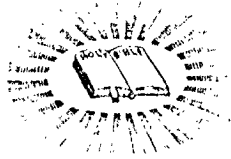


Adventist Review



OUR FIELD AND SABBATH HERALD.



"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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PRESS TO THE CONFLICT.

BY N. W. LAWRENCE.

THOUGH sorrows at times overtake us,
And trials severe bear us down,
Yet our trust is in One who is mighty,
Who will help us to win the bright crown.

We may be cast down by our weakness,
And confidence in us may fall;
But we should not despise His sweet promise,
"My grace is sufficient for all."

Press on to the battle, dear Christian,
And let not your heart fall for fear;
"For those that be for us are greater
Than those who against us appear."

Then let us be firm and press forward,
Nor falter, nor turn from the right;
God's word is a "lamp" to our pathway,
It bids us lay hold of his might.

Battle Creek College.

Our Contributors.

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

"SOME SHALL DEPART FROM THE FAITH."

BY MRS. E. G. WHITE.

WHEN the Redeemer of the world walked among men, many who identified themselves with him as his disciples, afterward forsook him, and became his bitterest enemies. The Saviour tested their faith, and developed the real characters of the most ardent believers by applying spiritual truths to their hearts. At one time when the multitude were gathered about him, he uttered a truth revealing the requirements for his service, and the people were offended. Jesus said unto them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him."

The Saviour knew the character of those who claimed to be his followers, and his words tested the quality of their faith. He spake a sacred, eter-

nal truth, regarding the relation that must exist between himself and his followers. Their spiritual life must be sustained by assimilating the principles of the truth. They must accept, believe, and act upon the words he uttered, which were spirit and life; and by this means they would become partakers of the divine nature. They must be Christlike, meek and lowly of heart, self denying, self sacrificing; they must walk in the narrow path trodden by the Man of Calvary, if they would share in the gift of life, and the glory of heaven. But the test was too great. They walked no more with him. They could not hear the saying, nor comprehend the nature of the truth he taught.

As they turned away from the divine Teacher, a different spirit took control of their minds. They could see nothing attractive in Him whom they had once found so interesting. They sought out his enemies, for they were in harmony with their spirit and work. They carried all kinds of false reports, misinterpreted his words, falsified his statements, and impugned his motives, thus inflaming the passions of men, and confirming them in hatred and unbelief. They sustained their course by gathering up every item that could be turned against him; and such indignation was stirred up by these apostates that his life was in danger, and he could not walk in Jewry, but went into Galilee. Even his relatives were so influenced that they partook of this bitter spirit of prejudice and unbelief, and thought that he could not be the Messiah. They were dissatisfied with his manner of working, and urged that if he were the Saviour of the people, he should make himself known by asserting his power, and sustaining his claims. "For," says the inspired word, "neither did his brethren believe in him." The unbelief of his kindred was most cutting to the heart of Jesus.

What a position was this for the Son of God, the Majesty of heaven! "He came unto his own, and his own received him not." Even his brethren did not believe on him. But did this prove his mission a failure? Did it destroy his truth and make him a false teacher, an impostor? Jesus answered his unbelieving brethren as they urged him to prove his Messiahship before the world, "My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." "And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people."

There was a division among the people concerning the world's Redeemer. Like seeks like. Like appreciates like, and those who loved truth gave their verdict of the righteousness of Jesus; but wherever evil exists, it leagues with evil for the destruction of the good. Fallen men and fallen angels, by likeness of purpose and principle, will join in a desperate and determined companionship to resist truth and righteousness. When Satan can induce men, as he induced angels, to unite with him in rebellion, he has them as his allies and associates in every enterprise formed for the seduction of souls from the principles of truth. Whatever disunion there may be among themselves on other matters, the wicked are one in their opposition and hatred of the truth.

The word of God declares that the followers of Christ will be called upon to endure trials for the sake of truth. Says Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution;"

for "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Said our Lord, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." With what zeal will the workers of iniquity pursue their Satanic purpose! They will put light for darkness, and darkness for light, until they will sincerely believe they are servants of God, and doing him service by persecuting his children. It has been so in the conflicts of the past; and in the closing work of God the same spirit will be manifested. Says the prophet, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Jesus was treated as the worst of malefactors, and the servant is not greater than his Lord. Said the Saviour, "These things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them."

In these last days, when iniquity shall abound, and the love of many shall wax cold, God will have a people to glorify his name, and stand as reprovers of unrighteousness. They are to be a "peculiar people," who will be true to the law of God, when the world shall seek to make void its precepts; and when the converting power of God works through his servants, the hosts of darkness will array themselves in bitter and determined opposition. Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." He will employ every device of deception to seduce the souls of men, and if "it were possible," he "shall deceive the very elect."

We must put on the whole armor of God that we may be able to stand. There will be a constant conflict from the time of our determination to serve the God of heaven, until we are delivered out of this present evil world. There is no release from this war. The work of God for this time cannot be accomplished without arousing opposition, reproach, and calumny. Satan is at enmity with the truth, and he will instigate against its advocates every manner of warfare. His efforts to overthrow the word of God will not be wholly confined to the ranks of its avowed enemies; but among those who claim to believe and practice it, "some shall depart from the faith." The impression given by those who have turned away from the doctrines of the Bible, is that the work committed to men for this day will come to a speedy end, and thus they make it manifest that they have esteemed themselves as the very pillars of the truth. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and the work goes on to accomplish the fulfillment of the sure word of prophecy. The infinite God is the originator and sustainer of his work and his people. The cause of Christ does not stand in the wisdom of man, and it cannot be overthrown by his power. "The Lord knoweth them that are his." He can discern the steadfast souls who stand by faith, who will not be moved from their allegiance to him and his law. He reads the hearts of his children, and knows those, also, that believe not.

Our work is an aggressive one, and as faithful soldiers of Jesus, we must bear the blood-stained banner into the very strongholds of the enemy.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we will consent to lay down our arms, to lower the blood-stained banner, to become the captives and servants of Satan, we may be released from the conflict and the suffering. But this peace will be gained only at the loss of Christ and heaven. We cannot accept peace on such conditions. Let it be war, war, to the end of earth's history, rather than peace through apostasy and sin.

> The work of apostasy begins in some secret rebellion of the heart against the requirements of God's law. Unholy desires, unlawful ambitions, are cherished and indulged, and unbelief and darkness separate the soul from God. If we do not overcome these evils, they will overcome us. Men who have long been advancing in the path of truth, will be tested with trial and temptation. Those who listen to the suggestions of Satan, and swerve from their integrity, begin the downward path, and some masterful temptation hastens them on in the way of apostasy, till their descent is marked and rapid. Sins that were once most repugnant, become attractive, and are welcomed and practiced by those who have cast off the fear of God and their allegiance to his law. But the most pleasurable beginning in transgression, will end in misery, degradation, and ruin.

We need to be constantly on our guard, to watch and pray lest we enter into temptation. The indulgence of spiritual pride, of unholy desires, of evil thoughts, of anything that separates us from an intimate and sacred association with Jesus, imperils our souls. We must have living faith in God. We must "fight the good fight of faith," if we would "lay hold on eternal life." We are "kept by the power of God through faith unto salvation."

If the thought of apostasy is grievous to you, and you do not desire to become the enemies of the truth, the accusers of the brethren, then "abhor that which is evil; cleave to that which is good;" and believe in Him who is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." <

SEEK, FIND, KEEP.

BY ELD. A. S. HUTCHINS.

It is said that at a general meeting of the Free-will Baptists, many years ago, when one of their ministers was called upon to open services by prayer, he offered the following: "O Lord, help each one of us to seek our place; help us to find it; and help us to keep it. Amen."

This prayer, though brief, comprehends a great deal; for no one can do much for himself, nor for others, until he has found a place, and has the ambition to heed the injunction, "Whatsoever thy hand findeth to do, do it with thy might." The man who spends one half of life in trying to find his place, or to secure his balance, and the other half in debating whether it is best to keep it, will make no prominent mark for good, nor erect a high monument of noteworthy works to his memory. For "a double-minded man is unstable in all his ways." And this is certainly as true of those who engage, or wish to engage, in any branch of the work of the Lord.

As the blazing light from heaven shone upon Saul of Tarsus, while on his way to Damascus, and he realized the Lord was speaking to him, the anxious inquiry of his soul was, "Lord, what wilt thou have me to do?" It was not a flowery pathway, not one free from conflicts and tears which was shown him. No; this is the testimony borne to Ananias, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."

This man whose heart was so quickly and so manifestly converted to God, as unquestionably evinced by the marked change in his life and course of action, sought to know the will of the Lord—to know his place in his new sphere of action, which he quickly found, and recognized, and kept, though his pathway led through the most bitter opposition and fiery persecution. With the point of his pen he briefly touches a few of his conflicts and sufferings in writing to his Corinthian brethren, in his declining years, but without a

murmur. Let us read and consider them: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things which are without, that which cometh upon me daily, the care of all the churches."

Speaking of himself and his apostolic fellow-laborers, he says, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day."

And could one of intellectual culture and refinement, one who had occupied the position of honor and influence with his people and in the nation, which the apostle had, and who might have arisen to the meridian of national honor and glory,—could he for Christ's sake and the elect's sake submit joyfully to such suffering, persecution, and reproach?

His testimony is, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." "I am filled with comfort, I am exceeding joyful in all our tribulation." Were ever fortitude and moral courage, trust in God and submission to the divine will, more completely blended in the life and character of one, or more thoroughly demonstrated? As he drew near his journey's end, and the Spirit of God mapped out the remainder of his course, in broad, distinctive lines of "bonds and afflictions," in strong assurance he declared, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

His place he kept, reaching the goal at the executioner's block, until which time he did not lay his armor down, nor cease to preach and write. To Timothy his son in the faith, and to every minister who would preach the gospel in sincerity and in truth, who would "so fight, . . . not as one that beateth the air,"—in vain,—his voice comes sounding down the intervening centuries, "Thou therefore endure hardness, as a good soldier of Jesus Christ."

To Seventh-day Adventists, as a denomination, a most solemn and important work of bearing the last message of mercy to the last generation of men is committed. Pioneers of the cause who bore the burden of the work when its friends were few and far separated, and means with which to work were scarce, in prayers, in tears, in humiliation of heart sought most earnestly the divine aid of the Holy Spirit to guide them in duty; and under the pressing weight of heavy mental and physical burdens, they honored their call as servants of God, till they fell at their post. Others are giving their lives to the work, whose wearing labors demonstrate in the clearest possible manner their willingness and love to endure hardness as a good soldier. And still the fields are everywhere opening for devoted souls to enlist in the cause of the Master and help carry forward the work.

And while it is incumbent upon those who labor in word and doctrine, or otherwise publicly, to seek, find, and keep in fields of labor in harmony with God's will, it is no less important that those whose prayers, sympathies, and means will sustain God's servants, should seek to know their duty in this fast closing work, and faithfully perform the same.

"Where are the reapers? O who will come
And share in the glory of the harvest home?
Battle Creek, Mich.

—In patience wait, O sower, wait,
The seed long watched shall germinate,
When the cold soil in which 't was sown
The warmth of God's sweet love has known.
—Ruth Argyll.

MOHAMMEDANS AT CAPE TOWN, AFRICA.

BY ELD. CHAS. L. BOYD.

BESIDES the different Protestant denominations, the Roman Catholics, and the Jewish churches represented here, there are a large number of Mohammedans. They have in this city eight houses of worship. Four of these are public, and the remaining four are more especially for the "faithful." They have no bell on their mosques, but during the hour preceding public worship, the musical voice of the priest may be heard calling up the "faithful," as he continues his walk around the cupola, dressed in his rich-flowing robes. The mosque is carpeted, but contains no seats. The worshippers either stand, bow, or sit upon the floor. Friday is their holy day, and their time for public worship, which commences about noon. The people come together one by one, during the hour that the priest is calling them. Each on entering spends several minutes in silent prayer, mingled with a great deal of physical demonstration, after which he seats himself upon the floor, and quietly waits till the public services commence.

Before entering the mosque, in all cases the shoes are removed from the feet. The worshippers are all neatly dressed, and whether rich or poor, all are neat and clean, which is required by their religion. Before commencing their prayers, the coat is laid aside and its place supplied by a flowing robe. Many of these seem to be of silk, and some perhaps of cheaper material. The stranger is kindly requested (if this is necessary) as soon as he enters the door, to remove his shoes, and then he can either stand or sit upon the floor, as he may choose. In due time the priest comes down, and the public services commence. The Koran is read and repeated, the services being chanted.

The two fundamental principles of the Mohammedan faith are expressed in these words: "There is no God but God, and Mohammed is his apostle." There seems to be a great deal of Jewish legends incorporated into the Mohammedan faith. They believe that God is the creator of all things, both in heaven and on earth, and they also believe in the existence of angels, of whom there are four regarded as chief. These angels worship and serve God, and administer to the wants of men here on the earth. Between angels and men is another class of beings called "jinnee" or "genii." These beings are both good and bad. They are formed of fire, and have power to assume such forms as best suits their convenience at any time. They are subject to death like other mortals, and are responsible for their actions. The chief of the "genii" is called Ibliss, the Devil. His former name was Azazel. He refused to pay homage to Adam, and so was rejected of God.

There have been between 200,000 and 300,000 prophets, of whom 313 were apostles. Six of these were commissioned to establish new laws and dispensations. These were Adam, Noah, Abraham, Moses, Christ, and last and greatest, Mohammed, who introduced the final dispensation. He was the chosen medium through whom the contents of the Koran were revealed to the children of men by the angel Gabriel, at different times during a period of twenty-three years. This holy book contains the whole duty of man. They believe in a resurrection when the soul and body will be reunited. As to the time of this event, even Gabriel confessed to Mohammed his ignorance. Concerning the condition of the soul between death and the resurrection, they hold very conflicting views, bearing the legitimate marks of both theology and mythology. In the judgment, they are questioned concerning their faith in God and in Mohammed, and according to their answers, either torment or reward is justly meted out.

If the replies are satisfactory, the body is permitted to rest in peace till the resurrection, meanwhile being refreshed by the breezes of paradise; but if they are not satisfactory, his tortures immediately commence. He is beaten with iron mallets, and finally turned over to ninety-nine seven-headed dragons. This doctrine being too horrid to be palatable, like our modern theologians, their teachers now make this symbolic of "a guilty conscience!"

Following the resurrection and the reunion of the spirit and the body, there is to be a critical judgment of every person. A great pair of balances, one end of which hangs over paradise and the other over hell, receives all his acts and every

word and thought. These are all accurately weighed, and the decision is justly rendered. The judgment over, all are required to walk a wire which is suspended over hell. "This wire is as fine as a hair and as sharp as a sword." Safely and quickly the righteous pass over, but the wicked loses his footing and is plunged into the seething gulf below. In this infernal region, there are seven chambers. The wicked Moslem slips from the narrow bridge, but drops only to the first and mildest of these apartments. Here he is doomed to remain from 900 to 7,000 years, according to his deeds; but eventually all of this class will be purged from their sins, and permitted to enter the river of life and wash till the burned skin is all removed, and they come forth as "fair as rubies." The other chambers are respectively for the Jew, the Christian, Sabion, Magion, and idolater; while the lowest and hottest is, with a laudible sense of justice, reserved for the hypocrite of every creed.

This place is full of smoke and darkness, where the wretched victims will suffer the extremes of heat and cold. They will be pursued by hissing serpents and scourged by demons whose pastime is cruelty, and whose pleasure is the pain of their victim. Despair will increase the pain; for there is no hope of deliverance from this place. In the Mohammedan theory, the poor stand in far higher esteem than the rich. They are permitted to enter paradise 500 years before the rich. In paradise the measure of happiness will be according to rank and merit, as follows: (1.) The prophet, (2.) the doctor and teacher at the mosques, (3.) martyrs, (4.) all "believers." Among the rare treasures promised are rivers of water, trees of gold, tents of rubies, and crowns set with rubies of matchless luster. No one will suffer with hunger; for there will be an abundance of food. Wine, which is forbidden in this life, can be freely used in the next, and that without fear of intoxication. It has often been asserted that the Moslem's faith does not admit women to the joys of heaven; but this is contrary to both their books and living teachers. Concerning the rank that they will enjoy, there is some question. It seems to be quite generally agreed that a separate abode of happiness is prepared for them.

Among the duties enjoined upon the Mohammedan, the following are prominent: Prayer is "the key of paradise." There are five stated times for daily prayer, at which times bodily cleanliness is especially enjoined as a condition of being heard. The first time for prayer is just after sunset, the second at dark, the third at day-break, the fourth about noon, the fifth in the afternoon. The morning and evening prayers are not to be just at sunrise and sunset, lest it lead to the worship of the sun.

Next in importance stands the duty of giving alms. This is of two kinds, legal and voluntary. The former is enjoined only upon those who are worth \$500 and upward. They are required to pay to the poor and to charitable purposes at least two and a half per cent of the real value of their property. This is to be given every year. The voluntary giving is enjoined upon all, according to their means and the distress of their fellow-men.

Next comes fasting. During one whole month, between day-break and sunset total abstinence from all food, drink, and worldly pleasure is enjoined. The sick, travelers, and soldiers in time of war may postpone this fast, but it must be fully observed at some subsequent time. Nurses and prospective mothers alone are free from this fast. "Fasting is one fourth of the faith." A journey to Mecca is enjoined upon all who are able to make it. But the poor are free from this duty.

Total abstinence from the use of wine and all spirituous liquors is enjoined upon all the "faithful." Said the polite Moslem from whom some of these facts were learned, "We may not taste a drop, neither may we manufacture nor sell it." Some of the more scrupulous include opium, tobacco, and coffee in the things prohibited. The use of swine's flesh, of animals that have died either from disease, old age, or accident is strictly prohibited. All games of chance are forbidden, and are considered so wicked that a gambler's oath is not valid in court of law.

Great leniency to the poor is enjoined upon all. Insolvency and physical inability to work, release the debtor from all further obligations to his creditor. This is the rule of the church, and of course does not apply to those who do not recognize its

authority. Injustice of every kind, falsehood, pride, and revenge are positively forbidden. Said the one above referred to, "We may not quarrel. If a man strikes me on the street, I may not strike him back; if a man insults me, I may not answer him back. I must leave that all with God; he will take care of that." Benevolence, patience, forbearance, modesty, sincerity, endurance, and frugality, and, above all, trust in God, submission to his will, and faith in Mohammed are considered essential elements in true piety.

Cape Town, South Africa.

THE RESURRECTION.

BY H. C. GILES.

The doctrine of the resurrection of the dead is ignored by many religious teachers of our day. People in general prefer to hear that man possesses an immortal soul, and hence, as was once expressed, "passes through death alive," than that he must enter an unconscious state, thus necessitating a resurrection. As inspiration predicted, they have "itching ears," and heap to themselves teachers who will declare "smooth things," rather than the truth as revealed in God's word. But God's plan is not adjustable to the ever-varying notions of the human mind. No amount of vain philosophy and unscriptural reasoning can effect the smallest change in God's wise arrangement.

Let us briefly refer to a few of the inspired writers for testimony on this point:—

"And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 26, 27.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Ps. 17: 15.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Hos. 13: 14.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 4, 5.

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

In all ages, the resurrection has been the hope of the church. Says the apostle Paul, "For if the dead rise not, . . . then they also which have fallen asleep in Christ are perished." 1 Cor. 15: 16-18. Are we to believe we have reached an era when this important doctrine may be discarded?—Never! The Son of God died and the third day rose triumphant, and he thus obtained "the keys of hell [the grave] and of death." The sleeping saints can be held but a little longer. Soon the Archangel's voice will be heard, and, obedient to its mandates, the graves of those who have fallen amid the triumphs of faith, will be powerless to retain their victims. From pole to pole, and from sea to sea, all the faithful of ages past will rise from their long slumber, clad in glorious immortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Cornville, Maine.

"A" AND "THE."

BY LAURA C. HUTCHINS.

'T was half a century ago,—the time seems not so long,—
Mid fields of green, and flowers gay, and spring birds blithe
with song,
When I, a glad some little child, set out one morn for school;
Rejoiced, with "Kirkham's" book in hand, to learn to speak
by rule.

