

# The Advent HOLY BIBLE AND SABBATH **REVIEW & 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.

VOL. 69, No. 13.

BATTLE CREEK, MICH., TUESDAY, MARCH 29, 1892.

WHOLE NO. 1959.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

PERHAPS.

BY ELDER L. D. SANTRE,  
(Princeton, Ill.)

PERHAPS a few in this wide world  
Will list to the songs I sing,  
And their love it may be strengthened  
For Christ, the coming King;  
Some wish may be awakened  
To stand with the blood-washed throng,  
Some thought to cheer the weary  
Has found its way into song.

Perhaps a few in this wide world  
Who believe that the Lord is near,  
May find some chord in the music  
That thrills with its notes of cheer,  
Some thought of the heavenly city  
Where loved ones never part;  
Perhaps some chord in the music  
May find a chord in the heart.

Perhaps a few in this wide world,  
Though scattered now far and wide,  
May feel their longing strengthened  
For their home on "the other side,  
May find some thought in the poem,  
Some note that is pure and sweet  
That shall carry their spirits upward  
To the dear Redeemer's feet.

Perhaps a few in this wide world  
Will list to the songs I write,  
Will feel their courage stronger,  
And their faith and hope more bright;  
Some loving aspirations  
Around their heart may cling,  
Till they change the songs of earth-life  
For the songs the angels sing.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

"IT IS NOT FOR YOU TO KNOW THE TIMES AND THE SEASONS."\*

BY MRS. E. G. WHITE.  
(Continued.)

BRETHREN and sisters, with the increased light that has shone upon you at this meeting, will you go home to be more faithful in your Christian life? Meetings have been held every day to instruct your children as to how to give their hearts to Jesus, how to live in a manner that will be acceptable to God. They have been instructed that if they repent of their sins, Jesus will forgive them, and cleanse them from all unrighteousness. Who will carry forward the good work that has been begun? Day by day these children need instruction as to how to follow the Lord. Will you pray for them and teach them, and lead them in the way of righteousness?

Will you teach your little ones of the love of God which led him to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life?

Those who would be successful in winning souls to Christ, must carry with them the divine influence of the Holy Spirit. But how little is known concerning the operation of the Spirit of God. How little has been said of the importance of being endowed by the Holy Spirit, and yet it is through the agency of the Holy Spirit that men are to be drawn to Christ, and through its power alone can the soul be made pure. The Saviour said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

Christ has promised the gift of the Holy Spirit to his church, but how little is this promise appreciated. How seldom is its power felt in the church; how little is its power spoken of before the people. The Saviour has said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." With the reception of this gift, all other gifts would be ours; for we are to have this gift according to the plentitude of the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive. Then let us not be satisfied with only a little of this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God.

God grant that his converting power may be felt throughout this large assembly. O, that the power of God may rest upon the people. What we need is daily piety. We need to search the Scriptures daily, to pray earnestly that by the power of the Holy Spirit God may fit every one of us up to work in our place in his vineyard. No one is prepared to educate and strengthen the church unless he has received the gift of the Holy Spirit. No minister is prepared to labor intelligently for the salvation of souls, unless he is endowed by the Holy Spirit, unless he is feeding on Christ, and has an intense hatred of sin. There are some who are regarded as laborers together with God, who have no connection with God, and are sinning against him. They are not led by Christ; another is their captain. They do not wait upon the Lord, and renew their strength in Christ; they have no burden for souls. What kind of account will these false shepherds have to meet in the judgment? What will they have to say to justify their inefficient, unconsecrated lives? What excuse can they render to the God of heaven? Was there not a sufficient sacrifice made in their behalf, that they might become partakers of the divine nature, and escape the corruptions that are in the world through lust? We are to make intelligent work for eternity. This is the object for which we should labor.

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place,—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch, "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given

us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

We now call upon you to give yourselves to the service of God. Too long have you given your powers to the service of Satan, and have been slaves to his will. God calls upon you to behold the glory of his character, that by beholding, you may become changed into his image. There are many who have not an experimental knowledge of God or of the Lord Jesus Christ, whom he hath sent. Christ came into the world because men did not have a correct knowledge of the character of God, and he came to reveal the Father. He said: "Neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him." Jesus came to reveal to the world the love and goodness of God.

