their successors have been carrying it forward ever since. It will result at last in the great salvation which all flesh shall see, and in which many happily will share.

372.—JOB 14:22.

Please explain through the REVIEW, Job 14:22: "But his flesh upon him shall have pain, and his soul within him shall mourn," and oblige a constant reader.

J. F. G.

Ans.—The difficulty involved in this text, is, as to the time when it applies. The whole chapter is largely devoted to a discussion of the change that befalls man in death, and the preceding verse certainly applies to man's condition in death: "His sons come to honor, and he knoweth it not; and they are brought low, and he perceiveth it not of them." But does the next verse, the one referred to in the query, apply to the same time? It would seem evident

that it does not; for if there is anything that survives death, it is what is popularly supposed to be the invisible, immaterial part known as the soul,—a part which is not in possession of flesh. A man in death does not have "flesh upon him" and a "soul within him." This, then, cannot refer to his condition in that state; or what is termed the disembodied condition. It must refer to some time before the flesh is wasted away, or entirely consumed. Dr. Clarke gives the literal Hebrew and a Mr. Stock's translation, both as to the spirit and the letter, thus: "But over him his *flesh* shall grieve, and over him his *breath* shall mourn," upon which he comments thus: "In the daring spirit of oriental poetry, the *flesh*, or body, and the *breath*, are made conscious beings, the former lamenting its putrefaction in the grave, and the latter mourning over the moldering clay which it once enlightened." Dr. Clarke considers this the most natural version offered. But it will be noticed that it speaks only of the body and breath, and represents both under the strong figure of personification, lamenting the consuming process that takes place in the grave, before the man is entirely wasted away. This is in harmony with the previous portions of the chapter describing the change which constitutes the complete and utter disintegration of the man. There is, therefore, no evidence here of a conscious spirit which survives the death of the body, and lives on in an uninterrupted existence.

373. — THE OLD AND NEW.

Will you please give your views of the spiritual application and significance of the parable in Luke 5:37-39, particularly the last verse? "No man also having drunk old wine straightway desireth new; for he saith, The old is better." J. A. H.

Ans.—That which called out the parables of the old cloth and the new, the old bottles and the new, and the old wine and the new (verses 36-39), was the questions that had been raised concerning the course of the disciples of the Pharisees and those of John, as compared with that of the disciples of Christ. Verse 33. John's disciples fasted often, and engaged much in prayers, and the disciples of the Pharisees likewise; but the disciples of Christ ate and drank; and they wished to know what this difference meant. Christ explains that he had come to introduce a new system,—a system which had in it the active, aggressive, expansive forces of new wine, and it could not be shut up in old bottles, that is, the prescribed rites and customs, and methods of worship, pertaining to the former dispensation, which had grown rigid by age and worn thin by use. But this new system must have an altogether new environment, adapted to its nature, like the new bottles for the new wine. The question would then arise: Why, then, do not the disciples of the Pharisees and of John, especially the latter, fall in with the new order of things, and not fast and pray as aforetime, while the disciples of Christ eat and drink? O, he answers, this need not seem strange, for any one accustomed to old wine does not at once desire the new, for he naturally considers the old preferable. Just so with old systems and ceremonies to which men have long been accustomed. They do not readily change them for that which is new. These questions about the course of my disciples are therefore natural, and should be treated with patience. But the new was not on this account to be rejected. There never could be any "old" if there was not sometimes a "new." As the matter then stood with relation to himself and his work, the existing prejudices in favor of the old would in due time wear away, and the new itself would eventually become old, and come to be preferred. The lesson to be learned is, that we should not cling unreasonably to what is becoming antiquated and worn out. And, on the other hand, we should not become so hasty in our work of reform as not to have patience with the timidity and hesitancy of our weaker brethren.

Progress of the Cause.

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

LET US LIFT OUR STANDARD HIGHER.

BY JOHN MCCARTHY.

(Battle Creek, Mich.)

LET us lift our standard higher;
Let us raise it from the dust;
It has now too long been mingled
With iniquity and lust.
Lift it up, yea, lift it higher
Onto God's most holy plane,
That the world may know that Jesus
Still, the sinner's Friend, doth reign.

Let us lift our standard higher,
That we Jesus' life may show;
That his peace and joy unceasing
Through our lives to all may flow;
That by prayer and close communion,
We may mold our hearts anew
To the image of the Saviour's,
Who is our example true.

Let us lift our standard higher,
That God's holiness divine
May with radiance resplendent
Through our countenance e'er shine,
E'en as Moses, when descending
From the mountain, shone so bright;
May we catch the gleam of glory
To show forth its wondrous light.

Let us lift our standard higher;
Souls are shipwrecked on life's sea;
On perdition's reefs now sinking,
They no danger-light can see;
Shall we let our brethren perish,
Through our carelessness to trim,
Full salvation's lamp committed
To our care, that's now so dim?

Let us lift our standard higher;
Let us wave it to the sky,
That all dark, benighted regions
May behold it float on high.
Thus shall we do well our duty
While we heavenward e'er aspire;
Our experience shall grow brighter
While we lift our standard higher.

OUR WORK IN JAMAICA, WEST INDIES.

OUR special meeting here was better than we had any idea that it would be. Our institute commenced Friday night, Feb. 23, and continued until Monday morning, March 5. Our early morning meetings were well attended, not only by our people, but many others came and were much interested, and some took a stand for the truth.

The Lord was present by his Spirit, and it would have done you good to hear the prayers and testimonies. It is the fashion here to wear a great amount of jewelry. The rings, wristlets, earrings, etc., were laid off. I never saw such a full surrender to the Lord. I gave instruction on all the different points of our faith,—health reform, tithes, first-day offerings, etc., and the brethren are willing to do all they can, but of course they are poor, and that hardly expresses it with some. Friday morning we met at half-past five, and at six o'clock we went to the beach, where twenty were baptized. It was a solemn occasion. Those not of our faith who were present said it was the best meeting they ever attended. It has left a good impression in the town. We were very thorough in our examination, and prayed the Lord's direction in the move.

As there were six of us of experience to act as officers, we thought best to organize a church; so Friday forenoon was devoted to that work. All passed off harmoniously. We now have a church of thirty-seven members. Several more are almost decided, and will go forward soon. A very nice family, who are our near neighbors, have all commenced to obey except the father. He is clerking, and has a large family to support,

but is almost ready to give up his position if necessary, to obey. He told me he must obey.