I knew the "round earth" like a ball seems swinging in
the air,
The sky extends around it all, and stars are shining there.
I knew the simple axiom that "two and two are four;"
That turn and twist them as you will, they're neither less
nor more.

And soon I learned to know full well the various "parts of
speech;"
The "noun and pronoun," "article," and "verb," I knew
them each.
I learned that *the* is definite; as when we say *the* book,
We always mean a certain one—for that alone we look.

"Indefinite" is *a* or *an*; then any one will do.
I attituded "person," "number," "case," the dog-eared vol-
ume through,
And found as in arithmetic, inflexible the "rule."
That "law is inexorable," I learned at district school.

I had been taught that "no man may put off the law of
God,"—
An axiom that's found indeed within the written word.
But later I am told, "The Son fulfilled his Father's law."
Just how that "does away" the whole, confess I never saw.

That he ne'er worshiped other gods, or murdered, stole, or
swore,
Could no more give us leave to sin than one and two make
four.
Though Jesus died, it follows not that *a* or *an* is *the*,
So we should keep "a seventh day"—indeed, how could it
be?

How can it be "in spirit," thus we can obey God better,
Than did his people anciently, who follow'd close "the
letter."
Let those who think, indeed, to keep "a seventh part of
time,"
Just pause and "*pare*" the fourth command, and see how
it would chime.

Apply the "rules of grammar" here, if truth they fain would
see,
And know if *a* is "definite" when interchanged with *the*;
Know if the self-same rules apply when Scripture is the
theme;
Beware lest "jot" or "tittle" fall, because of "mote"
or "beam."

Dost think the man who gathered sticks beneath the burn-
ing mount,
Had better fared, with brazen face to claim he'd "changed
the count?"
While daily fell the Heaven-sent food, except "*the* seventh
day,"
Nor ever swerved or changed about, commingling *the* with *a*.

True, later, on another mount, transfigured was the Lord,
With Moses and Elias there and then, with sweet accord,
The Father's voice proclaimed aloud, "This is my well-loved
Son,
In whom I am well pleased. Hear him." Soon was the
vision done.

In union perfect ever were the Father and the Son,
Who magnified his Father's law and honored it in one.
And so he closed in gracious love the Revelation grand.
"Blessed are they that do," he said; 't is plain to under-
stand—

That in the text the pronoun "his," for God, the Father,
stands.
And "they shall eat the tree of life who do 'his' blest com-
mands."
"Without are dogs, and sorcerers, and whose loves a lie."
Oh, pity 't is that such are found among the low or high!

"I, Jesus, have mine angel sent to testify these things
Unto the churches." So his word adown the ages rings.
God blessed the men who kept his law all down the ages
past!
Nor hath he changed what "passed his lips," ever, from
first to last.

Presumptuous they who dare a sense to suit themselves
supply,
Reading third person, '*his*,' as though 't were writ' first per-
son, '*my*,'
While "those who add or take away," shall find for all
their strife,
That "God shall take away their part from out the Book
of Life."

Men never gather grapes from thorns, nor figs from thistles
sharp;
So by their fruits the men are known who at God's precepts
carp.
Herein, indeed, is love to God, to do his just commands:
To never deem that grievous which he asketh at our hands.

Fennville, Mich.

"DESTROYED FOUNDATIONS."

BY ELD. W. C. GAGE.

UNDER this heading *The Watchman*, the able organ of the Baptists, published at Boston, clearly sets forth the unity of God's plans in all ages of the world, and fitly rebukes those who seek to find an antagonism between the two dispensations. When so many professed Baptists in our day are seeking to escape the claims of God's law by finding refuge in the anti-Baptist stronghold of anti-nomianism, it is refreshing to read such clear utterances as the following:—

They who essay the drawing of lines of separation at this point between the ancient and the modern, attempt a moral impossibility. Abraham, the Master declares, saw the day in which the same Master lived, "and was glad"—glad because of its assured fulfillments and its prophetic culminations. Nowhere do the writers, either of the Old Testament or of the New, trace, as between themselves, any points of inharmony, but of a consenting harmony instead. The divine Author of Christianity set this whole matter at rest by declaring that while heaven and earth might "pass away, one jot or one tittle of the law should not pass, till all was fulfilled." The religion from God, the religion revealed and "from heaven," is hence, and from the beginning, evermore one and indivisible—one and the same religion. We mean, of course, as to its origin, as to its root and its essence, as to whatever in it is central and integral. While the outward in the ritual and the form, in "the handwriting of ordinances," might be taken off, the vital substance must, and does remain. Ethically and morally viewed, the ten commandments are not less authoritative, nay, not less mandatory, than when they were first delivered from the crest of Mount Sinai.

We commend this to some of our modern "Baptist" converts, who profess to believe that the views of Seventh-day Adventists, on the law are "too narrow." Good Baptist doctrine, such as the above, is certainly no broader than is our platform on the question of God's law.

Battle Creek, Mich.

ORDER IN THE WORK OF GOD.—NO. 1.

BY N. J. BOWERS.

WE may read in the book of Nature some of the most impressive and sublime lessons on order. Enter into the great kingdoms of the physical world,—the animal, the vegetable, and the mineral,—and we behold beautiful system and regularity. The whole material universe is constructed upon a definite plan, and order holds the scepter over all, from the lowest forms of life up to man, and from the dew-drop to the planets which speed their mighty forms through space. Earth's daily and yearly revolutions bring the return of day and night, and the coming and going of the seasons, summer's genial warmth giving place to winter's frost, and *vice versa*.

In the Bible we read of the "balancings of the clouds" (Job 37 : 16) and of their being "turned round about" (verse 12), plain reference being made to the laws that rule in the atmosphere and that govern the production and distribution of vapor and its condensation in the form of rain. Mention is made of the sea's being shut up with doors in the beginning. Job 38 : 8. The great mass of waters obeying the order of condensation and gravitation, were "gathered together unto one place." Gen. 1 : 9. The Lord decreed that the proud waves raised by the tides, should be stayed and not break over their "bars and doors." Job 38 : 10, 11. He asked Job if he could bring forth Mazzaroth in his season, and "guide Arcturus with his sons." Verse 32. These heavenly bodies obey the behests of law and order. They are brought forth upon their dizzy paths, and are guided by the hand of God through the power and order of gravitation. Winds and tides and clouds and stars move by order and heed the voice of natural law. The psalmist declares that "the heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19 : 1. They declare it by the sublime regularity and the wise order in which the planetary systems perform their tremendous evolutions. More precise than an army of trained soldiers, they go upon their endless march, each obeying the voice of his Commander.

The processes of animal and vegetable growth all proceed in beautiful order; there is harmonious and wonderful adaptation of means to ends. Consider the eye and the ear, their mechanism and functions. How wisely each is placed and fitted for its work! Look at the arrangement of

bones, muscles, tendons, and nerves. Observe the location of the brain and its bony protection, the skull. How admirably each part and organ is adapted to the other. Heart, lungs, digestive apparatus—with what marvelous order these perform their work! Nothing is out of line, all is in place and moving on with clocklike precision. No wonder David said, "I am fearfully and wonderfully made." Ps. 139 : 14. All the forms and processes of nature exist and proceed in accord with heaven's first law. From the diamond, costly and precious, which by slow and occult changes in earth's dark bosom, crystalizes into the rare and flashing gem; from the oak that throws out to the air and rain of heaven its giant arms; from the rose and violet, rich in perfume, painted by the sun and colored by the light; from the simplest atom of life in the stagnant pool, to man, the most complex, we can see beautiful harmony and harmonious beauty. The observing eye and the thoughtful mind, comprehend in all nature everywhere the marks of system and the steps imprinted thereon by order.

The God and Maker of the natural world is the God also of the moral and spiritual world. He has established order, and reigns in the first, as we have seen. We may expect to find him present, and doing likewise in the second.

THE SPIRITUAL WORLD.

God is a God of order and system everywhere in all his dominion. He is the author of both creation and redemption. It would be very unreasonable to suppose that he has established methods and order in a part only of his kingdom, and left the remainder without any. Order is life; chaos is death. See Gen. 1; Job 10 : 22. God is life, and the author of it, and wherever he is there is order. He has stamped it on all his works, and, as we shall see, has placed it as an important factor in his work.

It is reasonable to suppose that He who rules the material world by definite methods, as we have indicated, would also in the realm of the spiritual likewise do the same; and by consulting the divine testimony, we find that such is the case.

The work of God in the earth has been committed to mortal men—to human agencies. The work is a holy and solemn one in all its branches. It has to do with the salvation and eternal destiny of the race of man; and here, if anywhere, we should expect to find wise and efficient methods put in operation. God would not have those engaging in his work enter into it on their own responsibility, as they would engage in some worldly business, selecting the work as they would a trade, from no higher motive than that they would like the position, or from some other worldly consideration. No; we shall find that such disorderly and hap-hazard method—or rather no method—was not in use, but that there were ordained agencies and appointed means by which persons were by authority placed in positions where they could work. We shall find that the work of God in the past has been, and now is, the embodiment of perfect system; that the Lord was and is careful to give explicit and plain instruction regarding it.

IN THE DAYS OF ABRAHAM.

Melchisedec was priest of the most high God. Gen. 14 : 18. This man was of an order of priests. Ps. 110 : 4; Heb. 5 : 10; 6 : 20; also other references in Hebrews. He was the Lord's minister, and to him Abraham—patriarch and heir of the world (Rom. 4 : 13) though he was—paid tithes. Gen. 14 : 20; Heb. 7 : 2. This minister of God was a great man—had a high office. Abraham, "the less," was blessed by Melchisedec, "the better." Heb. 7 : 7. The Lord had an order of ministers, and if such an order, then a work which was carried on in an orderly and definite way. This order was supported by a definite per cent of means—system and order again. Thus we see that away back in patriarchal times the Lord's work had plan and definiteness about it. Order, line, or succession of ministry marked the work of God in those far away ages.

THE LEVITICAL MINISTRY.

There was order in the choosing of Moses. Exodus 4. Aaron the elder was his mouth-piece—the Lord's spokesman. Both were commissioned of God to do their work. Verses 15, 16. After the death of these men, Joshua stepped into the place left vacant by Moses, and took up the work which he

had laid down. He sat in Moses' seat, but he did not do so of his own choice. He was placed there by God himself. Deut. 31 : 14, 23. He was chosen to the place before the death of Moses. Joshua was full of the spirit of wisdom. Moses had laid his hands on him. "Israel hearkened unto him, and did as the Lord commanded Moses." Deut. 34 : 9.

Aaron was chosen to the priesthood. Ex. 28 : 1. His sons were to succeed him in the office. The holy garments of his ministry, with the breastplate, are all particularly described and appointed beforehand. Everything was previously ordered respecting the service,—the offering of sacrifices, the meat, drink, and peace offerings, etc., the time when they should be offered, how they should be made, and where. All was specific and plain. Nothing was left to individual judgment. The Lord had laid out his work with thorough system. While the sons of Aaron, as just stated, filled the priestly office (Num. 18 : 1, 2; 1 Sam. 2 : 27, 28), others of the tribe of Levi ministered unto Aaron and his sons, having charge of the tabernacle, its furniture and service, removing and setting it up, etc. Num. 1 : 51; 3; 18 : 3-6. Here we see definite and orderly arrangement. Every man had his own work, and he was not at liberty to leave it and engage in that assigned to others. The Lord's displeasure was more than once sorely manifested against those who presumed to occupy positions to which they were not commissioned. After the death of Joshua, Judah was chosen to take his place. Judg. 1 : 1, 2.

THE PERIOD OF THE JUDGES.

The people, on account of sin, exposed themselves to the power of their enemies. The Lord delivered them into the hand of spoilers, and they were defeated in battle and humiliated. The Lord in mercy to his chosen people raised them up judges. Judg. 2 : 16; Acts 13 : 20. These wrought in the name of the Lord, and delivered his people.

Some of these judges were teachers, and received from the mouth of the Lord specific instructions, as Deborah and Samuel. Judg. 4 : 4-6; 1 Sam. 3 : 19-21; 7 : 15-17. The gift of prophecy was in exercise, and we may well believe that their duties and powers were all plainly revealed, and their extent and scope distinctly specified.

When the people would have a king, Saul was selected by the Lord himself (1 Sam. chaps. 8, 9, 10), and by divine direction Samuel anointed him to his office. 1 Sam. 9 : 16; 10 : 1. Saul did not set himself up as ruler, neither did he aspire to the place. The Lord first selected, then used his prophet to install him in the position to which he had been assigned.

THE RESTORATION.

When the time came for the people to be restored to their own land and to their former privileges, after the close of the seventy years' captivity in Babylon, "the hand of the Lord his God" was upon Ezra the priest, to act a leading part in settling them in Jerusalem and Judea. Ezra 7 : 6, 9, 28. He seems to have been commissioned of the Lord to lead out in the work. God's hand was upon him to direct in the matter. Order and special means were employed. Thus it is ever in the Lord's work. Order is the first law of heaven in both celestial and earthly matters in the plan of salvation. A few years later the hand of the Lord "was good" upon Nehemiah, to do a somewhat similar work. Neh. 2 : 8, 18. The walls and gates of Jerusalem had been broken down and burned by enemies, and the people were in "great affliction and reproach." Chap. 1 : 3. Nehemiah by the Spirit of the Lord led out in the work, corrected abuses, and restored order. Chapter 13.

—As you learn, teach; as you get, give; as you receive, distribute.—*Spurgeon*.

—As snow is of itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm and make it fruitful.

—If a man stands for the right and the truth, though every man's finger be pointed at him, though every woman's lip be curled at him in scorn, he stands in a majority; for God and good angels are with him, and greater are they that are for him than all they that be against him.—*John B. Gough*.

Choice Selections.

MUNSEY ON THE LAW.

[ALMOST every person here in the South is, I suppose, familiar with the name of Wm. E. Munsey, the great Southern Methodist orator, now deceased. In his sermons on the law (of which there are three), he so forcibly presents the views which we entertain on this subject, that I cannot refrain from making the following extracts from them.

W. R. PATTERSON.]

The moral law is an expression of God's will, and God's will is God's nature. It is not arbitrary, for it arises out of relations; yet relations, when properly traced, rest finally and primarily in the nature of God. . . . This process of reasoning being true, what principles must necessarily constitute the structure of a code of laws for the government of moral beings, if there are such beings? —The principles of his moral nature, as a matter of course.

The law accepted in God's nature must be the law given to govern the nature of his subjects. It must be one like his moral character—not contrary to it. . . . The perfections of God's moral nature are holiness, justice, goodness, and truth. Its essence is love. The law for the government of moral beings, or moral law, being necessarily a copy of his moral nature, must then be holy, requiring perfect purity of character. It must be inflexibly and immutably just, recognizing the divine right of the Lawgiver to make laws, the obligation and duty of its subjects to obey, defining its sanctions and apportioning them according to merit. It must be the truth—an exact representation of the whole nature of God, and certain and veracious in its retributions. It must be good, embodying the divine benevolence and excellency, to make it admired and elevating, and to promote the happiness of the subject in the ratio with his obedience. Its essence and actuating principle must be love to the utmost compass of its requirements, and the utmost boundary of its application. To epitomize it, the law must be holy, just, good, and truthful. It is the grand law of love, the exact transcript of God. . . .

Let us see what its character is as revealed in the Bible. Paul says in Rom. 7:12: "The law is holy, and the commandment holy, and just, and good." The psalmist says, "Thy law is the truth." The law according to these scriptures is holy, just, good, and truthful. Now, what is revealed as the essence? Paul says, "Love is the fulfilling of the law." Christ says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thy neighbor as thyself. On these two commandments hang all the law and the prophets." Again we arrive at the same result. Reason as we may, from the character of God; from the nature of man's relations; from the express revelations of the Holy Scriptures, and we discover it is the same law of love—holy, just, good, and truthful. . . . *The moral law is immutable.* It is unchangeable in its principles and requirements from its very nature. It is a perfect and accurate transcript of the perfections of God's nature. It could not therefore change, unless God's nature changed. . . . God cannot repeal it or give another, without contradicting his own nature, consequently destroying himself. God "cannot lie," and his law is but the truth of every relation out of which it springs in living expression. The relation an intelligent creature sustains to God and his fellows, is not fictitious, but real; hence a truth. The law prescribing duty arising out of such relations, if it be a natural, spontaneous result, is but the character of the relation duplicated; therefore it is truth; and truth from its very nature cannot change without losing its entire character as truth, therefore its existence.

[In speaking of the giving of this law, he uses the following language:—]

God the Lawgiver was upon his throne. A trumpet as terrible as the trumpet of the judgment, which will wake the dead, announced his presence. A trumpet summoned humanity to receive the law; the same trumpet will summon humanity to be judged by the law. Still sounded the awful trumpet, and its thunder-blasts shook

the mountains. Moses trembled, the people fled from the mount. Inexorable law was king this day. If man has not a mediative Moses to ascend the mount, man is undone. But louder, and still louder, sounded the trumpet, and its thunder tones forming words, shaped themselves into a curse: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." And the dreadful curse significant of law's aspect to a sinner, like a red-hot bolt from heaven's artillery, went roaring down the centuries.

[Using Rom. 3:31 for his text, Mr. Munsey commences "discourse No. 2" with these words:—]

God's law cannot pardon. No law can; call it law of the gospel, law of Christ, law of faith, or what you will, if it is law it cannot pardon. Organization is necessary to the existence, identity, stability, and harmony of God's moral government. Law is the essential basis of all organization. In fact, there is no government without organization. And there is no organization without law. The conclusion is, Law is a necessity. If law is essential to organization, and organization is essential to government, then the violation of law produces disorganization, and is destructive of government. This destruction and disorganization constitutes a penalty of law, and follows the violation of law with the certainty of cause and effect. *The law which preserves and protects the obedient subject, destroys him when disobedient.* [Italics mine.] And man can see from the nature of the penalty of law, that as law is a necessity to organization, so penalty is necessary to God's law—both are necessities. This being true, pardon, which implies to set aside the penalty, is impossible in a system of law.

If law can pardon, it can destroy itself. If it does pardon, it does destroy itself; it renders itself null; it is to lower its demands; it is to violate every relation upon which it is founded; it is to make God encourage sin. Inexorable and unbending, it demands satisfaction commensurate with the criminality of the guilt. Its holiness, goodness, justice, truth, and essence make it unpardonable. Each quality does it; united they do it. Paul recognizes so much when he says: "If there had been a law given which could have given life, verily righteousness should have been by the law." Law cannot pardon. Mr. Fletcher, the author of the celebrated "Checks to Antinomians," says that "gospel law," as distinguished from "Adamic law" can [pardon], and that we are under a law adapted to our present state and circumstances, which he terms a "milder law." He speaks of an "evangelical, mediatorial, remedying law of our Redeemer" as distinguished from what he terms the "anti-evangelical, Christless, remediless law of the Creator," by which he means the great moral law given to Adam. The phrases "gospel law" and "Adamic law" are a perplexing misapplication of terms. There is no such thing as gospel law, unless is meant by it the mode of gospel action, as Paul frequently uses the phrase; and you may as well say, "Abrahamic law," "Davidic law," "Calvinic law," and "Wesleyan law," because such persons as Abraham, David, Calvin, and Wesley were subject to it, as to say "Adamic law" because Adam was subject to it. The distinction itself is absurd!

If any part of the gospel be law as distinguished from the great moral law of God, it must be something more or less than that law; it must add something to it, or take something from it, or there is no distinction; and the very idea of its perfection forbids either. If it does superinduce something upon the law, it only makes the law more condemnatory; hence, if possible, less disposed to pardon. If it takes something from it, and becomes indeed a "milder law," it involves the absurdity of God compromising with sin, of compromising with man, because man had willfully transgressed his law, which being created holy, he could have kept—and that man was placed under a law which required imperfect obedience and an imperfect holiness. That God would even bend his law to the contracted capabilities of the creature for obedience, in place of strengthening those capabilities to the full measure of the law's requirements, is an animadversion upon his holiness—much less that he would stoop to a compromise so utterly contradictory to his nature.