It was thought that Solomon knew God. In a dream the Lord appeared unto Solomon, and said unto him: "Ask what I shall give thee." And Solomon said: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" And the Lord gave Solomon wisdom and riches and power and influence, and Solomon served the Lord for a time. At the dedication of the temple, Solomon prayed unto the Lord, and blessed the people, saying, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else."

But although Solomon had had great light, he became lifted up in himself, and imagined that he was wise enough to keep himself, so he separated from God. Then he made alliances with the heathen nations around him, and married idolatrous women, and bowed at pagan shrines, and worshiped after the manner of the heathen.

He forgot the benefits that God had bestowed upon him; he forsook the sacred temple of the Lord, but he afterwards repented, and turned from his evil ways. But did Solomon know God when he was doing according to the ways of idolators?—No; he had forgotten the rich experience of his youth and the prayers he had made in the temple.

The True Witness speaks to us to-day, and says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do

\* Sermon at Lansing, Mich., Sept. 5, 1891.

the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The Lord wants you to set things in order in your families, and to come back to your first love. He says, "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place." The candlestick was removed out of its place when Solomon forgot God. He lost the light of God, he lost the wisdom of God, he confounded idolatry with religion. The Saviour declares, "Ye cannot serve God and mammon," and every one of you who persists in sinning against God when you have had such great light, will be lost, "except thou repent." Do you imagine that you can give the third angel's message to the world while you are still carnal and corrupt, while your characters are still sinful? "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse." Unless your hearts are emptied of sin every day, unless you are sanctified through the truth, you would better not touch the message of God. You cannot cleanse yourselves, but by coming to Jesus in humility, in contrition, surrendering yourselves to God, through the merits of Christ's righteousness you may have an experience in the things of God, and taste of the powers of the world to come. You then will have fruit unto life eternal.

Christ says, "If ye keep my commandments, ye shall abide in my love." "O," you may say, "I do keep the commandments." Do you? Saul came to meet Samuel, and when reproved, he declared, "I have kept the commandments of the Lord." Do you carry out the principles of God's commandments in your home, in your family? Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments. No matter how much you may preach the commandments to others, if you fail to manifest the love of Christ in your home life, you are a transgressor of the law. But if the grace of Christ appears in your life, you will be in a position to glorify God, and to manifest Christ to others. But do you think that that man who goes from the sacred desk to indulge in jesting and joking, and in all manner of trifling conversation, is a representative of Christ to the world? Has he the law of God in his heart?—No. His heart is filled with self-love, self-importance, and he makes it manifest that he has no correct estimate of sacred things. His conduct is the product of his thoughts, showing just what is in the heart. Christ is not there, and he does not go weighted with the spirit of the solemn message of truth for this time. An exhibition of this character clearly proves that the man does not know God, and has not been intrusted with the solemn work which he does not understand or appreciate.

If the minister had a realizing sense of the presence of God, would he conduct himself in this way? He had great light, and had taken upon himself the sacred responsibility of a minister of God, and yet he acts as carelessly as if he was an unbeliever. His actions make it evident that he has as much realization of the presence of God as had Belshazzar when he drank from the sacred vessels from the house of the Lord, praising the gods of gold and silver. The mighty men and the lords of the kingdom were assembled, and they ate and drank, and had a jovial time, but the True Witness was there, and their profanity was recorded in the books of heaven. In the midst of their revelry, a bloodless hand appeared, tracing myriotic characters upon the wall of the palace, and their godless mirth was checked, and terror and despair took its place. They inquired for some one who could interpret the writing, and Daniel, the prophet of God, was called to the banquet room, and the servant of the Lord was able to decipher the writing, and interpret the meaning of the

words. "This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided and given to the Medes and Persians."

The same Witness that recorded the profanity of Belshazzar is present with us wherever we go. Young man, young woman, you may not realize that God is looking upon you; you may feel that you are at liberty to act out the impulses of the natural heart, that you may indulge in lightness and trifling, but for all these things you must give an account. As you sow, you will reap, and if you are taking the foundation from your house, robbing your brain of its nutriment, and your nerves of their power by dissipation and indulgence of appetite and passion, you will have an account to render to him who says, "I know thy works."