We hold nine meetings a week in different parts of the city. Three are open-air meetings. When I am away, Mrs. Haysmer carries them on, and the whole town is being stirred. This causes a stir among the ministers, who are losing some of their best members. One challenged me to a debate on the law. I told him we had no time to debate, as there were so many anxious to hear the truth, and that we had more calls than we could fill. I had a talk with him after this and explained to him our position. He seemed to feel differently, and said no more about debating. I have lately received letters from two Baptist ministers, who are deeply interested. I assisted them some time ago. They have a goodly number of our books, including "Thoughts on Daniel and the Revelation," "Patriarchs and Prophets," "Great Controversy," and "From Eden to Eden." A. J. HAYSMER.

NEBRASKA.

LOUP CITY.—We have now been here two months, and have held about seventy public services. The interest has not as yet abated. Last Sabbath was a stormy day, yet sixty-six were in our Sabbath-school. We have seven classes in all, including the two kindergarten classes. Thirty copies of the *Instructor* and twenty of *Little Friend* are taken. A missionary society is partly organized, with twenty-five members. We are quite sure of more members soon. Our first fourth-Sabbath collection was \$3.56. We expect to take subscriptions for papers and periodicals this week. Much is yet to be done here. Our last week of continued services we think will end April 1.

On account of loss of crops for two successive years, many here are in great poverty. If any have clean, late copies of the *Signs* or the *Sentinel*, a limited number could be used by our society.

D. H. LAMSON,

March 26.

GEO. WM. BOUGHTON.

P. S.—I would like to hear from every isolated Sabbath-keeper in Dist. No. 4, Nebr., in regard to the wants of your neighborhood. This includes all north of the Platte River, and east as far as Grand Island, except Holt, Rock, and Brown counties. Please let me hear from individuals and small companies.

D. H. L.

Box 52, Loup City, Nebr.

NORTH CAROLINA.

OXFORD.—Since the Atlanta meeting our work in this field has moved forward as never before. O how much there is in those words, "Come ye yourselves apart, . . . and rest awhile!"

This was the grandest meeting we have ever had in the South, and the good spirit that characterized it has gone out into all parts of the field, and has stirred up our workers to take hold with more zeal than ever before, for which we praise the Lord.

Brethren R. A. Burdick, from South Dakota, Thos. C. Kane and wife, from Bloomington, Ill., J. P. Utley and wife and D. F. Willeford, from Atlanta, Ga., were led by the Lord to this State to be used in the canvassing work. We praise the Lord for the motives that actuated these brethren in thus yielding to Christ. Each week we receive good reports and encouraging letters from our canvassers, and we thank the Lord for the spirit breathed in each.

The times are hard, but the people generally have nice homes, plenty to eat, and we are welcomed. They seldom charge us for lodging, but are glad to have us spend the night with them. We receive invitations all through the day to come and spend the night. We have delivered on an average nine tenths of our orders since the

institute, and prospects are good for our next deliveries.

We have worked every week since the institute, although we have had some snow and rain. We can work every month in the year here and enjoy it. The climate is excellent. We are looking for Elder Shireman soon to come and organize a church at Raleigh for the benefit and encouragement of the canvassers, where we can meet once a quarter and receive strength and courage.

Brother J. S. Stillwell, a robust young farmer of this State, who thought he could never canvass, has yielded entirely to the Spirit of God, and is now one of the most diligent and prosperous canvassers. The Lord counts every step we make (Job 31:4), and knows the very motives that actuate them. Prov. 5:21; 2 Chron. 16:9; Amos 9:9.

The work is onward, and all are of good courage. Soon the work will close, and we will hear the "well done." WILL L. KILLEN.

March 25.

SOUTH CAROLINA.

GREENVILLE.—Since the institute at Atlanta, Ga., we have not been able to put in full time in the work of spreading the message, though this has been our earnest desire.

Shortly after the death of our father, Dr. Coulson, which occurred Feb. 16, our sister met with a sad accident. While sitting near the fire, she fainted and fell, her face striking the burning coals, which caused serious burns; so for awhile a large portion of our time was taken up in caring for her. But we are happy to say that she has nearly recovered; and we are again free to continue our work.

Though we have been thus hindered, the work has not stopped. We have kept the tract work going, having had the help of brother F. L. Sawyer, who offered to give his time to the envelope work, if we would give him his board, which we have gladly done. This work is still going on.

We have also been able to hold thirty-five Bible readings and make seventy-five family visits. We see many omens for good. The interest is steadily on the increase. One man of some ability and education has decided to "fear God and keep his commandments." This makes two shoemakers in Greenville whose shops are closed on the Sabbath day.

Calls are coming from many places for meetings, which we are unable to fill. We expect to go to Spartanburg to-morrow to assist Elder Webster in a course of meetings there. This will be the first effort of this kind in South Carolina. Dear brethren, remember us when you pray. We expect to make our next public effort in Greenville.

MR. AND MRS. J. O. JOHNSTON.

March 28.

P. S.—If any of our brethren can send us, post-paid, clean copies of any of our periodicals or tracts for use in our reading rack, they will be greatly appreciated. J. O. J.

NORTHERN MICHIGAN.

IMMEDIATELY after the institute in Battle Creek in October, we began our work with the churches of northern Michigan, beginning at Petoskey, where we held a ten days' institute. The church at that place was much blessed by the effort, and began at once to engage in missionary work, making a house-to-house canvass of the town, leaving tracts and otherwise interesting themselves in the work. Tuesday of each week was set apart for this work. As a result of this work, two have taken their stand fully for the truth, and others are investigating. Some influences which have been a drawback to the progress of the work here are weakening, and we hope to see the work move with greater power in the near future.

At Ely, Onaway, and Vanderbilt, the circumstances were such that we were not able to accomplish what we would have liked to see done; but still some of the brethren at each of these places were encouraged, and we saw some fruit of our effort. At Vanderbilt, the principal of the school and his wife took their stand fully for the truth, and we hope to see them engaged in some branch of the work soon.

At Alden there was quite an outside interest. The brethren were roused to engage in all branches of the work in which they were able to take part. At Traverse City, we found the brethren of good courage and ready to respond to every effort to help them. A house of worship is needed at that place very much.