As to the "evangelical, mediatorial, remedying law of our Redeemer," there is no authority for its

existence in the Bible. A law essentially possessing such elements, the very elements qualified to rob it of its sanctions, to neutralize and destroy its penalty forever, is surely bent upon self-destruction. . . . *This great moral law is universal.* Its origin, nature, principles, and requirements indicate its universality. It is the law governing angels and archangels. It is the law governing every intelligent creature on all worlds, and I believe there are a million of worlds crowded with intelligent beings. It is the law under which Adam was placed. The commandment visible upon the surface, was not the whole of that law—Adam's nature and relation to God forbid it. Yet the commandment given him to test his obedience, as the representative of his race, involved at once the great principles underlying the construction of moral law,—the right of God to govern, and the duty of man to obey. It brought man at once under the law of love—under its protection if he obeyed, under its curse if he disobeyed. It was nothing distinct from the great moral law, but a peculiar manifestation of it, perceived by infinite wisdom to be adapted to such a state of trial as Adam occupied, both as a person and as the representative of his children. The result is seen in the tragical history of the race, with its thrilling records of sin, misery, and woe. *Man fell under the curse of God's law, and remaining of himself under the curse is evidence of the continued authority of the law* [italics mine]. . . .

It is the law under which we are placed—call it Adamic, angelic, or what we will—and if the law under which intelligent beings are placed must necessarily be a transcript of the divine perfections, it can no more change than God's perfections can change. If it cannot change, it is perfect, hence could not under any circumstances be abrogated or substituted. If it is perfect, it must require perfect obedience;—God's nature would not let him accept anything less;—hence it is perpetually binding. . . . If he (man) is under another (law), God's character and man's relations require that it must be precisely like the first; and if like the first, it must require perfect obedience and have the same penalty. This is precisely like what tradition says the legislature of Virginia once did. In order to retain a member of its body who had fought a duel, it repealed the law against dueling, admitted the transgressing member to his seat, then, for the good of the old commonwealth, immediately re-enacted the law. Take your seat, sir. Assume the privileges of a peer in this legislative body; *the law you violated we abrogated; the law you are under you have not broken.*

[This is but a fair sample of the reasoning of those who attempt to prove the abolition of God's law of ten commandments at the cross. We submit it to the antinomian reader for his consideration; also the next quotation, as follows:—]

That Christ met the claims of the moral law, and thereby released us from them [this is exactly what antinomians assert], placing us under the gospel law, is happily answered by Dr. Fisk, in this short sentence: "Sins atoned for," then, "need no pardon, and sins pardoned need no atonement. That is, pardon and atonement do not meet, in reference to the claims of the same law." 1. Adam broke the moral law. 2. The atonement was made with reference to the violated claims of that law. 3. If the law cannot pardon, we have pardon only through virtue of that atonement. 4. The sins pardoned must be offenses of the great moral law of God, with reference to which the atonement was instituted. 5. And if there be offenses against that law, that law must be in force. Pardon and atonement must meet with reference to the claims of the same law.

That we are under the law given to Adam is clear from the federal representative character of Christ. We were placed upon probation in Adam, and fell. For our restoration we were placed upon probation a second time in Christ our representative, who is called the second Adam. If in our representative we broke the great moral law of God, which is true in a certain sense, Jesus Christ, our second representative, in order to redeem, must come under the same law, obey it, and suffer its curse. He must obey the law violated at first, in order to redeem us from under the penalty of that law. For certainly we were under the penalty of no law save the law violated. Indeed, if the law had been abrogated, there would have been no necessity for a Saviour.

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.

ASSURANCE.

BY S. O. JAMES.

SAY yes, dear Lord, say yes,
This glorious morning bright,
That thou wilt safely guide and bless
And keep me till the night;
For storms may quickly rise,
And dangers thicken fast.
Let faith discern the clearer skies
Till these be overpast.

Say yes, dear Lord, say yes,
That I shall prize the light,
Renounce my way and e'er confess
Thy way alone is right.
Thy pard'ning grace alone,
The victory can give, —
A precious gift. I freely own
The just by faith shall live.

Say yes, dear Lord, say yes,
That thy dear will shall be
By me performed, thy fondest wish
Fulfilled concerning me.
And to this glorious end
I'll seek thy face to-day,
And ask of thee, my Saviour, Friend,
The power to watch and pray.

And wilt thou seek him now,
With words to suit thy case,
Glad to renew thy sacred vow
To run the heavenly race?
Say yes, my soul, say yes,
With every grateful breath
I'll praise and magnify my Lord,
Whether by life or death.

THE DOMESTIC TYRANT.

No person more completely possesses the power of creating misery in his house than the domestic tyrant, embittering, as he does, the lives of his nearest relatives by his selfishness and exigent temper. The great essentials for happiness in social life are freedom and trust; but these important elements are banished out of the little home-world ruled over by one of these imperious autocrats. He makes it a rule to exhibit the most profound disregard for the feelings of others, and by an indulgence in covert sneers, harsh and insulting words, the self-control of his victims is sorely tried. Consciousness of power is, no doubt, the cause of his overbearing ways. The domestic tyrant always has the highest possible appreciation of himself. His opinion admits of no question. Being his opinion, it must be right, and in an arbitrary manner he expects his family to acquiesce, or to feign acquiescence, with him on all points. He looks upon himself in every sense as a superior being, far above his surroundings. In his own estimation he is too highly bred and too refined to support the inconveniences of daily occurrences which are endured by others. His organization is too sensitive and finely strung to tolerate small domestic troubles. He, if anything, is only too generous and virtuous; he feels compassion for himself alone, regretting that the grandeur of his character is not sufficiently appreciated. His most trifling acts are magnified by him into samples of stupendous liberality. In his complete self-satisfaction he announces he is only too good in sacrificing himself, and he laments that he does not receive the admiration he considers his due.

He possesses in the highest degree the power of wounding the feelings of others, and by his persistent efforts to mortify their sensibilities he appears to treat that power as an accomplishment, and never neglects to display it at every opportunity. The inmates of many an apparently happy home, if questioned as to the background, would bear testimony as to wrong hearts, caused by a domestic tyrant. No wonder, with such a man for the head of the house, there is a general sense of relief when the front door shuts behind him, and a feeling of suppressed joy when he is away. Besides the misery caused by him to his household, the domestic tyrant must really experience a considerable amount of mental discomfort himself. He cannot fail to perceive the sort of change that comes over the cheerful family party when he appears, or the kind of chill that his presence brings. Instinct must

tell him how carefully topics of conversation are chosen for the family meals, how much constraint prevails, and what a strict avoidance of any subject there is that may lead to wrathful questionings. Curiously enough, out of his home he is generally a genial, jovial sort of man, and very likely is looked upon as rather a good-hearted sort of fellow; for it is only to his family that he shows his teeth.—*Christian at Work.*

A HINDU HUSBAND'S CREED.

[It is sometimes profitable, when we are tempted to look upon our lot in life as a hard and unenviable one, though surrounded by the blessings of Christian civilization, to contrast our condition with that of millions of others in less favored lands. The following account of the arbitrary and seemingly intolerable restrictions to which the Hindu wife is subjected, is taken from a recent number of the *Missionary Review*:—]

The Hindu idea of marriage is curious. A man both day and night must keep his wife so much in subjection that she may by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she is of superior caste, she will go amiss. A woman shall never go out of her house without the consent of her husband, and shall pay proper respect to her husband's father, the spiritual guide, and her guests, and shall not eat until she has first served them with victuals (if it is medicine, she may take it before they eat). A woman shall never go to a stranger's house, and shall not stand at the door, and must never look out of the window. If a woman, following her own inclinations, goes whithersoever she chooses, and does not regard the words of her master, such a woman shall be turned away. If a man goes on a journey, his wife shall not divert herself by play, nor see any public show, nor laugh, nor dress herself with jewels or fine clothes, nor see dancing, nor hear music, nor sit at the window, nor ride, nor behold anything rare or choice, but shall fasten well the house door and remain private; and shall not eat any dainty victuals, and shall not view herself in a mirror; she shall not exercise herself in any agreeable employment during the absence of her husband.

LIVE IN LIGHT.

INSTEAD of excluding sunlight from our houses lest it fade the carpet and curtains, draw flies and bring freckles, we should open every door and window, and bid it enter. It brings life and health and joy; there is healing in its beams; it drives away disease, dampness, mold, megrims. Instead of doing this, however, many careful housewives close the blinds, draw down the shades, lock the doors, shut out the glorifying rays, and rejoice in the dim and musty coolness and twilight of their apartments. It is pleasant and not unwholesome during the glare of the noontide to subdue the light and exclude the air quivering with heat; but in the evening we may freely indulge the sun-bath, and let it flood all our rooms, and if at its very fiercest and brightest it has full entrance to our sleeping-rooms, so much the better for us. Wire netting in doors and windows excludes not flies and mosquitoes only, but all other insects; and those who have used it once will continue to do so.

With this as a protection from intrusive winged creatures, one may almost dispense with shades and shutters, and enjoy the benefits of an open house without any annoyances so frequent in warm weather. But better the annoyances with sunshine than freedom from them without it. Statistics of epidemics have shown that if they rage in any part of a city they will prevail in houses which are exposed the least to sunshine, while those most exposed to it will not be at all or very slightly affected. Even in the same house, persons occupying rooms exposed to sunlight will be healthier and repulse epidemic influences better than those occupying rooms where no sunlight enters.—*Self.*

TO BOYS CONCERNING BUSINESS.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be re-

spectful to your employers, and to all in authority over you, and be polite to every one. Politeness costs nothing, and it will help you wonderfully in getting on in the world. And above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful, and industrious, who remembers with grateful love his father and mother, and who does not grow away from his church and Sabbath-school, has qualities of mind and heart that will insure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honor, truth, and industry are more than genius.

Do not be foppish in your dress, and do not buy anything before you have the money to pay for it, and do not buy what you can pay for but do not need. Shun billiard saloons, and bad company, and be careful how you spend your evenings. Cultivate a taste for reading, and read only good books. With a love for good reading, you will find in books friends ever true and full of cheer in time of gloom, and sweet companionship for lonely hours. Other friends may grow old and forsake you, but books are always the same. And in closing, boys, I would say again that with truth, honesty, and industry, and a living faith in God, you will succeed.

"Honor and shame from no condition rise;
Act well your part; there all the honor lies."

—*Self.*

Special Attention.

NATIONAL DANGERS—ROME.

THE following is one of a series of articles which appeared recently in the leading German Methodist paper in America, the *Cincinnati Christliche Apologete*. We have read it with great interest, and thought a translation of it would interest some of the readers of the REVIEW. It reads as follows:—

La Fayette, whose name is so renowned in this country, and who was a Catholic himself, is said to have used the following words: "If the religion of the American people should ever be destroyed, it will be done through the hands of the Catholic priests." Whatever we may think of the genuineness of this prophecy, it is a fact, that there is danger threatening our institutions from this source. Liberty exist only where every one has a right to think and act for himself, and to this the Catholic Church is utterly opposed. Her ideal is a country in which the pope, through the priests, is absolute ruler, as regards both worldly and spiritual things. There, of course, all government of the people and all liberty cease. With all loyal Catholics it has come that far even now. To them the pope is absolute monarch. His commands they follow, both in political and spiritual matters; first they are Catholics, then citizens.

If this "one" had only the welfare of the people in view, so that we could be assured he would not touch the liberty and rights of the people, we might be at rest. But let us not be deceived. Rome has enslaved many nations, but has never freed one, nor protected its liberty. Absolute subjection is the "holy father's" demand, and that will be demanded of us, if the favorable time should ever come. Let us observe the doings of the priests a little, and we shall see that these fears are not without foundation. If the pope and priests could do it, all liberty of conscience would be at an end to-day. Too frequently we meet expressions of the pope or leading men of the church, which betray what their real design is. As a proof of these assertions we give a few such expressions, and then the readers may judge for themselves:—

"You ask, What would he (the pope) do if he were ruler in the country, and you in the minority, if not in number, so at least in power? That would depend entirely upon circumstances; if it would further the cause of Catholicism, he would tolerate you; but if not, he would throw you into prison, exile you, fine you; perhaps he would hang you; but be assured that he would never tolerate you out of respect for the principle of civil and religious liberty." "No good government can exist without religion, and there can be no religion without inquisition." "Protestantism of all kinds is numbered among the mortal sins, by Catholicism. It tolerates it when and where it must, but it hates it and uses all powers to destroy it." "Protestantism of any form has no right and cannot have it, where the Catholic Church reigns." "Religious liberty in the sense that everybody has a right to choose his religion is one of the most wicked deceptions which has been imposed on this age of time, by the father of all deceptions." "No man has a right to choose his religion." "The nations must be in submission to religion. We must first learn to be Catholics, and then citizens. God is above man, and the church above the state." "Before a long time passes there will be a state religion in this country, and this state religion will be the Roman Catholic." "There are people living to-day, who will see that the majority of people of this country are Catholics." "Successful plans have been put in operation, which will give us the complete victory over Protestantism." The oath given by every cardinal, arch-

bishop, and bishop contains the following words: "Here-
tica, apostates, and rebels against our said Lord (the pope)
or his successors will I, with all power, oppose and perse-
cute."

These expressions could be multiplied, but they suffice to
show what Rome wants; namely, to draw the power in this
country to itself, to overthrow all its present institutions,
and erect a reign of the pope. America is the hope of the
pope.

They will never reach that, you say confidently. Let us
not be too sure. It is true, thousands of Catholics have
turned their back to the church; but have they not gone
mostly into the camp of the infidels? This loss is more
than made up by immigration, so that the Catholic Church
increases faster, comparatively, than the population of the
country. And frequently the minorities reign, if their lead-
ers are crafty and cunning enough to gain all advantages;
and this qualification cannot be denied to the priests. They
are eagerly at work, and while the others sleep they seek to
gain all advantages; and if Protestantism does not offer
them united, energetic resistance, they will reach their aim.

The author in this article speaks some truths which
cannot be impressed too deeply upon the people. He admits that, if Protestantism does not seek to
resist the papacy with energy, the latter will reach
her aim. We do not entertain any such hope of
resistance on the part of Protestants, but rather
believe that they will, with the aid of Rome, help
a corrupt church régime into power. Although
there are as yet many Protestants true to their
name, the tide goes the other way, as shown by
expressions of prominent Protestants even now. Rev. Sylvester F. Scovel, a leading National Re-
former speaks, for instance, in the *Christian States-
man* (and we do not believe that he has changed
his opinion) as follows:—

This common interest ["of all religious people in the Sab-
bath"—Sunday] ought both to strengthen our determination
to work, and our readiness to co-operate in every way with
our Roman Catholic fellow-citizens. We may be subjected
to some rebuffs in our first proffers, and the time is not yet
come when the Roman Church will consent to strike hands
with other churches, as such; but the time has come to
make repeated advances, and gladly to accept co-operation
in any form in which they may be willing to exhibit it. It
is one of the necessities of the situation.

This is the sort of resistance that we see even
now. Protestants are willing to suffer rebuffs to
gain Rome's help, instead of resisting this sworn
enemy of liberty. Rome, of course, will be smart
enough to allow or favor approaches on the part of
Protestants who desire her help, if only she sees
some advantage in it. Regarding the principle of
Catholicism, that "no good government can exist
without religion, and there can be no religion with-
out inquisition,"—we find this also in harmony
with the principles of some prominent Protestants.
The National Reformers have expressed themselves
at various times in this sense, and have intimated
in sufficiently clear language what they will do
when they get the power.

Again we say, Let the people be impressed with
the danger threatening them, and let them open
their eyes to reality. T. VALENTINER.
Battle Creek, Mich.

THE YELLOW RIVER OF CHINA.

THE Yellow River, from the enormous rapidity
of its volume when swollen by melted snow, is the
worst of offenders. Its new bed, even in twenty-five
years, has risen far above the plain, and as the dikes
grow from hillocks into hills, from mere walls into
ranges of earth-works like fortress sides, hundreds of
miles long, the effort overtaxes the skill of engineers
and the perseverance even of Chinese laborers. The
ablest engineers in India were beaten by the Da-
moodah, though it is, compared with the Hoang-
Ho, like a trumpery European stream, and though
the labor available could hardly be exhausted.
The truth of the matter is that, in all such cases,
the upper sections of the dikes cost too much for
complete repair, and tend to be inadequate; and
when the Yellow River gorged with water from
the mountains till it forms in reality a gigantic
reservoir, averaging a mile broad, from 300 to 500
miles long, and seventy feet deep, all suspended in
air by artificial supports, comes rushing down in
autumn, the slightest weakness in those supports
is fatal.

On September 27, the river was at its full-
est, its speed was at its highest, there was al-
most certainly a driving wind from the west, a bit
of dike gave way, the rent spread for 1,200 yards,
and—our readers remember, for Charles Reade de-
scribed it, the rush into Sheffield of the Holmfirth
reservoir. Multiply that, if you can, by 2,000, add
exhaustless renewals of the water from behind—
five Danubies pouring from a height for two months

on end—and instead of a long valley with high
sides which can be reached, think of a vast, open
plain, flat as Salisbury Plain, but studded with
3,000 villages, all swarming as English villages
never swarm, and you may gain a conception of a
scene hardly rivaled since the deluge. The tor-
rent, it is known, in its first and grandest rush,
though throwing out rivers at every moment at
every incline of the land, had for its center a
stream thirty miles wide and ten feet deep, travel-
ing probably at twenty miles an hour—a force as
irresistible as that of lava. No tree could last ten
minutes, no house five; the very soil would be
carried away as by a supernatural plowshare, and
as for man—an ant in a broken stop-cock in a
London street would be more powerful than he.
Swim? As well wrestle with the Holyhead ex-
press. Flea? It takes hours in such a plain to
reach a hillock three feet high, the water the while
pouring on faster than a hunter's gallop. There
is no more escape from such a flood than there is
escape from the will of God, and those Chinese
who refused even to struggle were the happiest of
all, because the quickest dead. Over a territory
of 10,000 square miles, or two Yorkshires at least
(for the missionaries report a wider area), over
thousands of villages—3,000 certainly, even if the
capital is not gone, as is believed—the soft water
passed, silently strangling every living thing, the
cows and the sheep as well as their owners; and
for ourselves, who have seen the scene only on a
petty scale, we doubt whether the "best informed
European in Pekin" is not right when he calcu-
lates the destruction of life at 7,000,000.—*The
Spectator (London).*

ANARCHY ON THE ISLAND OF CUBA.

A CORRESPONDENT of the *New York Sun*, writ-
ing from Havana, under date of April 13, draws a
terrible picture of the existing state of things on
the island, the general correctness of which there
seems no reason to question. The fault lies at the
door of the Spanish governing officials, whom he
describes as knaves of the most unprincipled and
corrupt type, using their power only to promote
their own interests and those of a band of rapa-
cious anarchists, compared with whom the Boss
Tweed ring or a board of New York aldermen
would be paragons of virtue. Of the condition of
the mail service, he says:—

The utmost disorder prevails at the Havana post-office.
Letters are sent when convenient; illustrated magazines are
generally appropriated, and American newspapers invariably
destroyed by the clerks. French novels they first read and
then forward, soiled and dog-eared, to their rightful own-
ers. This rule has its exceptions: sometimes they are not
sent. This lax system of mail delivery has its conveniences:
for one of my acquaintances, a former servant of whom is
now employed in the post-office, daily receives a large num-
ber of periodicals and books, which, after reading at his lei-
sure, he returns to the office, whence they are sent to the
original address. But it also has its inconveniences. The em-
ployees of the post-office, under the system of espionage that
reigns there, submit all letters to a rigid scrutiny, and unhesi-
tatingly destroy those that, by exposing the shortcomings
and errors of the Spanish government in Cuba would bring
into bold relief the inefficiency and corruption of its repre-
sentatives.

Of the complete reign of anarchy which pre-
vails throughout the island, he says:—

Never before in the world's history has lawlessness been
more complete or murder more common. "Bandolerism"
roams at large. Ever since Marin was made captain-gen-
eral, brigandage has not had to seek a refuge in distant caves.
It thrives in the very heart of the capital. With perfect
impunity murderers ply their daggers in the streets of Ha-
vana, in broad daylight. Formerly the criminal classes
painted their razors (their favorite weapons) black; but now
the shining blades reflect the sun's rays with defiant brilli-
ancy. A reign of terror exists in Havana. Families dare
not go out-of-doors; the theaters are empty, the prome-
nades deserted. The members of the various professions
whose duties call them out, are continually found stunned
and bleeding on the streets. The old and respected profes-
sors of the university are robbed at the very doors of the
institution; doctors are stabbed as they leave the hospitals;
the judges, at the very doors of the court-house, are forced
to give up their watches or promise that they will not pun-
ish some criminal then on his trial.