If you knew God, if you were truly converted, you would not take pleasure in sinful things. The fear of God would be upon you, and as you looked to Calvary, the hateful character of transgression would be revealed to you, and you would see the great love wherewith God has loved you, and you would not have a disposition to sin. But how would it be with many of you who have dared to handle sacred things with unclean hands and with defiled souls, should the trumpet sound to-day? How would it be with some of you, should you be called to render up your account at the judgment seat of Christ to-day? I ask. What would be your condition if Christ should leave the holy place to-day, and probation should close, and Christ should come? That time is soon to come, though we know not the day or the hour.

The times and the seasons are known only to God, but we are each to know that it is well with our souls, that Christ is formed within, the hope of glory. We are to know that our Redeemer liveth, and that we will be among that number who shall hear the voice of Christ, who will be gathered by the angels of God, and caught up to meet the Lord in the air.

(Concluded next week.)

## 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.

### SANCTIFICATION.

BY ASA SMITH.

(Coon Rapids, Iowa.)

PERHAPS there is no subject that is being discussed so much at the present time, as the doctrine of sanctification. Among our own people it is receiving more study and attention than ever before. This is as it should be; for if the doctrine of "holiness" is a scriptural doctrine, we want it, and if it is not scriptural, we want to be able to meet it.

I am aware that some of our good people do not accept the doctrine of perfect holiness. They say it is impossible that man should not sin; that he must and will sin so long as he lives. I used to believe this myself, but now I believe that it is not only possible for man to live without sin, but that it is absolutely necessary; "for without holiness no man shall see God."

We all believe Jesus is able to save us from our past sins; that he removes them from us. But not all are willing to believe that he is able to save us from sinning; that he is able to take out all sin from our nature. Let us notice a few texts of Scripture:—

"And thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21. "That we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74, 75. "Teaching us that, denying ungodliness and worldly lusts, we

should live soberly, righteously, and godly in this present world," because he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:12, 14. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24. "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:1-6.

It is a fact that is often overlooked, that the Bible has more to say of a present salvation from sin, than of a future salvation in heaven, thus showing plainly God's estimate of the relative importance of these two things.

"The same crucial questions that troubled the church in Paul's day, are troubling it now: first, 'Shall we continue in sin that grace may abound?' and second, 'Do we then make void the law through faith?' Shall our answer to these be Paul's emphatic 'God forbid,' and his triumphant assertions that, instead of making it void, 'we establish the law;' and that 'what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit?' Can we for a moment suppose that the holy God, who hates sin in the sinner, is willing to tolerate it in the Christian, and that he has even arranged the plan of salvation in such a way as to make it impossible for those who are saved from the guilt of sin, to find deliverance from its power?" (H. W. S., in "The Christian's Secret of a Happy Life.")—No; we cannot accept such a conclusion.

When we are converted, the old man of sin is not always entirely destroyed. He may be, and should be; but generally is not. Why?—Because our faith does not take hold of it. At conversion we sought pardon for our actual transgressions. "Repent and be converted" is the language of Scripture. Consecrate and be sanctified, though not the direct words, is the teaching of Scripture. Conversion is the turning from our sins and receiving pardon for them; justification is being counted innocent before God, as though we never had sinned; but sanctification is the complete destruction of the carnal nature. Many have been converted, and have tasted of the sweets of salvation. But some circumstance has caused them to see that the old man was not dead, but only subdued. So they have concluded they never were converted. Don't be discouraged, until you reach entire sanctification. Sanctification means to have the carnal nature entirely removed, with all its desires. But this cannot be done unless we make an entire consecration of all that we have and are. Our will must be fully yielded to his will. We must be willing to do whatever he desires. When we make this full consecration, then by faith claim his promise to "cleanse us from all sin" and from its power, the carnal nature is removed, the old man is dead. Then Jesus comes in our hearts to dwell. Christ within, Satan without; can we sin? Jesus will never come in and dwell with us unless we want him to do so, and even then he does not take away our will. We can choose good, or we can choose evil. But if we choose evil, Jesus will depart, and when we are empty, Satan will not long wait to enter and take with him "seven

other devils," and truly our condition would be worse than before we were converted. But so long as Jesus dwells in our hearts, and this he cannot do until the old man is dead and removed, we cannot sin.

How, then, do we sin?—We deliberately choose to do so, and then Jesus departs from us, leaving us free to fulfill our choice.