At Cedar Run, Frankfort, and Bear Lake, we enjoyed special seasons of blessing. The brethren at Cedar Run are about to build a meeting-house which they greatly need. We were with them at their annual meeting, and the love and harmony that prevailed were good to see. Truly the Spirit of the Lord was present to witness. At Frankfort one sister took her stand for the truth, and others were interested. At this place we witnessed a remarkable case of healing in answer to prayer. Sister Satterly, who had not been able to leave her bed for three months, and who had just undergone a surgical operation, requested that we should pray with her, which we did. After we had gone from the house, she rose from her bed and dressed herself. She came to the church to meeting in the evening, and attended meetings every day for a week. She was perfectly healed. The Spirit and power of God came into the meeting the day after she was healed, and all felt the presence of the Lord very near. The brethren were very much strengthened and encouraged. They pledged \$150 toward the tent- and camp-meeting fund, on condition that the northern camp-meeting be held at their place.

Three adults took their stand for the truth at Bear Lake, and there was quite an outside interest. The brethren there are about to build a new meeting-house. Some most interesting experiences were related at this place as to how the Lord had "rebuked the devourer" for those who had complied with his requirements in tithes and offerings. The people are beginning to discern between him that serveth God and him that serveth him not.

The church at Cleon we found in a somewhat discouraged condition, but the Lord wrought for them in a marked manner; and the clouds of discouragement and darkness were dispelled before the bright beams of the Sun of Righteousness. One or two made a start at this place to serve the Lord. We enjoyed a very profitable season with the churches at Grant and Mesick. At the latter place there was quite an outside interest. The brethren are taking steps toward the construction of a church building, which they need much.

The people of northern Michigan are ready to respond to every effort which is put forth for their welfare; and if they will learn the lesson of trusting in God alone, and of putting no confidence in the flesh, the Lord will work through them to accomplish a great work. There is no more promising field in the State, and we hope to see many souls gathered from this field to meet the Lord when he comes.

EUGENE LELAND,
W. C. HEBNER.

MICHIGAN.

EDENVILLE.—The institute at this place lasted from Feb. 21 to March 4. The interest was such that I remained until March 26. During this time the ordinances were celebrated and an elder ordained. This was the first time the ordinances had been celebrated in several years. As Christ and his righteousness were received into the heart, a spirit of love and union came in, such as had not existed for a long time. During

the meetings sixteen arose or came forward in response to the calls for those who would give themselves to God. Some were members of the church who had become discouraged; some had once been members, but for various causes had left the church; while others were starting for the first time. We left some almost persuaded who we expect will yet take their stand for God.

W. H. FALCONER.

WILLIS.—We have just concluded an institute here. This church is on the line of the Wabash railroad, and twenty-nine miles southwest of Detroit. The members are so scattered that Sabbath meetings are held in three places, and the attendance is rather small except when the meetings are held in the church building. We sought to make the lesson of each hour so practical that the precious gems of truth might be found, and we realized that the truths were appreciated. As we sought to fix our eyes on the rays of light respecting the coming King, and to realize the necessity of a pure spirit and the importance of the body being a living sacrifice, holy and acceptable to God, hope and faith came into the meetings. Four were dropped from the church and five added by baptism. We promised to return and in another branch of the church hold a grove meeting the last week in May or the first of June.

A. O. BURRILL,
P. M. HOWE.

INDIANA.

FRANKTON, NOBLESVILLE, AND OLIVET.—The latter half of January and the first half of February I spent in the vicinity of Frankton. I held meetings at two places. I was compelled to close the meetings at both places because I could no longer have the use of the houses. At the latter place I learn that one has made a start to keep all the commandments. The interest to hear at both places was good. The houses were well filled, sometimes to their utmost capacity.

I went to Olivet chapel and began meetings, Feb. 20. I continued them three weeks. During that time fourteen united with the church, eight of whom I baptized on Sunday, March 4.

From March 21-26 I spent with the Noblesville church. The Lord blessed us very much in our meetings. Three gave their names for membership and baptism at some future time. I was just recovering from a severe cold, and as the mercury had fallen 70° within a few days previous, I thought best to defer the baptism.

March 28 I returned to Olivet and remained till the evening of April 1. During this time seven were accepted as members in the church, six of whom I baptized the last day of the meeting. My soul magnifies the Lord for what he has wrought in and for the Olivet church since I began meetings there in February. The church has been greatly revived. Some who had not attended meetings and Sabbath-school for years, made confession of their sins; and with tearful eyes they said they would again take up the Christian work and with this people go through to the kingdom of God. Some who had apostatized and been disfellowshipped were reclaimed and taken back into the church. Several gave up the use of tobacco and hurtful stimulants, including some who have not come into the church. Among the new members were six husbands with their wives. Two others were married persons whose companions were already in the church. One was a young man from a family outside our ranks. The others were youth and children of our brethren.

I held quarterly meeting at both Noblesville and Olivet. At the latter place during the ordinance of feet-washing, the tender, melting Spirit of God was present in a remarkable degree. Tears flowed freely while words of joy and comfort were spoken. A few who came as spectators

were seen to bury their faces in their handkerchiefs while their eyes were filled to overflowing.

I go next to begin a series of meetings at Homer, Rush Co. JOHN W. COVERT.

ILLINOIS.

SINCE returning from the District Conference in Jersey City, Dist. No. 1, I have spent several days in Chicago, and five days at the canvassers' institute in Rockford. I found brethren Merrill and Wheeler conducting an interesting institute, which was fairly underway when I arrived. Though it is not largely attended, it will be time well spent by those who are receiving its benefits. The books which the canvassers of that institute are studying are, "Patriarchs and Prophets" and "Great Controversy," Vol. IV. The religious services and Bible studies which occupy a part of each day and evening are a source of much good, not only to the canvassers assembled, but to the Rockford church and others who attend. The whole time of the institute is nineteen days.

In Chicago we find the work steadily advancing in the various lines, not only in the meetings of the various companies, but also in the branch sanitarium, 28 College Place, and the free dispensary, 100 Van Buren St. Quarters for the latter have been secured in the same building for another year. The Chinese school has increased to sixty. A Sabbath-school has been opened for that nationality, which a few attend, with a prospect of an increase in attendance soon.

The church on the South Side are planning soon to begin the work on their church building. They have a nice lot on Forty-sixth St., near Michigan Ave., all paid for. At the rate the numbers are increasing the South-side English church will soon need this larger place of meeting; for the rented church where we now meet, corner of Champlain Ave. and forty-sixth St., is nearly filled every Sabbath. Our Sabbath congregation has more than doubled since leaving 28 College Place, ten months ago. With the increase now apparent, it would have been impossible to accommodate two thirds of them in the old mission chapel. With the branch sanitarium doing such effectual work there, and all results considered, it must now be apparent to all who carefully consider it, that it is a wise change that had been made.