Gen. Marin's telegram to the minister of Ultramar is, "Ev-
erything quiet." Let me quote, however, from the papers
that perseveringly support him, and are the recognized or-
gans of the government. *La Voz de Cuba* said recently: "As-
saults, thefts, and murders are daily occurrences through-
out the island." *El Diario de la Marina* says: "The worst
of it is that the foot-pads do not alone beat and rob, but,
on the slightest provocation, employ the dagger or the pis-
tol; and thus they have already caused the death of many
eminent and peaceful citizens." The Spanish papers, *La*

Epoca, El Estandarte, and El Espanol, also speak of the is-
land's terrible situation, and loudly demand strict measures to
rescue the country from the tyranny of bandits.

Within the past month the following persons have been
kidnapped while engaged in their daily labors: José Ruff,
Antonio Alentado, Angel Nenendez, José Sierra, Felipe
García Vigon, and the wealthy planter, Senor Gallandez
Aldama, who was obliged to pay a ransom of \$17,000 gold.
This is only a month's record. Can any one name a single
bandit who has been captured or imprisoned since Marin
assumed command?

The Havana press cannot speak; it is muzzled; for Marin,
in violation of the Constitution, has appointed special
judges to act as press censors. Prior to the treaty of Zan-
Jon, which in 1878 put an end to the ten years' war between
Cuba and Spain, the press was subject to the so-called *Pré-
via Censura*, which meant that an article could not be pub-
lished till it had received the approbation of the govern-
ment censors. After the war, a judge and a special tri-
bunal were created to act as press censors. By their rules,
if a newspaper should violate the press laws three times, it
could not be published again. A later reform abolished
this law, and all special legislation for the Cuban papers,
making the press subject only to the laws of the penal code,
as in Spain, which provides that only when the national in-
tegrity or the inviolability of the king are assailed shall a
judge of the district in which the paper has been published
prosecute said paper. If found guilty, the paper may be
fined from \$5 to \$300, in which case all responsibility ends
with the payment of the fine, or the number that contains
the offending article may be seized and destroyed by the
police (the seizure of a paper is known here by the techni-
cal term of "kidnapping"), and this in turn may or may
not, according to the offense, be followed by criminal pro-
ceedings against the paper. . . .

Enough for the present to prove that I do not exagger-
ate when I say Death stalks, grim and unopposed, through
a once flourishing island, and that, handcuffed and out-
raged by her cruel masters, Cuba is fast sinking into a con-
dition of utter lawlessness, despair, and ruin.

Our Basket.

"A little balm, and a little honey, spice and myrrh, nuts and
almonds."—Gen. 43: 11.

—The sweetest bird builds near the ground;
The loveliest flower springs low;
And we must stoop for happiness,
If we its worth would know. —Swain.

—Wouldst thou fashion for thyself a seemly life?
Then fret not over what is past and gone;
And spite of all thou mayst have lost behind,
Yet act as if thy life were just begun.
What each day wills, enough for thee to know,
What each day wills, the day itself will tell;
Do thine own task, and be therewith content.
What others do, that shalt thou fairly judge;
Be sure that thou no brother mortal hate,
Then all besides leave to the master Power. —Gotha.

—While a word is yet unspoken you are master
of it. When once it is spoken it is master of you.

—Did you ever feel the joy of winning a soul
to Christ? I tell you there is no joy out of
heaven which excels it—the grasp of the hand of
one who says: "By your means I was turned
from darkness."—C. H. Spurgeon.

—Bear the burdens of life cheerfully. These
present cares and trials will not always last. "Life
will soon be done. Be not weary or disheartened.
What are a few years of toil in prospect of the
eternal rest?"

—The great danger and anxiety for all Christian
hearts to-day is, lest we may awake to the finished
triumph of this glorious work, in this world or the
hereafter, and find that it has gone on by us; be-
yond us, and without us; that we have no right
to join in the shout of triumph, that we cannot re-
joice that any of the countless throng from the
far lands were redeemed through any labor, or in
answer to any prayer, of ours, and by so much we
are debarred from sharing in our Redeemer's joy,
when "he shall see of the travail of his soul, and
shall be satisfied." The victory is sure and near.
We can see the prophecy fulfilling: He shall re-
ceive "the heathen for his inheritance, and the
utmost parts of the earth for his possession."
Let us arise ere the conquering army marches by,
either to enlist in the ranks or to furnish supplies,
to follow them with our hopes and prayers; then
sweet to us shall be the angelic anthem, as they
shall sing, "The kingdoms of this world are become
the kingdoms of our Lord and of his Christ!"—
*Rev. J. C. Fernald, in Baptist Missionary Mag-
azine.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 8, 1888

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THE CHRONOLOGICAL POSITION OF THE ATONEMENT.

CHRIST'S work as priest is not all a work of atonement. While his work in general is that of intercession, pardon, and reconciliation, there is a portion of it which is specifically called "a work of atonement." This is made certain by the services of the Levitical priesthood under the type. Let it ever be borne in mind that those priests "served unto the example and shadow of heavenly things" (Heb. 8:5); that is, unto the example and shadow of Christ's priesthood in heaven. But their work was not all a work of atonement. Their daily work was to receive the blood of those offerings which the people brought to be their propitiation, and perform therewith a ministry in the tabernacle, all of course with reference to a final work of atonement to be subsequently accomplished (Lev. 4:26); yet there was a particular time set apart in the year, and a specific work appointed, which were called, the "day of atonement," and the work of atonement. "And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins *once a year.*" Lev. 16:34. See verses 29-33, and chap. 23:27-32.

This is the picture we have to teach us in regard to the work of Christ. They served unto the example and shadow of heavenly things. So we say that, according to this evidence, Christ must have a long general work to perform, and besides this, a comparatively short and specific ministry to accomplish, called, the making of the atonement. If this is not so, then less than one three hundred and sixty-fifth part of the work of the earthly priests was a shadow of Christ's work in heaven, and three hundred and sixty-four parts of it, out of three hundred and sixty-five, were a type and shadow of nothing. But Paul says that they "served [certainly more service than that indicated above] unto the example and shadow of heavenly things," or the work of Christ in heaven.

Now, in what portion of Christ's ministry is this work of atonement located? Does it occur at the commencement, in the middle, at the close, or where? We boldly ~~aver~~ that nearly all Christendom, losing sight of the great subject of the sanctuary, have gone astray on this point. Failing to distinguish between the slaying of the offering, and the making of the atonement, they have come generally to locate the latter at the time of the former, and assert that the atonement was made on the cross.

Mr. Morton, in his essay against us on the sanctuary question, falls into substantially the same error; for although he does not have the atonement made upon the cross, he does have Christ enter the most holy place immediately on his ascension to heaven, and then and there make the atonement, before taking his seat on the right hand of the throne of the Majesty in the heavens. On this ground we objected to Mr. M.'s view, because it makes the atonement *precede* the other acts of Christ's priesthood. He accuses us of greatly misrepresenting him on this point. He says:—

What I said was: "In the natural order of things the atonement preceded the session of Christ on the mediatorial throne." Mr. M. ought to know that this is a very different statement from what he attributes to me. How did he come to make this misrepresentation? Was it a blunder? Or was it intentional? He surely knows that I hold that Christ's first priestly act, since his incarnation, was the offering of himself on the cross, and he must admit that this was prior to the atonement. And surely he will not say that his "sitting down on the mediatorial throne" was a priestly act. Will he undertake to give us a scholarly exegesis of Heb. 1:3 and 10:12, or of either of them, that will be consistent with his theory, that Christ's atonement was first made in 1844? Though I am no prophet, I venture to predict that he will not attempt to do so.

We positively disclaim any "intentional" misrepresentation in replying to Mr. M.; and we do not plead guilty to even a "blunder." We do not suppose that Mr. M. will deny that Christ is now, and has been ever since his ascension, our great High Priest above; that he has during all this time been doing a priestly work, pleading his blood in behalf of all who would come to him. But as he has the atonement made when Christ ascended to heaven, over

1800 years ago, he has the atonement *precede* all this priestly work, or stand at the *beginning* of this long ministry; whereas the Scriptures place the atonement as the *close* and not the beginning of his priesthood; and it was this service through all the Christian dispensation down to 1844 that we had in mind. So far as the real issue is concerned it matters not a particle whether we place the atonement on the cross, or forty-three days later, at the ascension. We showed in No. 17 that the crucifixion was not a part of Christ's work as priest; but suppose we grant with Mr. M. that it was, that Christ performed one priestly act before he made the atonement at his ascension, the whole objection, from our standpoint, still remains; for this atonement on this ground is followed by a long priestly service, which according to the type, and other scriptures is not possible.

To illustrate: Let us suppose a young man leaves Battle Creek for Ann Arbor, there to take a four years' course of study in the University of Michigan, and then graduate. Now, it would not matter one whit whether his friends should claim that he graduated when he took the cars at Battle Creek, or that he graduated when he reached Ann Arbor. We know that the one statement is equally false with the other; for his graduation is not to come till he has *completed* his course of study.

So with the ministry of Christ. The great work of atonement is the graduating service, if we may so express it, of his priesthood; that is, it is the closing part of it, and does not transpire till a long preceding work has been accomplished. On this point Mr. M., in his essay, objects, as follows:—

Now, if Jesus, the only true priest, did not enter the holy of holies till 1844, it follows that the church and the world were left without any atonement for more than eighteen centuries! Not one drop of his blood was, during all those ages, sprinkled upon, or before the mercy-seat! For it could be offered only in the inner tabernacle where God resides. This is the plain teaching of the Levitical law, and is in full harmony with New Testament teaching.

This objection is based on the idea that all Christ's work is the atonement. The church and the world don't need the atonement till the time for the atonement comes. But meanwhile they were *not* left without a sacrifice, without a priest, without the cleansing blood, and pardon of sin and reconciliation to God. During all the time previous to the antitypical work of atonement, the church and the world had just what Israel had through all the year previous to the day of atonement; that is, opportunity to come and confess their sins over their offerings, and through that blood and the ministration of the priest have them borne into the sanctuary, and so receive pardon for them. So ever since Christ entered upon his priesthood, every true penitent has secured pardon through him, and had his sins transferred to the sanctuary of which Christ is minister.

In the type the daily service went on through the year, the sins accumulating all the while in the sanctuary. From these sins it must be cleansed. For this purpose the day of atonement with its special service was instituted. Then the high priest went into the most holy and sprinkled blood upon the mercy-seat, the only time he did so in all the year. By this means the sins were removed from the sanctuary, and the sanctuary was cleansed.

That sins are thus treated as entities and transferred from one object to another, first from the sinner to the offering, then from the offering to the sanctuary, and from the sanctuary to the scape-goat in whom they perish, is plainly stated in Lev. 16:21. For as the concluding service of the year's ministry and the atonement, the record states: "And when he hath made an end of reconciling [cleansing] the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, and Aaron shall lay both his hands upon the head of the live goat, and confess over him *all* the iniquities of the children of Israel and *all* their transgressions in *all* their sins, PUTTING THEM upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Thus the sins of the entire nation which had accumulated during the year were disposed of, and we can easily trace them from inception to end. They first attached to the transgressors who committed them. Through the prescribed offerings they were transferred to the sanctuary, and by the services of the day of atonement they were removed from the sanctuary and placed upon the head of the scape-goat in whom they perished.

Each year's work, in the type, was complete in it-

self; and the same service was repeated year after year. Paul gives us the reason why the earthly ministration was divided up into such short periods. It was because those priests were not able to continue by reason of death (Heb. 7:23); and by making the length of a complete round of service one year, ordinarily the same priest would go through the entire service, and so the better typify Christ in the one round of service which he performs in the heavenly sanctuary. In Christ's ministry, the service does not need to be divided up into short periods, because he "ever liveth," and hence, however long the period may be, he, as the deathless priest, is able to perform it all.

Now, as each individual yearly round of service in the type, represented Christ's whole work as priest, who performs but one round of service, it follows that any distinct divisions of his work will occupy the same relative position in the period covered by his ministry, that the type of such division occupied in the aforesaid yearly typical service. And there were two such distinct parts: the common or daily service, and the atonement. And the atonement was the last and closing service; it completed the year; it finished the round of the representative ministry of those priests. Had it not been for the yearly repetition, after the atonement had been made no more sacrifices would have been offered; and when the atonement was made, and the sanctuary was cleansed, then the work immediately began again in the holy place, just as it had begun the year before.

So in Christ's ministry; his work of real atonement, answering to the typical atonement, must be the very closing portion of his work as priest. It comes at the *end* not at the *beginning* of his ministry. To locate it in any other place is to utterly ignore this beautiful structure of the type, and do violence to many scriptures. Yet Mr. Morton has the atonement made when Christ ascended, and a long priestly work of over 1800 years following it! We leave the reader to contemplate the incongruity and unscripturalness of such a position.

Though professing himself no prophet, Mr. M. ventures to predict that we will not attempt an exegesis of Heb. 1:3 and 10:12. We think it would have been better for him to stop with his disclaimer of being no prophet, rather than to venture forward as he has done, and prove himself a false one; for there is nothing in those texts to cause the least hesitation in the way of exposition. The first one says of Christ that he, "when he had himself purged our sins, sat down on the right hand of the Majesty on high;" and the second reads: "But this man [Christ], after he had offered one sacrifice for sins forever, sat down on the right hand of God." The last text explains the first. Christ gave himself up as a sacrifice for men; and in that sacrifice he made, or provided, expiation for our sins. (See Greek.) And this is the one only sacrifice which is available with God. And this alone has been pleaded, and will be pleaded till probation shall end. There is no force in Mr. M.'s reference to these texts from his standpoint, unless he would have us believe that Christ purged or atoned for our sins before he sat down on his Father's throne on high. Does he believe this? Does Christ atone for, purge, or put away sins before they are committed? Has he atoned for the sins of all men, so that all will be saved, and Universalism prove true? or has he atoned for only a few who consequently must be saved, and passed by all others who consequently cannot be saved? If so, here we have the doctrine of predestination in its most ghastly and hideous form. Has Christ atoned for any one's sins in a general way? Then he may plunge into every form of vice and crime, and still reach heaven; for atonement has been made for all those sins, and that has canceled them. But are the sins specified for which atonement has been made? Then it has been ordained just what sins one shall commit, and in committing them, he is no free moral agent, but acting under compulsion which he cannot resist, and hence is not responsible. But if a person's sins have not been atoned for, then no matter how hard he may agonize to enter heaven, the gates will be inexorably closed against him. Away with such a travesty of the divine government!

Heb. 1:3 simply means that Christ has made provision whereby sins can be purged, or put away; but whether they will be or not depends upon our own action in accepting or rejecting the provision. A parallel to this method of speech may be seen in Eze. 24:13: "I have purged thee, and thou wast not

purged;" that is, I have endeavored, provided means, to purify thee, but thou didst not accept of them. Rom. 2:4: "The goodness of God leadeth thee to repentance;" that is, endeavors, or tends, to lead thee. Gal. 5:4: "Whosoever of you are justified by the law;" that is, seek to be justified. Many like passages might be quoted.

So with Christ's blood; it has purged or expiated our sins in the sense of providing means whereby they may be expiated, if one will avail himself of it. It is the blood which has secured pardon through all the ages, and is employed in making the atonement at last. And as the atonement comes in as the closing service, it can be made, and will be made, only for those who have sought it on the prescribed conditions and so are entitled to it. Thus the error of Universalism is avoided on the one hand, and predestinationism on the other, and everything comes in, in its proper place. The session of Christ on the mediatorial throne, is his priesthood; and the "natural order" is, not for the atonement to precede it, as Mr. Morton says, but to follow it.

RECOMMENDATIONS OF THE GENERAL CONFERENCE COMMITTEE RELATIVE TO CHURCH SCHOOLS.

THE subject of church schools has been before our people more or less for years, and especial attention has been given to it since the last General Conference. From letters we receive we are sure that considerable thought is being devoted to this subject in various parts of the field. Already a want is felt, which we are certain will largely increase the deep conviction that we must improve the opportunities of our children in obtaining an education that will tend heavenward instead of toward the earth and its vanities. Looking, as we do, for the coming of our Lord and the close of earthly probation, who can there be among us that would dare indulge indifference and carelessness respecting the education of their children, and their preparation for the day of God? There will be many difficulties to be confronted. The cost will doubtless hinder our efforts, and it will take much patient thought and study; but does not the end justify all these efforts at our hands in instituting a scheme for saving our children from the corruptions abounding in our public schools? While these schools are excellent in many respects, and a great blessing to the world in saving the youth from ignorance, yet every candid mind must admit that there is a great demand for moral and religious education, which such schools do not furnish. We believe the time has come for the grave consideration of this subject.

The General Conference Committee recently met for many days, and considered various interests of the cause; and among others they gave attention to this, calling in Prof. Prescott for counsel, and thoughtfully considered various plans for bringing about this important object. They finally adopted the following recommendations:—

In view of the probability that the scope of our educational work will be enlarged in the near future, and schools will be established in various Conferences; and recognizing the necessity of unity in this branch of our work, the General Conference Committee express it as their opinion:—

1. That all our educational institutions in every grade should be conducted in harmony with the central committee or organization.
2. That whenever a school is to be established in any Conference, it be done under the advice of the Conference committee, and that in all such cases the management of these schools be vested in the Conference committee in connection with three persons chosen by the members of the church or churches most directly interested.
3. That uniform courses of study be pursued in schools of the same grade, and that the same text-books be used on the same subjects in all our schools.
4. That in our church or Conference schools no more extended course of study be pursued than is usually carried on in what is known as the grammar grade in our public schools; but that the systematic study of the Bible be included in this work.
5. That teachers be trained with special reference to filling positions in these prospective schools.
6. That the denomination should not in any way be held responsible for the results where schools are not established or carried on in harmony with these recommendations.

It will be seen that these recommendations cover important general principles. The Committee anticipated that in many, at least, of our State Conferences, in the most favorable localities, some effort would be made to organize these church schools which our brethren would patronize as far as they could, and as the advantages of these were seen there would be others commenced in localities reasonably favorable; so this work would increase with a gradual growth.

We have not thought it wise to recommend any abrupt movement without thought and preparation, believing that such a course would result in more injury than good. But if the principles taught in the "Testimonies" concerning education can be combined with good practical judgment in an effort to make an advance of this kind, we shall hope to see great benefits result from this movement.

The first suggestion is worthy of careful thought. Our work is one of union. Our cause cannot be advanced by any spirit of drawing off or separation; but we must ever remember that our work is a unit and our people a united people, moving in harmony and order; that all disintegrating influences must be rebuked, and our growth encouraged by a combination of the best influences existing among us. We believe that steps will yet be taken to bring about a greater state of unity in our educational and publishing work than we have seen in the recent past. Influences which tend to separate and bring in rivalries and separation of feeling must be discountenanced. The very best ideas in the body should be combined into one system, and be made effective in all of our educational work.

The second recommendation brings to view one point which should not be forgotten,—a union of the State Conference authority with the local interests connected with the church schools to be instituted. It will be understood, of course, that the cost of maintaining these local church schools will fall upon those especially interested in them—those who send pupils to them and have the benefits of them; at least, no other plan or method has yet been suggested. Yet the general interests of the cause are connected more or less with these. Their influence has a bearing upon the cause. There will be various local circumstances of a perplexing character connected with them, and much wisdom will be required in their management. Therefore the local and State authorities should be combined in their management. Of course, the larger share of the management will devolve upon those living at the locality selected, and those who are especially interested in the work; but a general supervision by the Conference authorities would seem to be desirable and most profitable.