I have used the word "sanctification" in the one sense of setting apart. When we have reached the condition set forth in this article, we are where we can be classed as the "pure in heart." Even then we find no stopping place, no point where we can say we are perfect. Our Saviour prayed, "Sanctify them through thy truth; thy word is truth." And in 1 Pet. 1:22 we learn that our souls are purified, or sanctified, by "obeying the truth." Then so long as there is any truth to obey, or so long as obedience is required, so long may we be working out our own salvation.

From the foregoing we must conclude that sanctification is a scriptural doctrine, but what shall we conclude concerning those who profess to be sanctified, but yet do not obey the truth?

In conclusion, let me say to you, dear reader, if you have not experienced this joy, follow the advice contained in the following selection:—

"Settle down on this one thing, that Jesus came to save you now, in this present life, from the power and dominion of sin, and to make you more than conquerors through his power."—*H. W. S., in "The Christian's Secret of a Happy Life."*

#### AN APPEAL TO OUR CHURCH ELDERS.

BY FRANK ARMSTRONG.  
(*Bay City, Mich.*)

WHILE in attendance at the ministerial institute held at Battle Creek, Nov. 13 to Dec. 15, 1891, the fact was stated that only a small portion of our people were subscribers for the REVIEW, and that consequently many did not keep informed as to the onward march of the work. This is a lamentable condition of things, and surely there must be a remedy.

The writer recently looking over the list of the subscribers for the REVIEW, from the Bay City church, found it was *much* less than it should be. On Sabbath the matter was laid before the church, and *every one* who ought to have the REVIEW, gladly gave his name for it, nearly doubling our subscription. We feel that this same result could be accomplished in nearly every church, if our church elders would only place it before the people. Brethren, why not do it? This is certainly good missionary work.

Many of our people are poor, and do not feel as if they could pay for a six months' or year's subscription down at once. There is a way to help them. Let all order their papers through the tract society; this will not only help the society, but it will enable some to pay a little at a time, so that all may have our good paper. And if there are those who are too poor even to pay for it in this manner, let some of the abler ones go down a little deeper in their own pockets, and pay for *two*, instead of one; the Lord will bless you for doing so.

Finally, brethren, when you have seen that all within the fold are provided for, turn your attention to those who are outside. Surely each one can get *one* subscriber outside of our people, by presenting the paper and showing the good things that are in it every week—food that any one might prize; out of all your acquaintances you can without doubt get one subscriber.

If we will but do *what we can*, 1892 will see our subscription list above the 20,000 mark.

—The road to success is not to be run upon with seven-leagued boots. Step by step, little by little, bit by bit—that is the way to wealth; that is the way to wisdom; that is the way to glory. Pounds are the sons, not of pounds but of pence.—*Charles Buxton.*

#### THE SECRET OF HIS PRESENCE.

BY WORTHIE HARRIS.  
(*Battle Creek, Mich.*)

HE that dwelleth in the secret of the presence of the Lord,  
That abideth 'neath the covert of his vine-protecting word,  
Shall not fear destruction's tempest, doth not dread the tempter's snare;  
For his trust is firmly anchored in his heavenly Father's care.

'Tis a secret place that none doth know save he who thus abides;  
For the peace of dwelling there secure is known to him who hides.  
When the enemy assails him, with his armor and his sword,  
All the hosts are backward driven, conquered by the potent word.

Cease, O soul, that vainly striving seeks to bring thyself repose;  
List! the voice of thy Redeemer doth thy liberty disclose:  
"Come to me, thou heavy-laden, I will grant thee rest from strife;  
When thou seekest me as refuge, thou dost enter into life."

#### THE TRANSFIGURATION AGAIN.

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

IN the REVIEW of Dec. 22, 1891, I published an article entitled, "The Transfiguration." Below will be found a letter from a gentleman, which contains certain criticisms on the arguments employed in that communication, and my reply to the same. The objections contained in the letter in question are such as might occur to other individuals, and consequently it has been thought advisable to publish both the letter and the reply in the REVIEW.

*Elder W. H. Littlejohn, Battle Creek, Mich.*

DEAR BROTHER: Please excuse me for addressing you this, but there seems to be some unconsidered statements in your article on the "Transfiguration," in the REVIEW of Dec. 22.