It has been decided by the Illinois Conference Committee that it would be best to rent a permanent mission home again on the South Side, and to push the work with judicious Bible readers. We have accordingly rented a neat eleven-roomed building for three years, beginning May 1, at a rental of \$45 a month. This building is No. 438 Sixty-second St., Woodlawn, Chicago. It is one block north and two blocks east of the Lexington Ave. station of the South-side elevated railroad. The rooms are rented out for Bible workers, office, and occupants, so as to provide for the rent paid out. It is expected that a spare room will be retained for transients of our people who may be passing through, or making a brief visit in, the city, and who would prefer the accommodation of the Mission Home and to have their reasonable compensation go to aid the work, rather than go, at higher prices, to a hotel. With the necessarily heavy expense connected with conducting a mission in a city like Chicago, it is perhaps not necessary to say to the thoughtful that we have no room for "bummers," like some few cases that have dropped in on us in the past, that seemed to have no particular business or object before them save to eat and sleep; and who, after a stay of a month or more, left, and have not yet met their promises to pay their bills. All sensible persons will say Amen to our statement that we have no room for that kind; but we shall be glad to accommodate such transients as we noted above.

With such a mass of people as we have in Chicago (nearly one and one-half millions), in which

nearly every nationality is represented, and with about one third of the Sabbath-keepers of the Illinois Conference scattered over the city, Chicago is an important field, and we doubt not that we shall share in the prayers of our brethren and sisters that the Lord may give wisdom in conducting the work there, that all may redound to his glory. J. N. LOUGHBOROUGH.

NORTH PACIFIC CONFERENCE.

THE work is onward in the North Pacific Conference. Since last camp-meeting the light of truth has been carried into several new fields with good results. Our next Conference will be asked to accept several new companies. One thing especially remarkable is the short time necessary to present the truth and cause men to decide. It seems that those long series of lectures have become unnecessary. Men are seeking light, and seem to recognize it when it comes. Elder Ward, in the southern part of the Conference, reports covering all points of the truth in two weeks' time, and that ten adults accepted the truth, eight of them husbands and wives together, the men moving out first, which of itself is something unusual.

So many calls are coming in that it is impossible to fill all the openings.

The East Portland church and a goodly number of visiting brethren have just been treated to a ten day's institute, or Bible study, by Elders Haskell and Morrison, which was indeed a feast of fat things. All expressed themselves as fully repaid for all the trouble, and better able to read, understand, and believe the Bible. Precious light shone out from its pages into the hearts of God's people.

This institute was not intended so much to reach the unconverted as to build up and increase the faith of those professing but not fully possessing the truth; but at the close of the series, an opportunity was given for those who had made up their minds to make a start in the service of the Lord, as well as for those who felt to renew their vows, to manifest it; and quite a number came forward, among whom there were several who thus expressed their determination to cast their lot among the people of God and enlist in the service of the heavenly King.

We must speak of the tract work as being at this time the life of our churches and companies where it is being tried. We find that the late *Religious Liberty Library* tracts and especially Nos. 14 and 15 are in great demand, so much so that it seems to be almost impossible to keep a supply. We are thankful for this means of spreading the truth; it gives every one a chance to work.

In closing, I must give you an extract from a letter received from one of our small but *live* churches away up in the mountains of Washington, in a mining town of only a few hundred inhabitants. Though all the members of the company are laboring people, they find time to work.

"Our church is crowded every Sabbath, and also on Sunday night. We meet Sabbath morning at six o'clock for prayer-meeting, and have such good seasons with the Lord. Then at ten o'clock we have our Sabbath-school, followed by a preaching service. At three o'clock a public Bible reading is given. We have a good attendance at all our meetings, also *all* our company are working from house to house with the tracts, and report good success. We are as busy as bees. We visit evenings after we leave the mines, and I tell you, my brother, we have no time for faultfinding in our church now, because we are so busy working with Jesus."

Now when all the world is studying the Sabbath question and kindred truths, why may we not "arise, and shine"? Our light has certainly come, and shall our hearts be open to receive it? and then shall we reflect that same light to others?

We rejoice greatly that the above pen-picture of the work in this corner of the home field is true of many other places; also in foreign lands the Lord moves on to guide the way. Brethren and sisters, let us all, with one accord, believe and say we are well able to go up and possess the land. G. E. HENTON.

MINUTES OF MEETINGS IN DISTRICT CONFERENCE NO. 1.

THIS Conference was held in Jersey City, N. J., March 1-11.

FIRST MEETING, FRIDAY, MARCH 2, AT 10:30 A. M.—Elder I. D. Van Horn, superintendent of the district, presided. After the opening exercises the delegates took their places, and the superintendent stated briefly the object of the meeting. On motion Elder Wm. Covert was chosen secretary and Elder A. S. Bowersox assistant. The nine Conferences in the district and the Maritime Provinces of New Brunswick and Nova Scotia, were all represented by delegates, thirty-nine in number, besides which there were more than as many more who took part in the deliberations of the meetings.

During the session fourteen meetings were held for the consideration of business. The time of the first three was taken up in brief reports from the presidents of Conferences; a good degree of prosperity was reported to be the leading characteristic of every part of the district. The population of the district is about 20,000,000; there are about 5000 Seventh-day Adventists, 900 of whom have accepted the faith within the last year. Twelve houses of worship have been erected during the year. The outside interest to hear the truth is greater than ever before, and the openings for labor are more than can be supplied with the present force of laborers. Although money matters are distressingly close, especially in the manufacturing parts of the district, the discussion of ways and means showed fully that it has been easier to raise funds for the advancement of the cause than in previous years.

A committee of five on Conference work—S. H. Lane, J. N. Loughborough, R. C. Porter, H. E. Robinson, and D. C. Babcock—was appointed, who reported on the following topics: Advancement of the Message, Tithes and Offerings, Improvement of the Ministry, Church Organization and Work, South Lancaster Academy, and Preparatory Schools.

Another committee of five—E. J. Hibbard, R. C. Porter, J. E. Jayne, C. P. Bollman, and G. B. Tripp—was appointed to bring in recommendations on missionary work. This committee reported on the following topics: Home and Foreign Missions, Religious Liberty Literature, Health and Temperance, Christian Help Work for the Poor, Circulation of Our Periodicals, and Tract Distribution.

A. E. Place, E. J. Hibbard, and C. P. Bollman were a committee on Sabbath-school work. Brother Edward Palmer and the State agents present were a committee on the canvassing work. The presidents of the Conferences were a committee on the appointment of camp-meetings.