The third recommendation presents the important element which tends to the general unity of our educational system,—one which discerning parents will see contains a great advantage and places an important premium upon the establishment of such schools. Under our present system a loss is sustained, as scholars come from various localities, having used different text-books and having been instructed under different methods; and when they come to our colleges and academies it takes them considerable time to become familiar with the methods there used. But where teachers are trained from larger institutions, especially for teaching in these church schools, and the same kinds of text-books are used in the church schools and higher schools, the pupil will be able to make much more rapid advancement than if changed about from one school to another where different systems are in use. Here will be seen an important benefit and inducement for the establishment of such schools.

The fourth point mentioned is one of some importance also. There will be a danger that in these larger church schools ambitious teachers and pupils will favor pursuing a higher course of study than they are really prepared to carry out properly. But such will find after a little experience, that it is a plan which will not be justified by the results. It will be very costly, indeed, and in our present institutions like Battle Creek College, Healdsburg College, and South Lancaster Academy, it is found that there are but few pupils who desire to study the most advanced courses; and if they should be taught in all these different institutions, the cost of running the schools would be very much increased; hence the recommendation made in last week's REVIEW, that the very highest courses of study should be maintained only in the larger central institution. This will relieve the others from quite a pressure and expense, and on the whole will be better. It is well in our church schools to have a regular course of study adopted; then when pupils have passed that, they can go to higher institutions, where greater facilities will be provided. Though this may displease a few, we expect that it will meet with quite general satisfaction. It will be seen that the systematic study of the Bible is to be maintained in all our institutions. The Book of books we must not, cannot ignore. It is the highest

source on earth of all truth and wisdom. It is filled with the richest thoughts and the most exalted themes, and contains the truth of God. Why should not our children from their earliest youth have the benefit of thorough training in its blessed principles?

In recommendation five an important plan is presented, which will tend to make our church schools most successful. Teachers trained with special reference to the work to be done in these schools will be provided, after having received the benefit of instruction from our teachers of the greatest experience, and being made acquainted with the methods of Bible study and that kind of management which we have found to be most successful after many years of trial. The ordinary teacher may be well posted in the sciences; but never having had instruction in the morality and religion of the Bible, will not be as well prepared to teach these as those who have had these advantages. We shall have one general system, reaching from our lowest to our highest schools, and we hope to have teachers who will be brought up under the best kind of instruction and training.

In recommendation six it will be seen that the denomination will not hold itself responsible for schools which do not choose to come under the principles presented for their guidance by the denomination. This is a reasonable position, and in no other way could results be controlled. We do not, of course, mean from this that persons in any locality have not a moral and legal right to form such schools as they choose. This is the privilege of all. But if the denomination is to be held responsible, it must, of course, have some part in the preparation and guidance of them. The freedom of no one is infringed upon; but we think it will be seen that certain advantages will accrue to those who choose to work in harmony with the plans adopted by our people. We trust there will be many who will carefully study these questions. We regard them as among the most important plans in the future of our work.

The readers of the REVIEW will soon have the privilege of seeing an article from Prof. Prescott bearing upon this subject, which we think they will find of deep interest. We do not here undertake to enter into arguments in this issue, showing the necessity of these schools. We have neither the time nor space; but we expect these points will be made quite prominent the coming season, in the paper and in our camp-meetings. It is hoped that Prof. Prescott will be able to attend many of these meetings, and speak on these points. We have no desire to see a furor and excitement connected with this movement, but we do greatly wish our people to carefully and calmly consider and weigh well the important principles underlying this subject of church schools. There can be nothing of greater interest to those who have dear children, than their proper education and preparation for usefulness in this world, and their salvation in the kingdom of God. We see that the trend of public sentiment everywhere around us is worldly and selfish, and the truths of the Bible are losing their hold upon the hearts of many. We must instruct our children in the ways of the Lord; follow the example of Abraham, who taught his children the commandments of God, and impressed upon their minds principles which are bearing fruit even after the lapse of thousands of years. Who can tell the effect of the training of this noble patriarch upon the welfare of the human family? May God help us to imitate his faithful example, and do our utmost to impress the principles of righteousness upon the young and tender minds of those most dear to us.

G. I. B.

THE PRESENT OUTLOOK IN ENGLAND.

THE readers of the REVIEW may be interested to learn something of the real prospects which lie before the work in England at the present time. So far as my personal health is concerned, I can say that it is greatly improved. We recently made a trip to Ireland, and after spending a few days in visiting the people, we became thoroughly convinced that if a few weeks could be spent in labor among those already interested, and others in Dublin and also in Belfast, as much would be accomplished as we saw in any of the Australasian cities in the same length of time. We found individuals who were keeping the Sabbath, one lady having kept it for seven years, and another keeping it in a hospital. In visiting some, also, of the more influential families of the city of Dublin, we found that in one family the Sabbath truth had been presented, and some

members were on the point of embracing it. We also met a lady from China, and had an interesting conversation with her on the truth and the religious aspect among the Europeans in Hong Kong. Her husband holds a responsible position, and judging from the present prospects, there will be some in this family gathered for the kingdom of God. Others are almost decided, and we felt to praise God for what he was doing among the people.

What we need is workers; for God has certainly gone before us in preparing the hearts of the people in the cities and villages of England and Ireland. We have just received a letter from a young man in one of the largest cities of England, who has been reading *Present Truth*, and is keeping the Sabbath. He has been thrown out of employment, but yet he feels that he must obey God. Words of like import come in from other quarters, indicating that the work is spreading, and that the truth is having an effect upon hearts. The reading matter that has been distributed years in the past, is bearing fruit at the present time.

In connection with our work in London, the prospect is certainly good. At the present time Bro. Smith, formerly an English curate, who embraced the truth over a year ago, is, with his wife, connected with the training-school. They are giving themselves fully to the work, and we are in hopes that God will fit them up for usefulness in his cause. The interest in our work is increasing, and eighteen have taken their stand fully upon the Sabbath. For a number of weeks, from one to three each week have commenced to keep the Sabbath as the result of the efforts put forth here in London. The impression is being made upon many minds that we have the truth; and from many things, the particulars of which we cannot here give, we feel certain that God has commenced a work here which in due time will encourage the hearts of our brethren throughout America. Could we state facts and incidents of God's working in a miraculous manner in the past few weeks, so our friends in America could see it as it is, there is not a soul who has ever donated to the English Mission but would feel to rejoice over having had a part in the work here.

Workers from among the native talent are what are needed, and the prospects are good that there will be those developed who will be successful laborers. Individuals come nearly half a mile to the training-school, to attend a class in history as connected with prophecy, which is held at six o'clock A. M. They return to their homes for breakfast, and come again at half-past nine for another exercise in Bible reading. It is more difficult to gain access to houses here than in America; but when once this is effected, the people are found to have a regard for the Bible that is not found there; and what is more encouraging, those who have embraced the truth have been of a class who can work for almost any class of people. They are principally from the Church of England, and we are in hopes that quite a number of them will give themselves to the work of God.

As we have before intimated, it seems to us that the prospect for a thorough and permanent work here is better than it was after the same time spent in Australia. Not so many have embraced the truth, and there has not been so much outward agitation; but those who have taken their stand are individuals who hold positions in the churches—individuals who will have an influence with others. They are people who have faith in God, and have had an experience in things that pertain to our eternal interests. We can say to our brethren throughout the world, that God is at work for his cause in England.

The efforts of Bro. Ings in placing our periodicals in the vegetarian restaurants before he left for America, was a work which we look upon as one of especial providence; and in this phase of the work we have no one better qualified. His efforts in this direction will live while he is not here. Bro. and Sr. Robinson arrived the next day after Bro. and Sr. Ings left for America. We are now in hopes that with improving health we shall be able to visit some of the other leading cities in the British Isles, and with God's blessing establish the truth there as a nucleus around which others will be gathered.

For eight weeks Bro. Durland has held a training-school for canvassers for our periodicals and books. This was in Wellingborough. In view of the place being small and one in which almost continuous efforts had been put forth for nine months, it was not so favorable a place as it would have been, had cir-

cumstances been otherwise. But himself and others became fully convinced by the experience gained, of the utility of such training-schools. It will be tried again next winter in a larger place, and we trust with even greater results. The hope of the work in foreign fields depends largely upon the educating, of native talent by experienced workmen from America. For certain reasons God has selected that field to give a proper mold to his work. But those of other nations must be met where they are, and those of their own kin can do this better than a foreign element.

S. N. H.

THE GENERAL MEETING AT MONTEREY, MICH.

This meeting was held according to the appointment, April 26-30. It was attended by forty or fifty ministers, directors, licentiates, mission workers, and others from different parts of the State. Nearly all of our ministerial force was present, and all the districts, except one, were represented. Much business was transacted, and plans were formed for the coming season of tent labor. The brethren of that church carried those from a distance some four or five miles, from the railroads to the place of meeting. On Sabbath and Sunday there was a good attendance from the surrounding churches; so the commodious meeting-house was well filled. The good Spirit of the Lord was present from the first, and the meeting, on the whole, was a source of real encouragement and satisfaction.

There have been many things connected with the cause in this State which have been quite gratifying since our last general meeting at Flint, in the winter. We are glad to see that light is coming into our great Conference. Quite a number of churches have been especially blessed, some of which were in the most discouraged condition of any in the State. Real reformations have occurred. Quite a number of our ministers who have been struggling under darkness and despondency, or have failed to reach that point in their experience which they desired, have been greatly blessed of God; and a good spirit of union and love pervades our ministry generally, though there are some few who have not participated in this as much as we could wish. Our directors reported the condition of their districts as being very favorable. We have been making special efforts to increase the interest in tithing, and to establish the plan of first-day offerings for the foreign missions. We have already scattered about 3,000 boxes, and our people have generally taken hold of this branch of the subject with much interest, the children in many cases feeling really enthusiastic; and in several different churches persons not of our faith have taken boxes, promising to help us in our missionary work. This is truly surprising.

The effort in regard to the poor fund has not been as successful yet as we have desired, because the other branches have been dwelt upon so much; but we feel sure that we shall yet succeed in raising quite a large fund in this direction, and that our State will take its proper position and look after the poor and faithful ones who need help. Our districts have nearly all canceled their indebtedness to the State society. Only a year or two ago they were somewhere about \$2,000 in debt to it, but now the aggregate is less than \$200; and before another quarter closes, we think the debt will be entirely blotted out. Our re-districting of the State has proved successful; things are coming into order, and better results are being seen. We inquired of the directors in regard to the growth and interest in their respective fields, and every one expressed encouragement; and in quite a number of instances the improvement has been marked.

On the whole we are encouraged, and believe the Lord is willing to help us here in Old Michigan. With a Conference so large and unwieldy as this, with over 4,000 Sabbath-keepers, it takes no spasmodic effort, but a most concerted, earnest, persevering one to change matters very much. The Sabbath-school work seems to be encouraging, and we believe that the Lord is taking hold to help us. He is giving us signal tokens of his favor in several of our churches which were in a most discouraged condition, and we know that he is willing to bless us greatly.

The plans formed for the coming season will vary somewhat from those in the past. It has been decided to hold five prominent camp meetings in the State: one in the extreme northern section, commencing June 27 and lasting till July 3; another, at

Alma, Aug. 15-21; another (at Imlay City, probably), Aug. 22-28; a fourth, in the southern part of the State, probably at Homer, Aug. 29 to Sept. 4. We do not expect that the annual meeting this year will be nearly as large as it has been some years past, as we expect that our brethren will attend these other meetings; so our annual meeting will be less expensive and unwieldy. This will be held in some section in the western part of the State, probably not far from the usual time.

The object of these camp-meetings will not be simply to have good preaching on ordinary religious topics, but to make them seasons of special instruction in regard to the church and its work, the duties of officers, and various points of truth which are somewhat unpopular, which need to be dwelt upon and made prominent in order to supply a long-felt want in our midst. We believe the time has come for faithful instruction to be given in regard to the practical duties of the membership of our churches, so that we may know how to be in the light and obtain God's favor, and how to accomplish good for our fellow-men. We intend that these camp-meetings shall be more practical in their effects than any we have held in the past. We shall not be able to call in much labor from abroad, and shall probably have to depend upon our own efforts largely, with our own corps of laborers. We hope personally to be able to attend most, if not all of them, with other help. We urge our brethren to seek earnestly for a large attendance at these meetings. We design to reach quite a number of those who usually do not have the privilege of attending our annual meetings; so the meetings are distributed in different parts of the State, where all who wish, can attend without involving so much expense. Very likely each one of these meetings will be as large as most of the annual meetings of our sister Conferences. We shall expect that there will be somewhere between 600 and 1,000 Sabbath-keepers at each one. They will not be small affairs, and we trust that a large number will attend them. We hope this will be very gratifying to our brethren throughout the State.

The good work which has been in progress during the winter, in our churches throughout the Conference, we hope will not be dropped during the summer. In quite a number of the tent companies we have apportioned three laborers. Five or six of our brethren of good practical experience will spend a considerable portion of their time in laboring among the churches. We trust that every church and company will have been visited and had good labor before tent-meetings commence. We shall do our best to help those churches which have been in a discouraged condition. We can say truthfully that wherever our people have been earnestly taking hold of the work proposed at the Flint meeting, they have found God's Spirit in a large measure. Where they have taken hold faithfully of these various branches of the work, light has come in, and God has blessed their efforts.

We enjoyed this meeting at Monterey very much, though it was a meeting of great labor. The tender Spirit of Christ came into our midst, and tears of contrition and tenderness were shed in many of our meetings. The Lord came near by his blessing, and many were benefited. We trust the church will feel the effects of the good Spirit which attended this meeting. This church is one of the oldest in the State. At this place, days past and gone have witnessed much of the labors of our dear Bro. and Sr. White, and our lamented Bro. Bates, and many general meetings have been held at this church. The church is quite strong still,—one of the largest in the State.

After the services one day during the meeting, several of us visited the cemetery and the grave of our noble pioneer, Bro. Joseph Bates. We found his grave in good repair, and a neat stone erected, upon which were inscribed his name and that of his companion, and the following inscription:—

Eld. Joseph Bates died March 19, 1873. Age, 80 years. In memory. The early life of Eld. Bates was spent as sea captain, during which service he gave his heart to God, and was ever active in the cause of Christ, being identified as a moral reformer of his day. In 1837 he assisted in organizing one of the first temperance societies in the United States. Subsequently he became a co-laborer with William Miller in the great advent movement of 1844. At the close of that work he became convinced of the obligation of the seventh-day Sabbath, and with others founded Seventh-day Adventism, and remained a venerated and loved pastor till death.

This noble, God-fearing man sleeps in Jesus, and

who would desire to exchange the hope which is his, for that of earthly wealth or earthly honor? His name is highly respected in and about Monterey, and we were glad to look upon the spot where the old Christian hero silently awaits his resurrection. He was a soldier of the cross, with noble firmness and intrepid courage and living faith. God is good, and if we who are living can as faithfully stand at our post of duty, and as surely rest in the blessed hope when our probation shall close, if it closes before our Saviour shall come, it will be well.

G. I. B.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*W. Chyng*.

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always enclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

772.—PUNISHMENT OF CAPERNAUM.

If *hades* of the New Testament always signifies the grave, wherein would there be any special punishment to Capernaum, as pronounced by our Saviour in Luke 10:15: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell [*hades*]."

T. H. G.

Generally speaking, it would be thought a pretty severe punishment to a city to be so completely obliterated as Capernaum was, certainly as severe as could well be inflicted this side the final judgment executed upon the wicked.

773.—DOES THE HARE CHEW THE CUD?

In view of the fact that many eminent naturalists claim that the hare does not chew the cud, how can Lev. 11:6 be explained? This text states that the hare does chew the cud.

T. H. G.

McClintock and Strong, in their Cyclopaedia, say that the original in this passage "should be understood as merely implying a second mastication more or less complete, and not necessarily that faculty of true ruminants which derives its name from a power to draw up aliment after deglutition, when worked into a ball, from the first stomach into the mouth, and there to submit it to a second grinding process." This latter the hare does not do; the former it does.

774.—"NO MAN HATH ASCENDED UP TO HEAVEN."

Please explain John 3:13; what did the Saviour design to teach by the words of the text?

Mrs. J. A. H.

The text reads thus: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." We must take into consideration the subject under discussion, if we would discover the design of Christ in uttering these words. He has been telling Nicodemus about the new birth, but fails to make him understand it, although he tells him in the 11th verse that he speaks from what he has seen and known. In the 12th verse he says, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" The new birth is of heavenly origin and nature, and in order more fully to demonstrate to Nicodemus that he is qualified to testify regarding it, he says in substance to him, "The Son of man, whose being is in heaven (or of heavenly origin), has both ascended to heaven and again descended to earth; and he is the only man of whom this can be said, hence knows whereof he affirms. Christ had visited the earth before he came as a babe in the manger, and had both ascended and descended; and now being here to converse with man, he was competent to testify of these things to an extent never possessed by any other individual who had been upon earth and mingled with mankind. With this interpretation of the text, and with which we think all will agree, there is no conflict with the facts of the translation of Enoch and Elijah, or the resurrection of Moses.

775.—CERTAINTY OF THE RESURRECTION.

Please explain the meaning of 1 Thess. 4:14—"For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."

J. A. McC.

The signification seems clearly to be this: If we believe that Jesus died and rose again, so also ought we to believe that those who sleep in Jesus will be raised from the dead. The meaning is not that our believing that Jesus rose will be in any sense a cause of the resurrection of the saints, but that the doctrine of the resurrection of the saints so certainly follows from that of the resurrection of Christ, that if the latter is believed the former, also, ought to be believed as a matter of consistency.

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.

RESPIRE FINEM.

The forest oak is strengthened by the fiercely-driving storm,
And the heavy rain down pouring brings the thirsty earth no harm;
The eagle, grand and mighty—see him soaring to the sun;
He gained his strength in action; nobly striving he has won.

Life is full of griefs and trials, and the tempter oft is near,
But the soul grows better, purer, for the fire that tries it here.

He who never fought in battle may be free of ugly scars,
But he little knows what victory means to veterans of the wars.

The strong man's life is shaken when he sees whom death doth claim,
Yet the heart is soothed from sorrow by the tears that pour like rain.

"Life is real, life is earnest, and the grave is not its goal."
We are living for a future, where eternal ages roll.

—Oscar Bliss, in *N. Y. Observer*.

SWEDEN.

STOCKHOLM.—I arrived at this place Feb. 9, and since that time have been holding meetings in the city. The Lord has been in our midst and blessed us abundantly. The attendance at the meetings has been good, and the people have listened very attentively to the word spoken. The attendance has averaged about 300. One encouraging feature has been that many of those who came to the first meetings have continued to come right along, and are deeply interested in the truth. Quite a number have begun to keep the Sabbath, and we expect others will soon follow.

The church here are of good courage, and they are determined to be faithful until the end.

J. M. ERICKSON.

KANSAS.

LABETTE COUNTY.—In the southern part of this county, I have recently held twenty-eight meetings. In many of these, Elds. J. Lamont and C. C. Reynolds, Bro. Irving E. Baker, and Bro. J. F. Hardiman and wife did the preaching, or rendered most valuable assistance. To our Lord Jesus be praise and glory for his sustaining, cheering presence, his providence, and his precious word. Three adults and five younger persons promised to keep the commandments of God and the faith of Jesus, *i. e.*, signed the covenant. I trust others are hopefully interested. May our God bless his people and prosper his work.

N. W. VINCENT.

April 30.

FLORIDA.

ST. ANDREW'S BAY.—We commenced meetings here April 11. The tent is very pleasantly situated in a hummock of oak and magnolia, and is seated in the best possible way. The beautiful site, nicely pitched tent, and lovely weather have conduced to bring out an audience ranging from fifty to 200, nearly every evening and Sundays. We have held Sabbath meetings in the forenoon of the Sabbath, and have given three discourses upon Sundays.

A marked respect for the truth and an interest to hear are manifested. The settlement is very scattered. The people are mainly from the North, and many are here but for the winter. We lament to see our most interested and constant hearers taking their leave of us for their Northern homes. We have now given two discourses upon the Sabbath, and some few have already accepted it as truth. We hope the good seed will bear fruit in many hearts and the truth be permanently established here. We have received about fourteen dollars in donations, besides the liquidation of tent expenses by a brother.

I. E. KIMBALL.

April 25.

L. H. CRISLER.

VIRGINIA.