The transfiguration was a vision. Matt. 17:9. Peter's expression in regard to the tabernacles was spoken in bewilderment, not knowing what he said. Mark 9:6; Luke 9:33. If Elias was there personally, why the conversation recorded in Matt. 17:9-13; Mark 9:9-13? Your statement that no man is able to demonstrate that Moses was not there in person, I think a little strong when compared with Scripture. (See Matt. 17:9, also Rev. 1:5 and Acts 26:23, compared with Luke 20:35, 36.) Christ was not the first in respect to title or dignity, as sometimes taught, but the first from the dead to an endless life, a resurrection. These texts prove conclusively that Moses was not there personally, bodily, or spiritually. Jude wrote his epistle some years after the death of Christ. How do we know but what Moses was among those who came out of their graves at the crucifixion and resurrection of Christ? and that it is this time to which he refers? This is not impossible. The dead had been brought back to life before Christ's death and afterwards; but could any one of them say that they were henceforth incorruptible? that their mortality had put on immortality? that death was swallowed up in victory? Christ is to have the pre-eminence in all things. His was a resurrection to an undying life; the others, simply a restoration to the life that was.

#### THE REPLY.

DEAR SIR: Your letter of recent date is at hand. You will pardon me if I answer with extreme brevity on each point.

1. If the transfiguration was a vision in the sense that the apostles saw merely the semblance of things, and not the things themselves, then it proves nothing concerning the existence of spirits in a state of consciousness between death and the resurrection. This I understand that you virtually admit when you say that "Moses was not there personally, bodily, or spiritually."

2. Even if the apostles were in ecstatic vision, it does not follow that what they saw when in that condition, was not real. In Rev. 1:1 we are told that the angel of God revealed to St. John the Apocalyptic vision. In Rev. 19:10 we learn that St. John fell at the feet of the angel in the act of worshipping him. This the angel forbade him to do. That John was in vision at this time, and that he saw the angel that

he endeavored to worship, will hardly be disputed. But if this be true, then men in vision do sometimes see real objects. It follows, therefore, that even though Peter, James, and John were in ecstatic vision on the Mount, they might nevertheless have seen Moses and Elias clothed in their spirit bodies.

3. You say that Peter "spoke in bewilderment" when he suggested the building of a tabernacle each for Christ, Moses, and Elias. You urge this point as an answer to my argument to the effect that Peter (as proved by his remarks respecting the tabernacles) supposed that he had seen Moses and Elias in bodily form. I think that your objection is not well taken. It does not necessarily follow even though he was in a measure bewildered by what had occurred, that he was in error in supposing that Moses and Elias were there bodily. Luke says that Peter uttered these words, "not knowing what he said." Mark has it, "He wist not what to answer." Matthew says nothing on the point. To my mind, after putting these two statements together, the only safe conclusion to be drawn is this: Just before they entered the bright cloud, and after the transfiguration was really passed, there was a moment of delay. Peter as usual felt the burden of saying something, and yet he did not know exactly what to say. In his embarrassment, he said what he did about the "tabernacles." This remark was ill considered, not because Christ, Moses, and Elias did not have literal bodies; but because he proposed to build on the Mount habitations for the three to dwell in. You certainly will concede that even though Christ, Moses, and Elias had literal bodies, it was unreasonable for Peter to suppose that they would take up their abode upon the Mount. My hypothesis proceeds upon the supposition that Peter had an intelligent idea of what he had seen, and that he was mistaken only in the matter of what he proposed to do on account of what he had seen. Your view would make him a blunderer in his conception of the import of what he had seen, as well as in regard to what he proposed to do. The three apostles were taken to the Mount in order that they might testify to others what had been shown to them there. What would the testimony of Peter be worth if you grant that he was deceived in so material a point as that of the bodily existence of Moses and Elias. That he believed that they had bodies is rendered certain by his proposition about the tabernacles.

4. I do not see that the conversation recorded in Matt. 17:9-13 and Mark 9:9-13 has any particular bearing upon the question at issue. It is probable that Christ told the apostles not to make known the substance of the vision until after his resurrection, because the public mind would be better prepared for such a revelation after that event, than it then was. What he says about Elias goes to show that the scribes were mistaken in expecting the literal advent of Elias. John the Baptist fulfilled in his time the prediction in regard to Elias. If Elias is to come again, that coming will not be personal, but his spirit and power will be possessed by some individual or church, even as it was by John the Baptist.