These committees did good work, bringing forward recommendations which caused much discussion, many valuable thoughts, suggestions and plans for future and better work, which were unanimously adopted. Some of the topics were preceded by a Bible study, which made it the more interesting. The tithing question was quite thoroughly considered, and good impressions were made. An increase of tithes is reported all through the district.

The report from the South Lancaster Academy showed prosperity and more students than could well be entertained. There is a great demand for more room if the school is to accommodate all the students in the district who want to attend. Elder Babcock, president of the West Virginia

Conference, gave an interesting account of the preparatory school now in progress at Newark in that Conference. He made a strong plea for the children who were too young or who were not far enough advanced to attend our colleges, that more should be done for them.

The Sabbath-school department had a very interesting and profitable meeting. The canvassing work was also well considered. Some of the new points lately developed were carefully examined.

To give the recommendations in full on all the topics considered, would make this report too lengthy, though all of them were very interesting and served well to bring all points of interest before the meeting. The Committee on Camp-meetings came to an agreement, and reported as follows: Pennsylvania, May 30 to June 11; Quebec, June 14-25; New York, July 26 to Aug. 5; Virginia, Aug. 7-14; West Virginia, Aug. 16-26; Vermont, Aug. 23 to Sept. 2; New England, Aug. 30 to Sept. 10; Maine, Sept. 6-17. The places where these meetings will be held not being yet fully decided, will be given at another time.

One of the most interesting meetings of the session was introduced by a resolution which recommended that Christian Help Bands be organized in our churches. Elder Loughborough set before the Conference the blessed results of this kind of Christian work. His acquaintance with the charity work in Chicago was made to do good service in illustrating what can be done by Christians who have a mind to labor as did the Saviour, in lifting up the fallen and helping the poor and needy.

The Lord was pleased to grant his blessing, and his Spirit was present to impress solemnity and the importance of earnest work in this time of the closing message.

I. D. VAN HORN, *Chairman.*

WM. COVERT, *Sec.*

Special Notices.

ANNUAL MEETING FOR THE MARITIME PROVINCES.

This meeting will be held at St. John, N. B., May 10-13. It will be a very important meeting, and we very much desire that all our people in these provinces who can possibly come will be present. We hope that all the officers of the tract and missionary society and of the Sabbath-school association will make a special effort to attend this meeting. Elder I. D. Van Horn will be present. Ample provisions will be made for all who come.

R. S. WEBBER.

DEDICATION.

The dedication of the new church at Chetopa, Kans., will take place April 22, at 11 o'clock A. M. Elder M. H. Gregory and the writer and possibly other help will be present. A meeting will begin in the church about the 10th of April, by brother Gregory, and continue up to the time of the dedication. We hope that many of our people in the southeastern part of the State will come to this meeting to spend at least Sabbath and Sunday, April 21 and 22. We will have some matters of deep interest for you. Come, bringing the blessing of God with you.

C. Mc REYNOLDS.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 16.—Saved by Faith. Luke 7:36-50.

(Sabbath, April 21.)

This lesson contains only one subject,—the anointing of Jesus by the sinful woman, in the house of Simon the Pharisee, and her forgiveness. Study the story well, until you are familiar with every detail. Then you can feed upon the comfort that there is in it. An

analysis of this entire chapter may very readily be made, sufficient to bring it before the mind. Thus: Healing of the centurion's servant; raising the son of the widow of Nain; inquiries of John the Baptist; extolling him and upbraiding the Pharisees; forgiving the repentant woman in the house of Simon.

1. With whom did Jesus one day go to eat?
2. While he was there, who came?
3. What was her character?
4. What did she bring with her?
5. What did she do?
6. When the Pharisee saw this, what did he say to himself?
7. What did Jesus, knowing his thoughts, say to him?
8. What illustration did he use to give Simon a lesson?
9. What was the Pharisee's decision in the case?
10. How did Jesus then apply the lesson?
11. How much love had the Pharisee shown to Jesus?
12. Show the contrast between him and the woman.
13. What did Jesus say of her sins?
14. In what condition did Simon's lack of love show him to be?
15. What did Jesus say directly to the woman?
16. When he said this, what did those at the table begin to say?
17. How did Jesus then address the woman?
18. How was she saved?

NOTES.

1. "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." So spake the Pharisee within himself. He did not know the Lord, and there are many to-day who are just as little acquainted with him. Christ came to save sinners. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. That which the Pharisee thought would be the reason why Jesus would not receive the woman, was the very reason why he did receive her.

2. The woman knew the Lord better than the Pharisee did. His frowns could not deter her from coming to Jesus. Whenever a sinner seeks to come to Jesus, the Devil undertakes to keep him away. He says to the sinner, "You are too vile to approach so pure a being; you are not fit to associate with him." And then he quotes Scripture to the sinner. He says that the Lord is "of purer eyes than to behold evil" (Hab. 1:13); and evil shall not dwell with him. Ps. 5:4, 5. Too often the sinner is frightened away, but if he is as wise as the poor, sinful woman in this lesson, he will only press the closer, saying, "Since evil cannot dwell with the Lord, I will abide with him, and thus my sin will be driven away."

3. "To whom little is forgiven, the same loveth little." The Pharisee had not shown common courtesy, much less love, to Jesus. His heart had not been touched by the love of God, and he had not received forgiveness. This was not because of God's unwillingness to forgive, but because of his self-righteousness. A man will love in proportion to what he has been forgiven; but if he is so self-righteous that he feels little need of forgiveness, of course he will not be moved to love. Therefore the ones who love the Lord the most are the ones who have the greatest sense of their own sinfulness.

4. "Thy faith hath saved thee; go in peace." Whatever gospel truth we find expressed in the writings of the apostles we shall find illustrated in the ministry of Christ. The apostle Paul wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. In this lesson we have a practical illustration of that statement. Many who are longing for peace fail to find it, because they seek for it in the wrong way. They are looking for peace as an evidence that they are accepted with God, whereas peace comes as the result of knowing one's acceptance with God. "Being justified, . . . we have peace." But right here many still err. They think that peace is merely a state of feeling, and so they look for a certain indescribable feeling of peace, and if they do not have it, they are in darkness and despondency. Those who depend on this feeling will have a fitful experience, and run the risk of fatal deception. All should understand that peace is not feeling, but an actual fact. It is reality, and not imagination or sentiment. Peace does not depend on feeling, and there may be, and often is, absolute peace with God and no feeling whatever. If this were not so, then a knowledge of acceptance with God would be only a matter of feeling after all. For if a certain feeling must always accompany peace, then one would have only to consult his feelings to know whether or not he were justified, since peace always accompanies justification. One's feelings are from himself, but peace with God comes from God.