MARSHALL, NICKLESON'S SCHOOL-HOUSE, AND MT. GILEAD.—Since my last report, I have labored at these places,—the same places where I labored last summer and fall; also preached a few times at a church four miles from Mt. Gillead. Having no place in which to hold meetings at Marshall, I could do no more than to visit the friends. This was also the case at Nickleson's School-house, as school was in session there. But I found the interest at each of these places good.

The interest at Mt. Gillead is still good. A Sabbath-school is sustained, with an average attendance of twenty members. Five willing souls were buried by baptism while I was there. I preached a few times at Rock Hill, but was obliged to close the meetings on account of a severe cold which I had contracted. This is a fine field for tent labor, and I think that a tent should be pitched here as soon as convenient; for an interest is already aroused, and all seem anxious to hear on the truth. This is a Quaker settlement. One young lady is holding Bible readings in this vicinity, which is having a good effect.

April 29.

G. A. STILLWELL.

IOWA.

SCOTT SCHOOL-HOUSE AND OSCEOLA.—I commenced meetings at the Scott school-house, Appanoose Co., Feb. 1, and continued over four weeks. The attendance was good nearly all the time, and the people were largely convinced by the truths taught. There was but little open opposition, though the Free Methodists were much stirred up to make very high claims of holiness without the necessity of keeping the Sabbath. Four adults signed the covenant. I expect to visit them again soon, when I hope that several others will embrace the truth and join the Walnut City church. My wife was with me, and assisted in visiting.

March 22, in company with Bro. Judson Washburn, I commenced meetings in our church at Osceola, and continued them nearly five weeks. We advertised quite extensively, and had a good interest from the first. This church had been living in such a way as to exert an influence for good, and there was a precious harvest ready to be gathered. Many times the Lord came near to bless in the work. The last Sabbath we were there about twenty came forward for prayers, and the next day sixteen were baptized. Seventeen joined the church. On the next Monday evening we replied to a discourse preached against us by Prof. Bush (Disciple). As a result, one more signed the covenant, and one of the Professor's prominent members declared her intention to keep the Sabbath. The Osceola brethren seem much encouraged.

April 29.

A. P. HEACOCK.

INDIANA.

DENVER, MOROCCO, INDIANAPOLIS, ETC.—Since my last report I have labored at the above-named places. At Denver I attended the quarterly meeting, which was a season of encouragement. As we engaged in the solemn ordinances, the Lord came very near, and hearts were made tender. Some unpleasant feelings seemed to be overcome, and we trust that the results may be of lasting benefit to all. A good amount of tithes was paid.

At Morocco, Newton Co., my appointment had not been received in time, and so the attendance was not very large; but those who were present seemed interested in the good work. We organized a small church at this place, and there are several others who could not attend, but who expect to unite with them soon. Two willing souls followed the Saviour in baptism, in the presence of a goodly number. A solemn impression seemed to be made upon all as they witnessed the scene. I tried to impress upon them the fitness of the idea of a burial in connection with baptism, and it seemed indeed like it. This little company seem willing to help support the cause, and they came up nobly on the tithing system, in proportion to their means. I have hopes for the work in this part of the field. I held one meeting at Mt. Ayr, where the interest still seems to be good. All seemed anxious to hear the precious truth. I have spent a part of the time in Indianapolis. The work there seems to be doing well, considering the circumstances. I hope workers may soon be sent to that city again. Steps are being taken to organize a church, which will greatly strengthen the work. I have also held a few meetings at Bunker Hill, Miami Co. This will be my permanent address for a time.

April 30.

B. F. PURDHAM.

PENNSYLVANIA.

ALBION, WELLSBURG, ETC.—In company with Bro. E. J. Hibbard, I commenced meetings in Albion, Erie Co., Feb. 4, and continued till Feb. 11. These meetings resulted in the organization of a Sabbath-school of about twenty members. From Feb. 14 to March 12, I was at Wellsburg, a small village one mile east of Albion. As the result of these meetings, seven took their stand in favor of the truth, by commencing to keep all the commandments of God and the faith of Jesus. Then we went up on what is called "No God Street," three miles south of Albion, and held meetings there about three weeks. I was absent part of the time, attending quarterly meetings, when I left the work with Bro. Hibbard. Six took their stand on the Lord's side, and we have faith to believe that a number of others will do so soon; and we hope this will give rise to a new name for this street.

The quarterly meetings for Randolph, Waterford, and Edinborough were well attended and encouraging. Two new converts took a noble stand for the truth.

at Edinborough, both of whom are heads of families. Eld. J. W. Raymond joined me at the Albion meeting, and rendered very valuable help. A church of thirteen members was organized. A number of others made preparation to join, but were hindered on account of sickness. Three were baptized. There are now nearly thirty keeping the Sabbath in this vicinity. Bro. Raymond went with me to the Lowville quarterly meeting, and we believe this meeting was a source of great encouragement to this church. Those not of our faith attended quite largely; much prejudice was removed, and there was a general awakening, with a call for more meetings. Here I parted with Bro. Raymond and Hibbard.

The Bear Lake quarterly meeting was well attended. It was the desire of every one present to draw near to God. The attendance of those not of our faith was good here also. My health has steadily improved during the last few months. I shall now remain at home, and labor in this section as the way may open, till camp-meeting. My address until then will be Roulette, Potter Co., Pa. I sold \$34.40 worth of our books, and obtained twenty-six subscribers for our periodicals. I desire the prayers of all for the work of God in this State. J. G. SAUNDERS.

NEBRASKA.

STEARNS PRAIRIE.—The quarterly meeting of Dist. No. 6, Neb., was held at this place April 13-15. Meetings commenced on Friday evening, at which time I endeavored to talk to the brethren and sisters concerning the great importance of putting forth a more earnest effort in the missionary work. The brethren seemed to be somewhat impressed with the solemn truths which were presented. Sabbath, at 10 A. M., we held our Sabbath-school. All seemed to be wide awake to the interests of the school, which apparently was in a prosperous condition. May the Lord bless them in their work. After the Sabbath-school we held a Bible reading on the subject of missionary work, in which I tried to present the duties of each individual in laboring to get the last message of warning before the people. Sabbath evening I spoke for awhile upon the missionary work. In all of our meetings we had a good attendance of the members, but there were none present not of our faith; however, in this we did not feel much disappointed, as our design was to have a meeting especially for our people. God saw fit to bless us with the presence of his Spirit. We spent a good portion of Sunday in considering the financial affairs of the society, and although it was a very busy time among farmers, and our brethren seemed to be somewhat crowded with their work, still they were not so encumbered with the cares of the world but that they could come out and lend a helping-hand in the meeting; and I believe that this is as God would have it. Although our district is badly in debt, each member present seemed willing to take hold and do all he could to help in this direction.

The Lord will help all who put forth an earnest effort to work. About all the complaint I heard from the brethren was that we do not see more reports from the workers in our Conference. It seems that every member is desirous of knowing more about the progress of the cause throughout the little Conference of Nebraska. It creates great joy in the hearts of God's children to hear of the conversion of honest souls, brought about through the labors of ministers, Bible readers, canvassers, etc. Brethren, let us hear more frequent reports.

C. W. BLAIR, Director.

WEST VIRGINIA.

BARRACKVILLE AND AMOS.—I have spent most of the month of April at Barrackville. Eld. Chaffee held a series of meetings here two years ago, when a number were favorable to the doctrines held by our people, but no one felt their importance enough to obey. As the result of our meetings, several have decided to keep all the commandments of God, and we have organized a Sabbath-school of twenty-seven members. Dr. Barker, of Amos, will meet with them each Sabbath and superintend the school. The Methodist minister spoke upon the Sabbath question two weeks ago, which I reviewed. He, not feeling satisfied with his attempt, spoke again yesterday, which discourse I reviewed last night. The truth gained a real victory, and our brethren and sympathizers felt greatly strengthened in the belief that the seventh day is the Sabbath.

I regretted that I had to close the meetings here last evening while the interest is so good. But our State meeting is near at hand, and being called to attend the general meeting in old Virginia immediately following ours, I am obliged to close the meetings here for the present, but hope to return at some future time to follow up the interest.

I spent three days at Amos the past week, and organized a church of fifteen members; others are keeping the Sabbath who I hope will join before long. I also organized a tract society, and administered baptism to those who were ready to go forward in this ordinance. As I had had a number of years' experience in building, I took charge of putting up the

frame of their new church building while there. They will have a neat house of worship, 24 x 36 ft. in size. I left the brethren there strong in the faith and of good courage. All have the REVIEW to read each week, which will be a great help to them.

Three discourses were preached last Sunday in the vicinity of Amos, to quiet the minds of the people, and confirm the first-day Sabbath. Several of our brethren heard two of the discourses, and the contradictory positions taken only established them more firmly in the faith. The Lord has blessed our efforts here in Marion County, and I have had the privilege of seeing about thirty return to the observance of the Bible Sabbath. Two flourishing Sabbath-schools have been added to our State association, one of about forty, and the other of twenty-seven members. I desire to sustain that relation to God that his work may prosper in my hands. W. J. STONE.

April 30.

TENNESSEE.

AMONG THE CHURCHES.—After Eld. Rees and I finished our work at Mc Kenzie, as reported, I went to Lane and remained there from Feb. 27 to March 4, striving to encourage the little company. I found them all firm in the truth and exhibiting commendable missionary zeal. The circumstances were such as to prevent any public labor, but the time was devoted to visiting and personal efforts. I found that one sister had embraced the truth since I was there, and with a true missionary spirit, she had begun to labor for her friends and neighbors. I have since learned that three more have accepted the message there. I believe the consistent life of a brother living there is now bearing fruit, and a good company may yet be found at that place to hold up the light.

March 12-23, I labored with the Center church. I found these dear souls all trying to be true followers of Christ. Some natural obstacles of the place are sometimes a great hinderance to their meetings. Some live on one side of the Red River, and some on the other, and as it is often not fordable they are frequently prevented from meeting together. But little interest was manifested on the part of those not of our faith. One more promised to keep the Sabbath. A husband meeting was appointed to be held the last day of my stay here, but on account of stormy weather, it could not be held. A tract society of six members has been organized. All were willing to make weekly donations for our missions, and will act accordingly. Harmony seems to prevail in this little band, and if they will do their duty now as missionary workers, others may rejoice in the truth with them. The ordinances were also celebrated.

I next labored at Cross Plains, from March 8 to April 9. Those not of our faith manifested very little interest, yet the attendance was fair throughout. The larger part of this church are endeavoring to lead consistent Christian lives. But the enemy will creep in with his many devices, and if certain sins indulged in by some are not overcome, they will not be prepared to enter in through the gates into the city. If the holy law which such profess to keep was really kept in the spirit, all these troubles would vanish, and each would esteem others better than himself. Nearly all voted to make weekly donations. Three new members were added to the tract society. The ordinances were celebrated, and a church election held, a new elder and deacon being chosen. May Heaven defend this company from the common foe!

I labored for the company at Ridge April 13-23. Sore trials had been meted out to this company; they having been once disbanded, consequently discouragements had to be met; but they now seem in good spirits. The ordinances were celebrated, and the plan of weekly donations was presented, and some voted to adopt it. Some were not living out the health principles of the message; but after receiving instruction, all, I think, voted to lay aside harmful diet. I feel that God will surely bless them if their resolutions are carried out. Seven new ones commenced to keep the Sabbath, six of whom signed the covenant, and one was taken into the church. I felt deeply for others, for whom I personally labored, and hope in God that the time is not far distant when these wanderers from the fold will return to the ark. May activity characterize this company, and thus others be induced to join their number.

I am now at home preparing for tent work which will begin soon. Pray for the work in the sterile South. E. E. MARVIN.

NEW YORK.

AMONG THE CHURCHES.—During the month of April I held quarterly meetings with the churches at Adams Centre, Rome, Williamstown, and Roosevelt. While the membership of the Adams Centre church has been reduced by death, removals, and discipline, yet there is an increase of interest and more love and harmony in the church than has existed in many years; and nearly all who are near enough to attend regularly, are making earnest efforts to cultivate the Christian graces and hold up the standard of truth. The ordinances were celebrated, and those present enjoyed a special blessing from the Lord. It was indeed a precious season. How great the mistake of those who absent themselves from these means of grace,

when a little effort or sacrifice to attend would bring them incalculable spiritual blessings! Satan is constantly at work to influence our people to neglect duty and the means of grace, that he may increase his power over them, and cause them to apostatize or give up in discouragement.

Our meeting at Rome was also one of encouragement and blessing to the church there. Matters which had been a source of trial in the past, were disposed of, and we have the assurance that they will not come up again to agitate the church. The ordinances were celebrated, and a good state of union and brotherly love seemed to prevail. The brethren have a special interest in the coming camp-meeting for our State. They are very desirous that it shall be held in Rome this season. There seems to be a greater interest on the part of the people of Rome to hear the truth than there has been for many years. The church there has been reduced in numbers from the same causes that have depleted the Adams Centre church, and hence the church needs strengthening numerically and financially, especially because of the importance of the place and the interests centering there. Besides, they are somewhat in debt on their house of worship, and feel that if a camp-meeting were held there it would greatly encourage and build up the work, especially in view of the interest manifested by the people to hear the truth.

My visit at Williamstown, in company with Eld. F. Wheeler and Bro. Washbond, who went to assist me, was indeed timely. This young church has recently been passing through a severe trial and test of faith, all caused by hasty and unadvised moves, and a failure to carry out the Saviour's instruction in Matt. 18:15-17. The Lord blessed and helped in bringing about a better state of things, and we believe some will profit by the experience through which they have passed; and I trust all will learn a lesson from it that will enable them in the future to be more careful to obey the gospel and heed counsel.

Our Roosevelt meeting was especially encouraging. The church there are rising above the trials with which they have so long been burdened. The special effort made there in March of last year, resulted in permanent good; and while the enemy since sought to gain advantage over them, the quarterly meeting just closed has been a real victory for the cause, and we leave the church there in better union, courage, and hope than I have ever seen them before. To the Lord be all the praise! Bro. Wheeler assisted me in my work, and it rejoices my heart to hear the words of hope, courage, and faith from this aged brother and pioneer in the closing work.

April 30.

M. H. BROWN.

DIST. NO. 9, ILLINOIS.

DEAR BRETHREN AND SISTERS: We have entered fully upon a new quarter. Before this comes to you, we shall have passed another fourth Sabbath. How stand the records? Are we filling up our cup of iniquity, or are we working out our soul's salvation?

The work in this district has not diminished, but greatly increased. There is more need of work here now than ever before—work, not for others only, but also for ourselves; for we have been warned by the faithful ministers of God that we need more of the true religion of Christ our Saviour. We may not be called upon to forsake our forms, but they need to be vitalized. The power of godliness—how much we need it! and it lies in store to day, full and free for every soul who will leave his "muck-rake" and seek the richer joys that heaven presents to his delight.

While attending the special course at our beloved College, it was my joy to see deeper into the present work of God. I wish you all could have been there. Every word of Eld. Farnsworth's account of it in the REVIEW, is true. The Sabbath-school work was of especial interest. I saw the vastness, importance, and glory of this branch of the cause as never before. I learned that the first Sabbath-school lesson ever prepared for Seventh-day Adventists, Eld. James White wrote out on the top of his lunch-box, in the summer of 1852. Compare that humble circumstance with what you know is now being accomplished every week in our schools. As I visited the Sabbath-schools of Battle Creek, both in the College and Tabernacle, I wondered if we were nearing the time when the Lord of the harvest was about to send forth laborers from these schools, in answer to the sincere prayers of his remnant people? I believe we are. Could you have met in those large assemblies of young men and women, you would have noticed a change in the very atmosphere. A hallowed influence hovered over every class-meeting as well, and teachers seemed more like ministers.

While there, I also visited the Wednesday evening missionary meeting of the Battle Creek church. The exercises were interesting and helpful, especially the missionary letters that were read. Such encouraging words as those letters contained were enough to win any one to the missionary cause. And there was one feature of that evening's work of which I wish to tell you. After these exercises were over, those present were separated into two companies, one division occupying each end of the east vestry. Each had a leader, who called upon all to raise their hands who

had come prepared with an original Bible reading. Then some one was chosen, and he or she gave us a reading, no one shirking his duty. I never enjoyed a Bible reading more than those given that evening by members of the society, upon the subject of consecration.

Now, this would be an excellent plan for us to adopt in all our smaller churches and companies. Let every one set himself to composing Bible readings. Have a system. Decide upon the subject, and then let each one come prepared to give a reading of seven questions, at least, and not more than twelve or fourteen. We ought to have these exercises every week in all our churches. But if you cannot have them as often as that, then have them once a month, say every fourth Sabbath, in the afternoon or evening.

"I see God's perfect law requires
Truth in the inward parts,—
Our full consent, our whole desires,
Our undivided hearts."

"There is a balm in Gilead; there is a Physician there" for all our dyspeptic, unbelieving, half-hearted formalism we cherish as religion. O that all could see the true ideal more clearly! The Son of God, our Saviour, in his life presents a blameless, irreplicable pattern for us to follow. Everything about us seems to say, "Behold him." Oh! let us do this, and by beholding we shall become changed.

Brethren, there is everything to hope for in Christ. Be of good cheer. When in darkness or in gloom, listen, and you will hear the pathetic words of Gethsemane's Lord, "What, could ye not watch with me one hour?" Only "one hour" more it will seem when it is past—when these "old rolling skies" are parted as a great curtain, and the King in his beauty is seen coming in the clouds.

Let us awake, and call our forces together all along the lines; teach the young in the Sabbath-schools that there is a precious work for them, and bring them up in the knowledge of the Lord and his all-important, present work—teach them to have this purpose in view, to become workers in some station in this last effort to save the lost. I wish every suitable young man and woman could attend the College next year. Let us encourage and help as many as we can to do this. "We have sinned," it is said, "in attempting to do so little."

May not a hand hang down, or a heart droop. As long as God lives to love, bless, and save, we have reason to hope. We never had more to encourage us than at the present time. After all that God has done for us, and all that we have not done for him, we should heed the prayers from silent lips upturned all through our neighborhoods, pleading for light and help, and be moved to action thereby. By distributing papers in person and by mail, and by loaning, giving, and selling reading matter to our fellow mortals, judgment bound, we may save ourselves and others. Let us labor, and then report what has been done at our next quarterly meetings.

CHAS. E. STURDEVANT, Director.

THE OHIO STATE MEETING.

ARRIVING at Cleveland Thursday, April 19, I found the meeting in progress, Eld. Underwood and a goodly number of workers from different parts of the State being present. Bro. Belden came the following day, and immediately entered upon his instruction to the canvassing class. Instruction was given twice each day, with much pleasure and profit to the workers present. The canvassing work is now a living, practical instrumentality by which the truth is reaching hundreds to whom the minister cannot have access. Our canvassers are anxious to know how to do their work most effectively. They begin to realize that they are to serve this cause as an advance force. They must be pushed into every nook and corner of this country and other lands. The workers here will go out from this meeting better prepared to do good work in their respective departments of labor.

Much time was spent in counsel, laying plans for State work the present season. They will use five tents this summer, and a good corps of workers will accompany each tent. We rejoice that Ohio is so well furnished with laborers that they are able to plan on so large a scale. This is in addition to their mission work at Cleveland and Columbus, though one tent will be used in connection with the mission at the former place, and the work at the latter will be preparatory to their State camp-meeting.

I enjoyed the labor of this meeting very much, and could but thank God for what was being done in my native State. Forty-two years ago, when a lad, I left the State, and there was then not a believer of the third angel's message living within its borders. It is hard to realize that so much has been wrought during this period, by a truth so unpopular. It has extended its arms of love to every State and nation, and it cannot be long till the whole earth will be lightened with its glory.

The preaching was mainly practical, and the instruction given was designed for those who were acting some part in connection with the church as officers and ministers, who labor in the field at large. The outside attendance was not large, except on Sunday evening, when Eld. Underwood gave a stirring dis-

course on National Reform. At the close of the meeting on Tuesday evening, Bro. H. W. Cottrell was ordained to the work of the ministry. The Lord was near by his Spirit, and we were all blessed especially in this closing meeting.

R. M. KILGORE.

A WORD TO THE BRETHREN IN NORTH CAROLINA.