5. You think that my expression to the effect that no man can prove that Moses was not upon the Mount bodily, is a little too strong. You cite certain texts to prove that Christ was to be the first to be raised from the dead to everlasting life. This objection, like the others in your letter, is one that has been presented before, many times. There are two ways in which it can be answered, so far as the statement referred to is concerned. First, it might be admitted that Moses was there with a resurrected body such as Lazarus had; that is, one still subject to death. This admission made, it might be assumed that it was glorified for the time being, even as Christ's mortal body was glorified to represent that body in the future world, and then divested of its glory, the nature of the body not being in reality changed. Such a supposition, I say, would

be admissible, and would vindicate the soundness of the statement to which you object. Secondly, it has been well said that all general rules have their exceptions; for example, we read, "It is appointed unto men once to die." Heb. 9:27. Again, "The soul that sinneth, it shall die;" once more, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. By these texts all men are doomed to death, yet we find that the last generation of Christians, consisting as it will of many thousands, will never taste death. 1 Thess. 4:16, 17; 1 Cor. 15:51, 52. Interpret the texts given above with the same rigor as you do those that you cite respecting the fact that Christ is to be the first begotten from the dead, and the Scriptures will be broken. The only way to escape this, is to admit that the last generation of Christians will furnish an exception to the general rule. Apply the same principle to the case in hand, and all difficulty is removed; since Moses and Elias will become exceptions to the text relating to the fact that Christ was to become the first fruit from the dead to immortal life. This exception, no doubt, was made for wise purposes. Perhaps one of them was that they might appear on the Mount to personate the resurrected and the translated saints respectively.

6. You say that Moses might have been raised with those who came out of their graves at the crucifixion, and that, you claim, would explain Jude's reference to him. Verse 9. I reply that there is no proof that there were any raised at that time who were not buried near Jerusalem. Moses's grave was in the land of Moab, Christ could not have contended with Satan at the time of the crucifixion; for he was nailed to the cross. By reading the account in Matt. 27:52, 53 you will see that the dead at Jerusalem were raised on Friday, although they did not go into the city until Sunday morning. There are in the Jewish writings, traces of a tradition about a contest between Christ and Satan over the body of Moses, long before the Christian era. The text that I quoted from Rom. 5:14 confirms Jude's account.

7. That the apostles were not in ecstatic vision on the Mount is implied, I think, in the language of Peter, "but were eye-witnesses of his majesty." 2 Pet. 1:16. An eye-witness is one who sees a transaction through his natural eyes in a natural way, and not in rapturous vision. See the other use of the term found in the Bible, in Luke 1:2. In conclusion, let me say that the theory that I offer respecting the bodily presence of Moses and Elias, is the natural and obvious one. When you have an account of a conversation that took place between three persons, the witnesses to the conversation having seen the persons while talking, and knowing that one of them had a literal body, the presumption is that the other two were of like nature with the first. To destroy this presumption, positive proof is required. The burden of the argument therefore rests upon those denying that Moses and Elias were on the mount bodily. Certainly no one will charge that Messrs. Jamieson, Fausset, and Brown were not believers in the separate existence of spirits; nevertheless they admit that Moses and Elias were on the mountain in physical form, as proved by the following citation: "That Moses's body was raised appears from his presence with Elijah and Jesus (who were in the body) at the transfiguration."—*The Pocket Commentary and Bible Dictionary on Jude 9*. The extract given above is made for the sole purpose of proving that our theory of the subject in hand is the natural and obvious one. Were it not, the distinguished scholars just quoted, believing as they did in the natural immortality of the soul, would have been very glad to fortify that tenet by an argument drawn from the transfiguration based upon the supposition that it was the spirit of Moses that was on the Mount.

8. That the term "vision" is sometimes used, when the persons viewing a given object

are in a natural condition of mind, and not in ecstatic vision, see Luke 24:23.

#### A CONTRAST.

BY EDGAR KELSEY.  
(South Lancaster, Mass.)

#### AVARICE.

WHILE avarice brings barrenness of soul to its own subjects, by excluding thoughts pertaining to the higher joys and nobler purposes of life, and by hiding the bright prospects of a glorious hereafter, its evil effects are not all confined to the avaricious. If honest people ever owe it as a duty to each other to unite their influence against a wide-spread evil, they cannot be justified in neglecting to do what little can be done to protect themselves against the avaricious spirit of the age. It is possible, too, that faithful work may save some who are already sacrificing their eternal interests to the mammon of unrighteousness.