One can understand his own feelings, even though cannot describe them; but the peace of God "passeth all understanding." Phil. 4:7. It is God who speaks peace to his people. Ps. 85:8. God is "the God of peace" (Heb. 13:20), and Christ is the "Prince of Peace." Isa. 9:6. "He is our peace." Eph. 2:14. Christ is a real being, not a mere feeling; and we have peace with God only by having Christ, who dwells in our hearts by faith. Eph. 3:17. So peace, like righteousness, is ours only by faith. And this is so because it is not simply a consequence that follows the receiving of righteousness, but it accompanies righteousness, as a part of it. "Mercy and truth are met together: righteousness and peace have kissed each other." Ps. 85:10. "The work of righteousness shall be peace." Isa. 32:17. Righteousness is the character of the God of peace and the Prince of Peace. We get righteousness by getting the life and character of God in Christ. But we get peace in the same way since peace is as much the life of God as is righteousness. So we get righteousness and peace by taking Christ for all that he is. His peace was unruffled in all the tribulations which he endured; he is used in such things, and therefore will not leave us when tribulations come. To every one he says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but I of good cheer: I have overcome the world." John 16:33.

News of the Week.

FOR WEEK ENDING APRIL 7, 1894.

DOMESTIC.

—The execution of Prendergast, assassin of Mayor Harrison, has been postponed until July 2.

—Legislation to carry out the provisions of the Bering Sea arbitration between Great Britain and the United States, is being hurried through Congress.

—An attempt was made in Congress to pass the bill for the coinage of the "seigniorage" silver bill over the President's veto; but it failed, the vote being very close.

—Governor Northen, of Georgia, has appointed Patrick Walsh, editor of the *Augusta Chronicle*, to fill the vacancy in the United States senate caused by the death of Senator Colquitt.

—Cowboys and Indians have been having a severe battle in the Indian Territory. Troops have been sent to restore order. The latest report states that fourteen soldiers and twenty-six Indians have been killed. There seems to be quite a prospect of an Indian war.

—The elections at Kansas City, Mo., April 3, resulted in a bloody battle between the A. P. A. and the Catholics. Over 100 shots were fired. One man was instantly killed, three fatally, and two seriously wounded. Each party charged the other with being the first to fire.

—The attempt to enforce the South Carolina liquor law is causing much trouble in that State. State informers and spies were attacked at Darlington by the citizens, and several persons have been killed. The governor has called out the State militia, but many of them sympathize with the citizens and cannot be depended on.

—A strike is in progress among the coke miners near Uniontown, Pa. The cause was a cut in wages. Eleven thousand men have quit work, and they are doing much damage to the stores of the company. Three hundred deputies are on guard. April 4, nine persons were killed, one being the chief engineer of the Coke Company.

—Coxey's army of unemployed tramps and cranks has reached Homestead, Pa., on its way to Washington. The army now numbers 600. They are beginning to experience difficulties in obtaining supplies, and it is believed this will be more acute as they enter the mountains through which they must now pass. Several other bodies of men which are en route to meet and join this army are causing much trouble, especially in California and Texas.

FOREIGN.

—Brazilian rebels are disagreeing and are likely to collapse any time.

—Dr. Brown Sequard, the celebrated French physician, died March 2.

—The steamer "Ems," seven days overdue from Bremen, is reported to have been towed into the port of Fayal in the Azores.

—The burial of Kossuth at Budapesth was attended by 150,000 people. Over 1000 deputations brought wreaths to put on his grave.

The Newfoundland fishermen who floated to sea on cakes of ice were nearly all recovered by the boats sent after them. They were nearly dead from exposure.

Another bomb was exploded near the senate-chamber in Paris, April 4. Two persons were injured. The place was quickly surrounded by the police, and two arrests were made.

Election frauds of great magnitude have been unearthed in Newfoundland. It is thought that nearly every member of the ministry will be unseated for connivance with these frauds.

An effort is being made to revive the Panama Canal Company, and finish the canal. A meeting of the stockholders was held in Paris, April 4, at which it was resolved to raise 60,000,000 francs for the above purpose.

RELIGIOUS.

The Moody meetings in Richmond, Va., are reported to be drawing large crowds of people.

The Catholic Church in Hungary was not particularly pleased with the general mourning in Hungary over the death of Kossuth.

The pope's encyclical letter to the Polish bishops adopts such a conciliatory tone toward Russia that the Poles are not pleased with it.

Rev. Thomas Spurgeon has been elected to succeed his father, the late Charles H. Spurgeon, as pastor of the Tabernacle church in London.

The burning of the famous mosque of Damascus has had a depressing influence upon Mohammedanism. The mosque was once a Christian church.

A movement has been started to build a great Lutheran church in Rome. Chancellor Caprivi protests against this, as it might give offense to the pope.

Father Lambert, the Catholic priest, lately converted from Romanism, spoke in Cooper Union, New York City, March 22, to a large audience composed mostly of Catholics.

Methodist clergymen in Chicago have united in a resolution, asking pope Leo XIII. to secure for the Protestants of Ecuador, Peru, and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country.

A general interest in religion, partaking of the nature of a revival, is taking place in New York City. The churches are crowded, hundreds rise for prayers, and the theaters are used Sundays for preaching. Nothing like it was ever seen in New York City before.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

A MINISTER from Battle Creek will meet with the church at Burlington, Mich., Sabbath, April 14. As this will be the quarterly meeting, a full attendance is desired. There will be opportunity for baptism. O. DAVIS.

CHANGE OF ADDRESS.

The address of Elder I. E. Kimball and Mrs. I. E. Kimball is 38 Green St., Brattleboro, Vt.

LABOR BUREAU.

WANTED.—A place to work for a Seventh-day Adventist. Work in Indiana and on a farm preferred. Am married and can bring wife or not. Can give good references. R. J. Hyatt, Noblesville, Ind.

BUSINESS NOTICES.

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

WANTED.—A Sabbath-keeping boy to print butter in one-pound print. Good place for the right boy. Fred. F. Harrison, 3007 Vine Grove Ave., St. Louis, Mo.

FOR SALE.—New seven-roomed house, plastered throughout, well finished, cellar, good-sized lot, adjoining Seventh-day Adventist church and school, cheap. Furnished throughout, ready for housekeeping, \$1000, or without furnishings, less than cost. Good place to keep boarders. Nice growing prohibition city of 5000. Health, summer, and winter resort. Noted springs. Possession given any time. Address W. A. McCutchen, Gainesville, Ga.