I wish to say a few words to the brethren and friends of the truth in this State. Through the blessing of the Lord we have been able to organize several local tract societies in different localities in North Carolina, also a State vigilant missionary society. Many of you have expressed yourselves as willing to work if only you were qualified and could do the work intelligently. I am sure the Lord has a work for each one to do, and he requires work at our hands. The Saviour is represented as a man taking a far journey, who left his home and gave authority to his servants, and to every man his work. Mark 13:34. In John 15:2, he says, "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."

Now, dear brethren, the way is open through our tract societies, for every one to work. Some of us can visit friends and neighbors, and talk with them about the precious truth which we all love so much. We can ask them if it would be agreeable to have a word of prayer with them, and I am sure none will be refused; and thus the way may be opened to place a paper, tract, or book in their hands, and by these simple means, many souls may be brought to a knowledge of the truth.

You can also send reading matter through the mails, to your friends in different parts of the State or United States, and in due time follow this up with letters, calling their attention to the paper, tract, or book you have sent them, and in this way you may be the means of bringing some to a knowledge of the truth that rejoices your own hearts so much to-day. Remember that many of us received the truth in this very way, and that there are others in the world who are just as honest and willing to be convinced as we were.

Others can canvass for our books. There are brethren in North Carolina who are poor, and many of them find it quite hard to support their families on the small wages that are paid. To such I would say, Take hold of the canvassing work. You will thereby have the pleasure of knowing that you have put the truth in the hands of the people; and if they read the publications with unbiased minds, they will be the means of saving them in the kingdom of God. And by thus laboring you will also be making a good, honest living for yourselves and families. For your encouragement in this branch of the work, I would say, We have men in the adjoining State of Tennessee who sell from five to twenty copies of the "Marvel of Nations" per day. One brother sold eighty-four copies of the book in four days. Some of these brethren have rented their farms, and expect to make canvassing their business, and the Lord is blessing them, both spiritually and financially. All those who wish to canvass for our different books, should correspond with N. B. England, the president of the North Carolina T. and M. Society; or with P. A. Kline, the secretary and treasurer of the society. Their address is Newton, Catawba Co., N. C. All the local societies, and also the canvassers, will get their tracts, pamphlets, and books from the State library, ordering them from Bro. P. A. Kline.

The first month of the first quarter for our society is already past. Let all the members try to do something, that at the end of the quarter we may have a report from every one belonging to the society. The present is the best time we will ever have in which to work. Chains that have been and are being forged, are being drawn around us a little closer every day. Our liberties are being taken from us little by little. The angel of God holds a glittering crown over our heads. Will we look up and behold it, and not become so absorbed in earthly things that we shall not know that the crown is for us? Let us work while it is called to-day; for the night cometh when no man can work.

J. M. REES.

April 30.

Special Notices.

NEBRASKA, NOTICE!

At the last annual session of the Nebraska Conference, it was voted that the churches elect their delegates, and that the credentials of these delegates be sent to the State Conference secretary three months before the next yearly meeting. Let each church remember this, and see that the credentials of their delegates are sent as early as July 1, to Mrs. Chas. Roberts, 626 South 8th St., Lincoln, Neb. Do not neglect this and thereby deprive your church from a voice in the Conference proceedings. Each church is entitled to one delegate irrespective of numbers, and one additional delegate for every fifteen members.

NEB. CONF. COM.

NOTICE TO PENNSYLVANIA.

THERE is every reason to believe that we shall secure reduction of fare over all principal lines of railroad that we shall need to use in attending our coming camp-meeting at Williamsport. Full particulars will be given next week. I wish to urge every person who thinks there will be any likelihood of his attending this meeting, to write me at once, telling me what railroad he will take in starting from home, and at what point; also give post-office address, so I can furnish the necessary certificate and information that will aid in securing the reduction of fare.

Let no one fail to plan to attend because of uncertainty in regard to reduction of fare, but commence at once to make plans to come to this important meeting; and let me know immediately if there is any possibility of your attending. The certificates can be returned if anything should hinder you from coming to the meeting. I make this notice thus early that all may have opportunity to send me their names in time to receive their certificates. We have a fine site for our meeting, within a few rods of the principal depot, and all arrangements will be made for a large and important meeting. Address all correspondence pertaining to this matter to me, at Williamsport, Pa., Box 2716.

L. C. CHADWICK.

CAMP-MEETING AT DES MOINES, IOWA.

DEAR BRETHREN: Another year is almost gone, and the time of our yearly meeting is fast approaching. We had the largest gathering last year we have ever had, and thus it should be from year to year, as we increase in numbers. Yet we found that even last year we had only about one out of every fifteen of our membership present, which was a very small representation for a meeting of such importance; and we can surely do better this year if we only make an earnest effort. I am confident that it will be for our good, both in this world and in the world to come, to attend these yearly gatherings. Christ says, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

This is not a world of rewards and punishments, but one of consequences and results. I have noticed that those who attend our general meetings are those who are wide awake to their spiritual interests. You can see this in their influence both at home and abroad, in the family and in the church. And further, as sure as Christ's words are true, just so sure they will prosper better financially than they otherwise would. I think my brethren will agree with me when I say that those who are always on hand, ready to either labor or sacrifice, succeed far better than those who feel that they are wholly dependent, not upon God, but upon their own wisdom and labor. But do not accept this as the prime object for doing your duty. Do right because it is right, and submit the consequences to God.

Now, brethren, as we have had no general meeting this past winter, let us bestir ourselves, rally our forces, and make one grand march upon the enemy. I do not mean by this that we must make a great noise; for the Lord's work is not done in that way. But judging from what I have seen and heard, it is not likely that Iowa will have as many local camp-meetings this year as last, and there will be no certainty of your having as favorable an opportunity to attend a camp-meeting if you should fail to come to this one. Every church should elect their delegates at once,—one delegate for every organized church, however small, and one additional delegate for every twenty members. We desire to have all of our workers, canvassers, licentiates, and ministers on the ground at the beginning of the meeting, without exception, as we want to organize the very first day of the meeting. We shall have some live and practical questions to consider. Instruction will be given in different branches of the work, and the canvassing work will receive special attention. We have the promise of the presence of Bro. C. Eldridge, of Battle Creek, Mich., which I know will be encouraging to all of our canvassers. The Sabbath-school work will not be slighted, and the health and temperance work will receive attention. We desire the presence of Dr. Kellogg.

We are not prepared at present to say who of our leading brethren of experience will be present. Bro. Butler and others, undoubtedly, will be with us. As this meeting comes at the beginning of the tent season, plans must be made for the summer's campaign. Tent companies will be formed, and fields of labor assigned them, and we trust that all who desire labor in their vicinity will be there to present their plea and their willingness to assist.

Tents will be furnished on the ground at the usual rates. I hope our brethren will not forget their pledges on the camp meeting and tent fund and also the building fund; for we stand in great need of means for these important objects. Our brethren are all well aware of the fact that two years ago our tents were all worn out, and hence of necessity we

have had a large expenditure of means. But we have now a good supply of all kinds of tents to suit our purpose. About one hundred new family tents and seven field tents have been purchased. But there is one thing we need more than anything else; and that is, a preparation of heart for the work of God. We cannot afford to make a failure of the work to which we have been chosen. It would indicate that there was something wrong on our part.

We are nearing the end of our voyage, and are already in full view of the landmark. How full of energy and enthusiasm every one of the faithful, waiting, watching ones should be! Though the ship has moved slowly, and the oars have pulled heavily the last year against the tide of opposition, brethren, shall we stop and give up, or shall we work a little harder, and press the battle a little closer? When we make a failure on our farms one year, we rally the next year and put forth more force, energy, and determination to overleap every barrier, break away from every hindering cause, and surmount every obstacle. Now, brethren, will you not come and say by your presence, We are ready for the battle; we are well able to go up and possess the goodly land? Joshua did not retreat when he saw the man with the sword drawn in his hand, but said, "Art thou for us or for our adversaries?" As much as to say, If you are an enemy, you would better get out of our way; for we are engaged in the work of the Lord. But he proved to be a great source of strength and encouragement. The Lord says, "One [can] chase a thousand, and two put ten thousand to flight." Are there not enough of us in Iowa to arouse the whole State? Our meeting will be held on the same ground as that of last year. The yellow car line will take you in full view of the camp on the west side of the river. We have secured reduced rates as usual, on all the roads coming into Des Moines.

J. H. MORRISON, *Pres.*

PENNSYLVANIA CAMP-MEETING.

This meeting is to be held at Williamsport, Pa., a place located on the Phila. & Erie, Phila. & Reading, Northern Central & Fall Brook railways, and a little east of the center of the State. This is a city of some 80,000 inhabitants. We have selected this place because it is the most central of any place of special note in the State, and to favor our brethren in the eastern part of the Conference who have heretofore been so remotely separated from the place of meeting as to make it impracticable for all but a few to attend these very important gatherings. We are also just starting our Conference and T. and M. society headquarters at Williamsport, and desire the influence and benefit to be derived from such a meeting.

And now, brethren and sisters in all parts of our Conference, we earnestly call upon you to give us a large attendance at this annual convocation. Those in Philadelphia, Allentown, Fleetwood, and that part of the Conference should give us a large representation; and we shall expect them to do this. And if those in the western part of the State will consult the map, they will see that they are almost as near Williamsport as those of the above places, after all; and so we shall expect a large representation from that part of the Conference also. And those living in the more central part of the Conference will be expected to attend almost *en masse*. Come, brethren and sisters; view the matter of attending this meeting from the stand-point of the time in which we live, and as a means of blessing which we cannot afford to lose. A few more such annual gatherings and we shall come to the end of all these opportunities for receiving divine help and blessing; and only the faithful will be found prepared for the issue before us. Come, then, we again humbly ask you, and avail yourselves of this special means of grace, and reap the benefit it will afford you. We are to have the efficient assistance of Elds. Underwood, Smith, and Van Horn from abroad, and we cannot afford to lose the instruction and help of these experienced servants of God.

We expect to hold a workers' meeting preceding the regular camp-meeting. We need not enlarge upon the necessity and advantages of this phase of our meeting; for those who have attended the workers' meeting heretofore, know that it is productive of great good. We ask every worker in the Conference and those who are intending to work here, to be present. Be on the ground before the Sabbath, June 1. There will be those present to assist any who may come as early as Thursday morning. Let all come prepared to care for themselves as far as possible.

We have given the matter of securing railroad rates into the hands of Bro. Chadwick, who will report through the REVIEW. We shall rent tents of Mr. Field, of Rochester, N. Y., as heretofore. Let all who wish tents report to me, at Wheeler, Steuben Co., N. Y., at once, or not later than May 21. The tents rent by the week, as follows: 24 x 31 ft., \$8.00; 12 x 12, \$4.00; 18 x 25, \$5.00; 14 x 15, \$2.25; 12 x 17, \$2.25; 10 x 14, \$1.75; 9 x 12, \$1.50; with ten per cent discount.

We ask all who have been in the employ of the Conference for any part of the past year to pass in their reports as early as May 31. We shall audit these accounts during the workers' meeting. We

appoint as our auditing committee, Brn. O. P. Galoway, Jefferson Laughhead, Solomon Brown, G. A. Williams, John Ailing, and Wm. Simkin. In conclusion, we wish once more to urge all in our Conference to come to the Williamsport camp-meeting.

J. W. RAYMOND, *Pres. Conf.*

KANSAS CAMP-MEETING.

The Kansas Conference committee have appointed me to act as baggage-master at our Emporia camp-meeting. All those who favor me with their patronage will have their baggage, including parcels, etc., carried to and from the camp-ground for ten cents per piece. My team will meet trains as much as possible, and can be known by my name, which will be written on the wagon. If it should not be at the depot on the arrival of your train, come to the camp-ground and leave your checks at the provision stand, and your baggage will be delivered as soon as possible.

Day trains on the Santa Fe Road arrive from the east at 8:40, 4:10, and 6:55 p. m.; and from the west, at 11:05 a. m., 12:10 and 1:40 p. m. Trains arrive at the Howard Branch, Santa Fe depot at 1:20 p. m.; at the Southern Kansas, Santa Fe depot at 10:45 p. m.; Mo. Pacific, going south, 1:30 p. m.; going north, 4:30 p. m. The Santa Fe depot is about a mile from the camp-ground, and the Mo. Pacific about a mile and a half. Street-cars run from both depots to the ground. Those taking the street-cars should ask the car driver to be transferred to car for Soden's Grove.

WM. H. MILLS.

TO THE WORKERS IN IOWA.

The time for our annual gathering is drawing near, and the question as to who will make up the company indicated by the above heading is one of deep interest. We believe that if any one branch of this work is of more importance than another, it is the canvassing work; not that we place it above the ministry, but printed matter can reach those whom the minister cannot. From the testimony of many who love the truth, we know this is true.

To those who prize the privilege of carrying the last message of warning to the world, we would say, Our opportunity will soon be past, and shall we still delay doing our part? Many among those who love the truth, will, with the help of God and the experience of those who have been in the work and made it a success, be enabled to get the truth before others.

There are those in our State who have made a success of this work, nearly all of whom will be at the meeting and assist in the instructions for workers. We see nothing to discourage any who desire to engage in this work; for, notwithstanding the drouth of the last two years, the work in Iowa has been steadily gaining. The number of canvassers now at work in the State is greater than ever before at this time of year. But we would like to see this number doubled at the close of the camp-meeting; and to do this we plead for the co-operation of all. There are many of our people who have not yet connected with this warning work. To all such we make this appeal, and earnestly invite them to come to our camp-meeting prepared to join a company at its close. Soon the working time will be over. Who will share in the reward?

W. R. SMITH, *State Ag't.*

MINNESOTA CAMP-MEETING.

This meeting will be held at Minnehaha Falls, between St. Paul and Minneapolis, June 5-12. We have secured beautiful ground, and the natural features of the place are all that could be desired. The railroads will be liberal in granting reduced rates and other favors, of which we will give full particulars as soon as complete arrangements have been made.

A workers' meeting will be held the week preceding the camp-meeting, beginning Monday, May 29. We expect some will camp on the ground as early as the 25th, and we invite as many as possibly can of our ministers, canvassers, Bible-workers, and all laborers in the cause, and our brethren and sisters to be present at this time, as well as at the regular meeting.

We will appoint Sabbath, May 26, as a day of fasting and prayer, to be observed all over the Conference by those who would feel it a privilege to join in this with us. We would especially ask those who have faith in God, and who feel the burden of the work, and can see some necessity for appointing such a fast-day, to engage in seeking the blessing of God upon our camp-meeting, and upon the cause throughout the Conference. We need this more than anything else, and we know God does not give his Spirit unless we earnestly ask for and desire it. It seems when we look at our needy condition, that we cannot let the time go by without taking some advance steps, and securing for ourselves, and our Conference an unusual outpouring of the Spirit of God.

We expect good help from the General Conference. The privileges of such a gathering come to us only once in a year; and while men who are overburdened with the cares of the work come to labor and help us, we should make every reasonable effort to be present. We shall hope for a large attendance this

year from every part of the State. We especially invite those who expect to engage in the canvassing work to be present at both the meetings, as particular attention will be given to this branch, and instruction will be given to those just beginning. Come, dear brethren and sisters, and let us all do our best to make our camp-meeting this year a great blessing to the work in this State.

MINN. CONF. COM.

News of the Week.

NEWS FOR WEEK ENDING MAY 5.

DOMESTIC.

- Twenty houses were burned Tuesday at Trenton, Ky.
- The income of the saloons of New York City is \$80,000,000 per annum.
- Fire at San Diego, Cal., Friday morning, destroyed several stores, resulting in a loss of \$150,000.
- The losses by fire during April reached \$11,326,350, compared with \$11,750,000 for the same month in 1887.
- Late Thursday afternoon several buildings in the town of Berring, Mo., were blown down in a storm, and one man was killed.
- The second National Anti-saloon Conference began at New York City Wednesday, with delegates from all the States in attendance.
- The flour output at Minneapolis, Minn., last week was 181,800 barrels, against 178,200 the week before, the greatest amount ever produced in a single week.
- Two men were killed and several injured in a collision on the Jacksonville and Southwestern Railroad, near Sorento, Ill., Thursday, between a freight train and a passenger train.
- Vital statistics just published show that the annual death rate in New York City is about twenty-six in every 1,000 persons. In London it is about twenty for the same number.
- The number of persons who are compelled to work seven days in the week is estimated at two and a half millions, and generally, it is said, they receive only about six days' wages.
- The offices of the *Daily Leader* and *Homestead* at Des Moines, Iowa, were burned Monday, the losses reaching \$44,000, with insurance of \$22,500. Many persons had narrow escapes.
- The most profitable orange tree in California, as is claimed, is one owned by Charles Raish, at Marysville. It is thirty years old, and has borne as high as 4,000 oranges in a single season.
- Three Northern Illinois switches were opened and locked at Syracuse, Ill., by some unknown person, and a freight train was wrecked early Wednesday morning. Engineer Manning was slightly hurt.
- The Tweedy Manufacturing Company's hat factory at Danbury, Conn., the largest in America, shut down Monday, for the first time in twenty years. Eleven hundred employees are thrown out of work.
- Fire, Thursday, in the yards of the Chippewa Lumber Company, at Chippewa Lake, Mich., destroyed from 10,000,000 to 13,000,000 feet of lumber, entailing a loss of \$120,000. The insurance foots up \$100,000.
- Reports from the States in the winter wheat belt are said to leave no room for doubt that this year's crop will fall far short of the crop of 1887. Reliable information puts the shortage at from 18,000,000 to 36,000,000 bushels.
- Reports from eight or ten counties north and east of San Francisco, Cal., state that earthquake shocks, in a few places quite severe, were felt about nine o'clock Saturday night, April 28. They were also felt in the western part of Nevada.
- Forest fires raging in the Kane, Pa., oil fields since Saturday, have destroyed oil tanks and saw-mills, and wiped out Swamp Lodge, a suburb of Kane. A heavy rain has checked the flames. The loss cannot be estimated, but is very heavy.
- Fire at Keithsburg, Ill., Tuesday night, destroyed nearly an entire block. J. Murto & Co., and Dennis Murto, grocers, the Economy Dry Goods Store, and the Magnet Dry Goods Store, and Dr. Alcott were the principal sufferers, the entire loss exceeding \$50,000.
- A wind-storm Thursday afternoon, demolished a two-story store building at Lacombe, Warren Co., Iowa, burying in the debris and killing a farmer; two boys in the building a short time before are missing, and two men were slightly hurt. Other buildings were unroofed.
- The governors of the thirteen original States, met in Philadelphia Saturday, and adopted resolutions calling upon the Federal Government and the various States and Territories to contribute to the erection of a monument in that city, commemorative of the framing and adoption of the Constitution of the United States.
- At Jefferson, Texas, Paul Ferrar and James Layton, after quarreling over their common affection for Miss Maggie Riley, organized bands of their friends and had a pitched battle in a cotton field, forty shots being fired. Ferrar was fatally hurt, and many others were wounded, and Miss Riley was crazed by grief at the news.
- The immigration statistics for 1887, just issued, show that during the year named 56,860 came to this country from Ireland, 45,695 from England, 14,864 from Scotland,

and 5,449 from Wales. The British immigration was, therefore, 9,148 in excess of the Irish immigration, to say nothing of the thousands of Canadians who arrived during that year.

-Near Arlington, Neb., Friday morning, the large barn of a widow living on a farm near the town, was discovered to be burning, and citizens went out from the town to lend assistance. No one was to be seen about the place, but in raking over the debris of the barn, then nearly consumed, the charred remains of seven people were found. Suspicion of murder is attached to the hired man, who is missing.

-The steamer "Queen of the Pacific" left San Francisco Sunday afternoon for southern coast ports, with 125 passengers and a valuable cargo. Early Monday morning a leak was discovered in the hold, through which water entered faster than it could be pumped out; but the crew were kept at their posts and succeeded in getting into Port Harford harbor before the vessel sunk, and no lives were lost.

-An attempt was made at Erie, Pa., early Wednesday morning, to blow up the residence and family of Prosecuting Attorney Frank M. McClintock, the cause for the act, it is surmised, being McClintock's prosecution of liquor dealers and a gang of burglars at Union City. Two dynamite bombs were fired under his windows, one demolishing part of the front of his house, but the other, placed under his bed room window, failed to go off. Frank Kohler was arrested on suspicion later in the day.