FOR SALE.—A five-roomed house and corner lot, three blocks from Sanitarium; good garden, fruit-trees, barn, city water, and cistern. Will take part payment in horses and cows. F. Salathe, 69 Grant St., Battle Creek, Mich.

WANTED.—Being in need of medical treatment I would like board for myself and son aged eleven years in a quiet Seventh-day Adventist family living near the Sanitarium. Board must be reasonable. Address, stating terms, Mrs. Dickens, Lake Run, Sullivan Co., Pa.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

REVIEWS and Signs, Mrs. S. H. Snider, Napinka, Manitoba.

Signs, Sentinels, and religious liberty tracts. Mrs. V. Morgan, Haskell, Tex.

Seventh-day Adventist papers and tracts. Mr. B. Tarpley, Tecumseh, Okla. Ter.

Seventh-day Adventist literature, papers, and tracts. T. F. Wilson, Coalgate, Ind. Ter.

Signs, Sentinel, Youth's Instructor, and health journals. A. D. Dayton, Gaylord, Sibley Co., Minn.

REVIEWS, Signs, Sentinels, and tracts; also Instructor and Little Friend. Mrs. R. L. Hickok, Stayner, Ontario.

Seventh-day Adventist papers and tracts, especially "Rome's Challenge" and "Christ's Manner of Keeping the Sabbath;" also Swedish and German tracts. Mrs. S. M. Davis, Colfax, Whitman Co., Wash.

Obituary Notices.

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

BLYTHE.—Died March 3, 1894, near Ava, Perry Co., Ark., of consumption, sister Blythe, aged nearly sixty-four years. She has been a professor of religion over forty years. Words of comfort were spoken at her funeral from Job 14. E. B. HOPKINS.

SNOW.—Died Jan. 24, 1894, at his home near Allegan, Mich., I. C. Snow, aged 74 years, 3 months, and 26 days. Brother Snow became a Sabbath-keeper in 1847. He has always been a hard-working man, and very economical, but at the same time, liberal to the cause of God. After making provisions for his wife, he placed the rest of his property where it could be used in advancing the third angel's message. The blow falls heavily upon sister Snow. She has lost a faithful husband, the five children, a dutiful father, and the church at Allegan, an honored member. Words of comfort from 1 Cor. 15:22 were spoken by the writer to a very large congregation. W. OSTRANDER.

PARKER.—Died Jan. 19, 1894, of typhoid fever, Isabele I. Huntzinger. She was born Oct. 21, 1861, and was united in marriage to Henry Parker, April 17, 1882. She, with her husband, professed faith in Christ five years ago and united with the Seventh-day Adventist church near Anderson, Ind. She lived a faithful member of this church to the end of life's journey. She leaves a husband and four children, besides father and mother, brothers and sisters, and a large number of friends and relatives, to mourn. Sister Parker enjoyed the confidence of all who knew her; and her friends who enjoyed the Christian's hope laid her away in full confidence of meeting her again when Jesus comes. A large concourse of people attended the funeral services, and listened to the gospel truths of life through Christ. WM. COVERT.

GRAINGER.—Died at Battle Creek College, March 4, 1894, of hemorrhage of the lungs, Andrew B. Grainger, aged 19 years, 10 months, and 16 days. The wires bore across the continent a message of death and of victory.—"Andrew died at 10 p. m., at peace with God." It found the anxious mother and sisters waiting and expectant of the news, for they had already received the warning a few hours before. At the first message the father had started for Battle Creek, hoping to see his son alive, but the telegraph bore him the same message; and, although over five hundred miles on the journey, he returned at once to his family. There followed at Healdsburg College a week of gloom and anxious waiting. Andrew, the only son of our president, the strong young man nineteen years of age; he who had for so many years been foremost among his fellows here in physical and mental strength; he who had left us but last fall so full of hope and promise to complete his course of study in Battle Creek College, was coming back over the long journey unconscious of the weary miles. Brother A. R. Henry arrived with the body on

Sunday, March 11, and the funeral was held the same day. A funeral service had also been held in the Tabernacle at Battle Creek, Mich., conducted by Elder G. C. Tenney, and attended by all the students and many other sympathizing friends. The remains were in a perfect state of preservation, the very flowers,—the tokens of love and esteem which the friends in the East had gathered with such difficulty at this season of the year,—were neither faded nor disarranged. The funeral was held in the church the same afternoon, and it was attended by the largest concourse of people ever assembled in the building. Words of consolation and cheer were spoken by Elders W. W. Prescott, Wm. Healey, and R. S. Owen. Professor Prescott stated that at the same time the message was borne across the country to the sorrowing parents and friends, the same message of death and of victory went by another route, where no wire was needed, and at a speed compared to which the lightning is slow, and it was recorded in the book of life, "Andrew Grainger died—at peace with God." As the sun was setting on a perfect day, we laid him away to rest on the south hillslope of the beautiful cemetery of Healdsburg, where the trees are ever green and the perennial flowers bloom.

May angels watch the precious dust Till new creation morn; Then will the victor's crown, we trust, Those youthful brows adorn.

F. S. HAFKORD.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 11, 1894.

Table with columns for EAST and WEST stations, times, and express services. Includes stations like Chicago, Detroit, and Buffalo.

Daily. †Daily except Sunday. Niles accommodation train goes west at 8.30 a. m. daily except Sunday. Trains on Battle Creek Division depart at 8.00 a. m. and 4.10 p. m., and arrive at 12.30 p. m. and 7.05 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 19, 1893.

Table with columns for GOING EAST, STATIONS, and GOING WEST, showing train times and directions.

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 3:49 p. m., arrives at Battle Creek 9:35 p. m. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. †Stop only on signal. A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., APRIL 10, 1894.

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The Mission Field Department this week will be found of more than usual interest. It will be unnecessary to bespeak for it all an earnest reading.

A fully organized Seventh-day Adventist church in Constantinople, is among the items of interest to be found in the Mission Field Department.

A letter from Elder L. Johnson to this Office reports that work was commenced on the proposed Scandinavian College at Frederikshavn, Denmark, Feb. 17. It is hoped that the building will be completed by Sept. 1.

The brethren have been busy in Council the past week, earnestly considering the varied and extensive interests that now pertain to this work in all parts of the world. The result of their deliberations will doubtless be given in due time.

April 9, brother and sister Geo. O. Wellman, who have been employed in this Office, left Battle Creek for the Pacific Coast, where they will take passage on the "Pitcairn" on her next voyage. They go to the island of Raiatea, to engage in the work of teaching. Sister Lillian White, of Hillsdale, accompanies them, to engage in the same work.

The Tabernacle pulpit was occupied Sabbath, April 7, by Elder J. N. Loughborough, who gave a most encouraging and helpful sermon on 1 Peter 5:7: "Casting all your care upon him; for he careth for you." He showed by many other scriptures how the Christian is encircled by a solid wall of most precious promises, and it is his privilege, nay, more, his duty, to trust in the Lord. The ordinance meeting in the evening was one of interest.

The Seventh-day Adventist Publishing Association held its annual meeting, as per appointment, the past week. The following persons were elected as a Board of Trustees for the coming year: O. A. Olsen, A. R. Henry, H. Lindsay, L. McCoy, U. Smith, H. W. Kellogg, W. H. Edwards. Report of meeting, with treasurer's report, etc., hereafter.

The following appears in a religious paper, under the suggestive head of "Sabbath Reform:"—

"Rev. E. M. Milligan has made information against a news dealer, his assistant, and three newsboys, two butchers, and a cigar dealer, for violating the Sunday law." This shows the size of the modern minister's idea of Sabbath reform. It is not to reason out of the Scriptures as did the apostles and to beseech men to lead a better life, but it is to play the part of an inquisitorial detective, sneaking and peeping around to find something to report to the civil law. Such ministers must have an exalted (?) idea of the duties and obligations resting upon the ministry!

Some weeks since, one of the brethren in this Office handed us the following, which he had clipped from a paper printed in this State:—

"The Epworth League will give a 'St. Patrick's Day' social in the primary room of the Methodist Episcopal Church, Friday evening, March 16. Supper consisting of the most famous Irish dishes will be served from five to eight o'clock. Following this an Irish program will be given. Everybody invited. Admission 10 cents."

The above needs no comment; but we would like to raise the question, What would John Wesley, Adam Clarke, or Bishop Asbury have thought of Methodists celebrating St. Patrick's day? In their day even Easter was unthought of by Methodists. These floating straws on the advanced waves of church opinions, show how the tide is setting toward Rome. But if a good Methodist should object to such observances as Easter and St. Patrick's day, another might raise the awkward question, Why do we keep Sunday?

ROMAN CATHOLIC CLAIMS.

TRUE to its instincts the Romish Church is now presuming to assert the same arrogant pretensions that it put forth with such success in the Dark Ages. Thus the papist Satolli says:—

"It is well enough known that by Canon laws all ecclesiastics and, by greater right, bishops are personally exempt from secular courts, whether in ecclesiastical causes, or in causes either civil or criminal, unless the Holy See by a concordat takes away their privilege."

The ridiculousness of the claim that, in this country, a priest is not amenable to the courts for criminal offenses unless the pope of Rome permits it, is seen even by some Romanists, and so D. S. Phelan, editor and proprietor of the *Western Watchman* of St. Louis, himself a priest, declares this to be false teaching. For this the archbishop of the diocese of St. Louis took him to task, and drew up some papers for him to sign, containing the words, "retraction" and "apology." These papers the editor indignantly tore up in the presence of the archbishop and threw them away. Consequently by order of the archbishop a denunciation of the *Watchman* was read the next Sunday in all the Catholic churches of the diocese, by Father Phelan in his church among the rest. But in the next issue of his paper, he gave utterance to the following brave words:—

"I own this paper. Now let me say to Archbishop Kain: No man owns me. He comes from an ex-slave State, and he knows what that means. No man owns me. I will go further and say, No man owns my pen. I have consecrated it to the service of religion, and I am responsible for my writings to the general laws of the Church. If I write anything against faith or morals, or fail in proper respect to ecclesiastical authority, I am liable to arraignment and trial as any other writer; but I shall allow no man born to dictate how I shall write or what I shall write. . . . Neither Archbishop Kain nor all the bishops that assembled in Baltimore have any authority to control the columns of the *Watchman*. . . . As long as I am editor, I shall control this paper, and while expressing honest opinions in a respectful way, I shall never apologize for them at the point of a threat or the thrust of a censure. If the future is to be stormy for me, may it be bright for my fellow-priests, who will benefit by my suffering."

Of course Mr. Phelan will ultimately be obliged to retract, or suffer excommunication from his church. May it be the latter.

THE OUTLOOK IN BASLE.

Last Sunday another policeman came into the house, although at the time he entered there was no noise of machinery. Brother Revilly remarked to him that there was no noise. He said that made no difference; the house should be closed in such a way as to indicate that we were not working. Brother Revilly told him that we did not try to conceal the fact that we were working, that it was our right to work, etc. The policeman was kind, but said he would have to report us.

Last Tuesday we received two calls to appear before the judge, Thursday, at 8:30 A. M. The call was promptly responded to by brother Revilly, the young man who has charge while my husband is away, in company with brother Erzenberger. Brother E., however, was not allowed to speak. This time instead of one judge, there were three judges, a State attorney, and a secretary present.

The house was charged with continued work on Sunday. The judge asked brother Revilly why we continued to work on Sunday when we knew it was against the law? He answered that it was an unjust law, and that we could not submit to it. Then followed questions and answers which I will not try to give, as I may not give them correctly after translating them from one language to another. One question that brother Revilly asked the judge was, "What is the object of the Sunday law?" With a little hesitation and embarrassment he answered, or was answering, "Sanctification of the day," when he received a slight punch on the side by another judge who is well acquainted with our position. The second judge evidently told him to say, "To secure rest;" for afterward he said it in that way. The State attorney spoke something in this way: "Sunday is chosen as a rest day. There must be uniformity and order, and these different sects have to submit themselves to the law of the State as the highest authority." On the other hand we could not be considered as guilty as other offenders of the law, as it was a matter of conscience with us. We should be treated somewhat more mildly. As the last fine was 100 francs, this one should be 200 francs, according to his judgment. They were then sent out into another room where they improved the time well in talking with the police on the subject of religious liberty, while the case was being decided. After some consideration, the fine for the two Sundays was put at 150 francs, to be paid within three days or thirty days of imprisonment. Of course we shall appeal, although there is no hope of obtaining our rights, it will put the case off for a month or so. In all there are some over 300 francs against the house. So you see if my husband is called to go into prison, at the rate of 5 francs a day, he must remain sixty days or more. ELENOR N. HOLSER.