FOREIGN.

-The island of Cuba is suffering from prolonged drouth, and numbers of cattle have perished in consequence. Large field fires are reported in the sugar-producing districts.

-Advices received at the Foreign Office in London May 1, indicate a probable Greek rising in Macedonia, such a movement being encouraged by Russia in order to bring about a crisis in the Eastern Question.

-Emperor Frederick has succeeded in passing a crisis which it was feared would terminate fatally, and at last reports was somewhat improved. His son, the Crown Prince, is rapidly growing in popularity.

-Recent advices from Australia state that 268 Chinese from Hong Kong were refused a landing at Melbourne. They were provided with naturalization papers, but the government refused to recognize them.

-France has again come to the rescue of De Lesseps and the Panama canal, by providing a new lottery loan of \$70,000,000. Having spent so much money on the canal thus far, France probably considers herself bound to finish it.

-A rat plague is causing much trouble in China. A recent number of the Peking Gazette contains a memorial to the emperor from the governor of Miasuti, stating that owing to the appearance of swarms of rats, it has been found necessary to alter the route of the government courier service in three of the postal stations in the Khalkha region in outer Mongolia. These vermin destroy every blade of pasturage suitable for horses and camels, and their burrows are a source of great danger to mounted couriers.

RELIGIOUS.

-The average rate of baptisms in the Protestant churches of Japan is about 400 a month.

-The latest figures show that there are 10,449,900 Sunday-school scholars in the world.

-The papal jubilee cost the Vatican about one million dollars. But it paid well, notwithstanding.

-The pope has issued an Encyclical in which he expresses the hope that "all nations and all peoples, united in the faith by the bond of charity, may soon form one flock under one shepherd."

-It is reported that arrangements have been made by which Rev. C. H. Spurgeon will resume his former relations with the Baptist Union. Mr. Spurgeon's charges against the Union, however, will stand as before.

-There is an established agency at Bogota, the capital of Colombia, for the burning of Bibles and Protestant books. Colombia is probably more under the power of the priesthood than any Roman Catholic country in the world.

-The exhortations of a woman evangelist, a Scandinavian, in Mecumine County, Mich., has caused great excitement. Eight persons have already become insane, and it is feared that unless the authorities interfere, a new lunatic asylum will have to be built.

-One result of the Down-Grade controversy has been a great stir among the churches of Australia and Tasmania. At the recent meetings of the Baptist Union of Victoria, a doctrinal basis of fellowship upon evangelical lines was adopted, while in Tasmania a creed upon the same lines has been formulated and adopted.

-Of the 17,748 Fijians inhabiting the Fiji Islands, more than nine tenths attend church with fair regularity; and where fifty years since there was not a single Christian, today there is not a single avowed heathen; all the Fiji children are in the schools; the schools and churches have wholly displaced the heathen temples.

-William S. Bowen and Philip Maguire, members of the Roman Catholic Church of West Chester, Pa., recently chose to send their children to the public schools in preference to the parochial schools, as the former were, in their judgment, much better; whereupon the priest, Rev. Samuel Spaulding, publicly announced from the pulpit that these members would hereafter be forbidden a seat in the church, and would be "refused the sacraments, living or dead."

Appointments.

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

GENERAL MEETING AT WASHINGTON, NEW HAMPSHIRE.

THERE will be a meeting for the friends of the cause in New Hampshire, at Washington, beginning Friday evening, May 18, and continuing over the following Sunday. It is hoped that the churches of Amherst, New Ipswich, Cornish, and Newport, and the scattered brethren throughout the State will, as far as possible, be at this meeting.

Several of our ministering brethren will be present, and it is also hoped that Prof. Ramsey, of the South Lancaster Academy, will attend. Our friends will be interested to learn of the working of the Academy in the past, and what its plans and prospects are for the future. All who come with teams or otherwise, will be amply provided for.

A. T. ROBINSON.

GENERAL MEETING AT SOUTH LANCASTER, MASS.

THERE will be a general meeting at South Lancaster, Mass., beginning Friday evening, May 11, and continuing over Sabbath and first-day. This will be an important meeting for New England. Important matters in connection with the plans for the summer's labor will be considered. We hope to see a general attendance of the brethren and sisters from different parts of the Conference, that we may thus learn where tent labor will be most demanded. We are expecting to use as many as four tents the coming summer.

Eld. Geo. I. Butler, E. W. Farnsworth, and Wm. Ings will be present. In case we do not hold a camp-meeting this year, but devote all our energies to carrying forward the work in new places, this may be the only opportunity that we shall have of enjoying the labors of those of experience, for some time to come. In view of the fact that the seasons here are so short, and our camp-meeting usually comes at a time when the interest in the tent work is at its height, making it necessary to break up the interest to attend the camp-meeting, and not leaving time to pitch the tent afterward, it has been thought that possibly it might be well to omit the camp-meeting this year. These plans will be thoroughly considered at the Lancaster meeting, and it is hoped that there will be a good representation of our brethren present.

A. T. ROBINSON, Pres. N. E. Conf.

THE next annual meeting of the Minnesota Health and Temperance Association will be held in connection with the camp-meeting at Minnehaha Falls, June 5-12.

A. D. OLSEN.

THE sixteenth annual meeting of the Minnesota Tract Society will be held at Minnehaha Falls, June 5-12, in connection with the camp-meeting.

A. D. OLSEN, Pres. Minn. T. and M. Soc.

THE next quarterly meeting for Dist. No. 8, Mich., will be held at Freeland, May 19, 20. A general attendance is desired, especially of all the librarians. Ministerial help is expected.

E. S. GRIGGS, Director.

I WILL meet with the church at Carlton Center, Mich., May 12, 13. Meeting Friday evening, at 7:30; Sabbath-school at 10 o'clock Sabbath morning. There will be opportunity for baptism.

M. B. MILLER.

THE eleventh annual session of the Kansas State Sabbath-school Association will be held in connection with the Kansas camp-meeting, at Emporia, May 22-29. All possible pairs will be taken to make the session one of profit.

JAMES A. MORROW, Pres. Kan. S. S. Assn.

I EXPECT to meet with the friends in Wisconsin, as follows:-

- Brodhead (10 A. M. and 2:30 P. M.), May 12
Avon (as Bro. Nelson may appoint), " 13
Monroe (7:30 P. M.), " 15
W. W. SHARP.

THE next annual session of the Pennsylvania Tract and Missionary Society will be held at Williamsport, Pa., in connection with the camp-meeting, June 6-12. We request all district officers to be present during the workers' meeting, the week preceding the camp-meeting, as all needed instruction in matters of accounts and missionary work will then be given.

J. W. RAYMOND, Pres.

THERE will be meetings at Shawano, Wis., May 12, 13. The ordinance of baptism will be administered, and a church will be organized. Eld. P. H. Cady is expected to be present.

Meetings at Plainfield, May 19, 20. The new meeting-house will be dedicated at this time. Eld. I. Sanborn will be present. Let there be a general rally at this meeting.

A. J. BREED.

THE annual meeting of the Pennsylvania Sabbath-school Association will be held in connection with the camp-meeting at Williamsport, Pa., June 6-12. All Sabbath-school workers are hereby requested to come prepared to assist in making this session of the association a profitable one, by

engaging in the consideration of such matters as may come up for consideration. Note down any questions that may have come up during the past year in regard to Sabbath-school work, and have them prepared for the question box. L. C. CHADWICK, Pres.

PROVIDENCE permitting, I will meet with the church at Randolph, Catt. Co., N. Y., Sabbath, May 19. Would be glad to have a full attendance of the resident membership of that church, and also as many of the Steamburgh church as can attend. Meetings will be held at such times and place as Bro. Winkley may appoint.

L. C. CHADWICK.

THERE will be a meeting of the New York Health and Temperance Society held in connection with the State meeting at Syracuse, N. Y., May 25-30. On account of removal from the State, the present president and secretary of the society have resigned their offices, and it will be necessary to elect new officers to fill these vacancies; also to transact such other business as may come before the meeting. A full attendance is requested.

J. E. SWIFT, Pres.

THE tenth annual session of the Pennsylvania Conference will be held at Williamsport, Pa., June 6-12, in connection with the camp-meeting. Let the matter of electing delegates be attended to at once. Every church is entitled to one delegate, and an additional delegate for every fifteen members. Let the church clerks be prompt in filling out the usual blanks.

J. W. RAYMOND, L. C. CHADWICK, I. N. WILLIAMS, Penn. Conf. Com.

THE twenty-seventh annual session of the Minnesota Conference of S. D. Adventists will be held at Minnehaha Falls, in connection with the camp-meeting, June 5-12. We hope that all delegates, as far as possible, will be at the workers' meeting the week preceding, as we wish to transact as much of the business as possible. All who have been in the employ of the Conference any time during the past year should send in their report of labor to D. P. Curtis, Box 1058, Minneapolis, Minn., before May 25.

MINN. CONF. COM.

Travelers' Guide.

MICHIGAN CENTRAL RAILROAD.

THE NIAGARA FALLS ROUTE.

Table with columns for TRAINS EAST and TRAINS WEST, listing stations and times.

* Connects with railroads diverging. + Connects with L. E. and W. and L. N. A. & D. 1 Connects with C. W. & M. 2 Connects with G. R. & I. and L. B. & M. B. 3 Connects with L. B. & M. B. and Grand Trunk. 4 Connects with T. A. A. and N. M. 5 Connects with railroads diverging and Steamboat lines. 6 Daily. All other Trains daily except Sunday.

O. W. RUGGLES, General Pass & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST and GOING EAST, listing stations and times.

* Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail Trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. G. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MAY 8, 1888.

CONTENTS OF THIS NUMBER.

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

Poetry.	
Press to the Conflict, N. W. LAWRENCE.....	289
"A" and "Tho," LAURA C. HUTCHINS.....	294
Assurance, S. O. JAMES.....	291
Respite Finem, Oscar Bliss.....	299
Our Contributors.	
"Some Shall Depart from the Faith," Mrs. E. G. WHITE.....	289
Seek, Find, Keep, Eld. A. S. HUTCHINS.....	290
Mohammedans at Cape Town, Africa, Eld. C. L. BOYD.....	290
The Resurrection, H. C. GILES.....	291
"Destroyed Foundations," Eld. W. C. GAGE.....	292
Order in the Work of God.—No. 1, N. J. BOWMAN.....	292
Choice Selections.	
Mutsey on the Law.....	293
Home.	
The Domestic Tyrant, <i>Christian at Work</i>	294
A Hindu Husband's Creed, <i>Missionary Review</i>	294
Live in Light, <i>Sci.</i>	294
To Boys Concerning Business, <i>Sci.</i>	294
Special Mentions.	
National Dangers—Rome, T. VALENTINE.....	294
The Yellow River of China, <i>The Spectator</i>	295
Anarchy on the Island of Cuba, <i>N. Y. Sun</i>	295
Our Casket.	295
Editorial.	
The Chronological Position of the Atonement.....	296
Recommendations of the General Conference Committee Relative to Church Schools, G. I. B.....	297
The Present Outlook in England, S. S. H.....	297
The General Meeting at Montrose, Mich., G. I. B.....	298
The Commentary.	
Scripture Questions: Answers by G. W. MORSE.....	299
Progress of the Cause.	
Reports from Sweden—Kansas—Florida—Virginia—Iowa—Indiana—Pennsylvania—Nebraska—West Virginia—Tennessee—New York.....	298, 299, 300
Dist. No. 9, Illinois, C. E. STURDEVANT, Director.....	300
The Ohio State Meeting, R. M. KILGORE.....	301
A Word to the Brethren in North Carolina, J. M. REES.....	301
Special Notices.	301
News.	302
Appointments.	303
Editorial Notes.	304

EARLY CAMP-MEETINGS FOR 1888.

KANSAS, Emporia,	May	22-29
Missouri, Carthage,	"	24-June 5
Iowa, Des Moines,	"	29 " 5
Upper Columbia, Dayton, W. T.,	"	30 " 5
Minnesota, Minnehaha Falls,	June	5-12
Pennsylvania,	"	6-12
Wisconsin, Neenah,	"	12-19
Dakota,	"	19-26
Northern Michigan,	"	27-July 3
Canada,	"	28-July 3

GEN'L CONF. COM.

WE would call attention to the report from Bro. Haskell, in another column, concerning the outlook for our cause in England. We believe the foundations are being laid broad and firm for the work there to reach with the warning message the millions of the British Isles, and the other more numerous millions who may be reached through them. These evidences of success and progress are most encouraging. May God bless the workers in England, as in all other parts of the great vineyard.

In the social meeting last Sabbath we were much interested in the testimony of Bro. and Sr. Dr. Maxson, who have been stopping at the Sanitarium for a few weeks, and are about to take a position at the Health Home established by our brethren in Ohio, at Mt. Vernon, in that State. They were formerly Seventh-day Baptists; and in taking a position with our people they are impressed, as those who make a thorough study of that system which we denominate "the present truth," uniformly are, with the symmetry and harmonious relation to each other, of all the parts of that faith. Such was their testimony with reference to the prophetic and other views which characterize the S. D. Adventist people. They find them a system, symmetrical and consistent in all its parts, harmoniously related together, and forming a solid whole. They express a thankfulness for the light received, and a love for the truth, equal to that of many who have had a longer acquaintance with these things. May the abundant blessing of Heaven attend them in their new field of labor.

AN OLD ERROR DYING OUT.

It is pleasing to note how rapidly in various portions of Christendom, the unscriptural doctrine of

the immortality of the soul, involving, as it does, the God-dishonoring theory of everlasting torture in an ever-burning hell, is giving place to the more reasonable teaching of the Bible that immortality is conditional, and man has no hope of an eternal existence outside of Christ.

A recent Chicago paper published a telegram from London stating that a number of teachers had been expelled from Mr. Spurgeon's Sunday-school because they refused to believe in the doctrine of eternal torture.

The same paper took occasion to note the rapid advancement which the denial of this doctrine of endless conscious misery is making in Chicago, not only among laymen, but clergymen as well. It speaks of the formation of a society, in September last, called the "Conditional Immortality Association," and mentions six pastors of churches, several Baptist deacons, besides prominent scholars and business men, who belong to it.

Thus men are gradually awaking to the fact that the world has been laboring under a gigantic delusion; that for fifteen centuries the church has been teaching error; that man does not by nature possess an immortal soul; that the idea of natural immortality is simply an *ignis fatuus*; that a person can secure eternal life only by connecting himself with Christ the Lifegiver, and being made through him fit for an endless existence; that eternal life is a gift, the unspeakable gift, of God, to those who by seeking it on the conditions he has prescribed, prove themselves worthy of it; while upon those who persistently reject the conditions and refuse the gift, God will bestow the wages of sin, which is death; that is, make the best disposition that can be made of them, by granting them their choice, and reuniting them back into the condition they were in before they had any conscious being.

One of the members of this association was asked if this was not a new doctrine. The answer was, "No; it is as old as the Bible itself. It is as old as Christ. Not one word or hint of natural immortality can be found in the writings of the earlier Fathers. They uniformly speak of immortality and eternal life as the gift of God to the redeemed, while the wicked are doomed to everlasting destruction. It was not till after Platonism had been engrafted upon the religion of Christ in the second century, that we find any other doctrine. This is not the faith that was delivered to the saints, and it is high time that Christians returned to the simple faith of the gospel as taught by the Master himself."

Being questioned as to the object of their association, the member gave the reporter this answer: "It is to bring the church back to first principles. We have not started a new sect, and do not intend to. We retain our places in our old churches, and expect to remain in them. We have merely formed a society for the purpose of propagating this one idea—fitness and faith the conditions of immortality; for all others death, and not eternal conscious suffering. I do not think our churches will expel us for teaching this, or that teachers will be discharged from American Sunday-schools for refusing to teach the children that there is an eternity of torture staring them in the face."

The *Christian at Work* prints the following dialogue as having taken place recently in the Court of General Sessions in New York City. The occasion was the examination of a prisoner who had committed a cold-blooded and unprovoked murder, and had, by the advice of his counsel, pleaded guilty to murder in the second degree. Judge Martine said:—

"The District Attorney has examined the case very fully, and has recommended that the plea of murder in the second degree be accepted by the court."

"I thank the District Attorney's office for its leniency," said Mr. Purdy.

"It is not necessary, Mr. Purdy," said Judge Martine. "A large portion of this community seems to be against hanging for murder. Jurors in these courts frequently refuse to convict of murder in the first degree, even where the evidence warrants such a verdict."

To which the *Christian at Work* adds this comment: "In other words, 'A large portion of this community seems to be against hanging for murder,' therefore it is not necessary to thank the court for leniency, as the court will presumably grant leniency under the circumstances! This is strange doctrine for Judge Martine to declare from the bench: it is little less than a notification to murderers that whatever happens to them, at least one court will not hang them, because 'a large part of this community seems to be against hanging for murder.'"

GENERAL CANVASSING LABORERS.

THE General Conference Committee having recently recommended that for the present I should spend from two thirds to three fourths of my time in connection with the REVIEW AND HERALD Office, assisting in the preparation and improvement of our books, and the Board of Trustees having approved the recommendation, I shall attend (of the meetings now advertised) only the Pennsylvania workers' meeting and camp-meeting. O. Eldridge, according to recommendation, will fill my place in the interest of the canvassing work at the other appointed meetings, being present during the last four days of each workers' meeting and the first one or two days of each camp-meeting, as will be noticed elsewhere on this page. If any of the States mentioned in his list of appointments do not expect to hold workers' meetings, please notify him immediately.

We hope that all the canvassers in every State, and those who desire to engage in the work, or to know better how it is conducted, will be present during their workers' meeting, as Bro. Eldridge cannot attend both the workers' meeting and the camp-meeting. Come praying that God may give us a prosperous year in our grand work of sowing the seeds of truth beside all waters, that in the great harvest time we may come with rejoicing, bringing our sheaves with us.

Laborers who will attend the camp-meetings later than July 1, in the interests of the canvassing work, will be announced hereafter.

F. E. BELDEN, *Gen'l Canvassing Ag't.*

WORKERS' MEETING APPOINTMENTS.

PROVIDENCE permitting, I will attend the workers' meeting in each of the following States, between the dates given: Kansas, May 17-24; Iowa, May 25-30; Minnesota, June 1-7; Wisconsin, June 8-14; Dakota, June 15-25. C. ELDRIDGE.

THE CHICAGO MISSION.

WE have now moved the mission from College Place to No. 8514 Vernon Avenue. And all who are connected with it are united in the fond hope that this will be the last move till we shall have a building of our own to occupy. All those who have correspondence with the Illinois Tract Society or the Illinois Conference secretary or treasurer, should make a note of this change, and address to the above number and avenue; though any letters addressed to either of the former places occupied by the mission will be delivered here, as we have the same P. O. district and carriers.

Those who desire to visit the mission can easily find it by taking the same cable car, Cottage Grove Ave., getting off at 35th St., and walking west two blocks; and No. 8514 is the first door to the left on the west side of Vernon Ave. R. M. KILGORE.

ST. PAUL MISSION—NOTICE!

THE St. Paul, Minn., mission has been moved from 760 East Sixth St., to 901 Margaret St. Let all those writing to me or any of the workers, please remember the change in our address.

WM. SCHRAM.

TENTS FOR THE MINNESOTA CAMP-MEETING.

Those wishing tents to use at this meeting, should write at once to me, Box 1058, Minneapolis, Minn., stating the number and size desired.

A. D. OLSEN.

PAPERS WANTED.

Will those having clean copies of our periodicals, such as the REVIEW, *Signs*, *Good Health*, etc., send them to Della Fitch, 2414 Blondo St., Omaha, Neb.? Be sure to wrap them well, and prepay the postage or freight. We can use hundreds of them in the depot racks, and those sending them are thus sowing seed that will bear fruit in the kingdom of God.

W. C. BOYNTON.

NOTICE.

PARTIES having clean copies of the REVIEW, *Sickle*, *Signs*, *Sentinel*, or *Good Health*, can put them to good use by forwarding them to me at Chanute, Kan., for free distribution, and will confer a favor on the undersigned by so doing.

A. N. YATES.