A bountiful God supplies the world with enough for all; yet on account of selfishness, the affairs of men are so poorly adjusted that a very small fraction of the people control the wealth of the world to gratify their own abnormal desires, heedless of the great amount of privation and extreme poverty which they could so easily relieve. To be sure there are a few noble examples of true benevolence among the wealthy, and they deserve honor as real benefactors, but the number of wealthy benefactors must be greatly increased before the sufferings of the oppressed are all relieved. Even those cases where the poor are the cause of their own poverty, are worthy of human sympathy, and there are ways to help them so that habits of thrift and industry will elevate them from their condition of poverty.

It is estimated that but 25,000 of the 65,000,000 inhabitants of the United States own fully fifty per cent of the wealth of the country. The same conditions that admit half of our country's wealth being in the hands of such an insignificant number, are as plainly manifest by the way the remainder is distributed; it divides up into fortunes diminishing in value until it comes down to a comfortable living for some, and then narrows quickly to poverty and destitution; and the ignorance and crime that are caused by poverty and destitution reach to the very depths of human degradation. While there is no other country where the inequality is so great as in this, a similar state of things exists in all parts of the civilized world; and the constant tendency is for the rich to grow richer in proportion to their increasing wealth, and for the poor to grow poorer in proportion to their increasing poverty. Is it any wonder that a late writer has conceived the idea of exposing the frailties of our boasted nineteenth century civilization? Man's inhumanity to man is a sad comment on the natural condition of the human heart, and it shows that we should be actuated by motives that will lift us above the unhappy tendencies of a selfish nature. But it will take a power superior to human power to eradicate the selfish spirit that causes so many of the evils of our fallible social and political system.

The statistics of the liquor traffic have been repeated so frequently that all are more or less acquainted with the enormity of the deadly evil; yet statistics utterly fail to represent the awful misery that is brought to the world on account of the traffic. If the element of strength which avarice gives to the rum power could be removed, it would be a great step against King Alcohol, and much of the misery he causes would be averted; for who would be willing to destroy his fellow-men, unless first blinded by the god of this world?

But the evils of avarice do not stop with the liquor traffic. It is estimated that *fully fifteen per cent* of the food supply of the United States is pure adulteration; or in other words, we pay our grocers, butchers, and bakers nearly \$700,000,000 a year for food supplies that we do not get. As large a sum as this is alone, it would be but a light loss in comparison to the health that is

sacrificed with it, on account of the many injurious and poisonous compounds that are consumed with the food we eat. Nearly all of the staple articles of food are adulterated, and the amount of adulteration ranges from ten to over eighty per cent, according to the power the genuine articles have for concealing the bogus. It will take a hard fight to change this; for avarice offers great resistance to opposition. Can we raise a sufficient army for the fray, or must we quietly submit, and still continue to eat adulterated food?

There are few departments of either public or private life where avarice does not prevail to some extent as a motive for dishonest practices. There is but little chance for principles of honor to influence men who are actuated by a love for false riches; and it is even impossible by the strictest laws to restrain them wholly from infringing on the rights of honest men; they cannot even be kept from infringing upon each other's rights. So the problems of legislation which relate to the equitable disbursement of worldly possessions, whether in individual, State, or national affairs, make the most perplexing questions that tax the power of human wisdom; for wherever there is a chance for either party in any transaction to get advantage of the other, except in cases of uncommon honesty, the tempted party seldom loses the opportunity of being enriched at the expense of the other.

#### BENEVOLENCE.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

No virtue that God would have us possess can ever shine in its full beauty until it is associated with every kindred blessing of a noble life. If the selfish propensities of man could give place to the virtues he has neglected, the moral atmosphere of the world would soon develop a perfection of benevolence that would drive want from every door.

How the discordant notes of sin would give place to the sweetest praises, if men would seek the true riches instead of the false! The reign of oppression would end, and we would not see so many combinations of rebellious men irred by its malignant power. The shattered bonds of human fellowship and sympathy would be restored, and the bounty of earth, freed from the grasp of avaricious greed, would be an unfailing source of sustenance for the aged and needy. Early manhood would be blessed with far greater privileges of making others happy, instead of being limited in such sources of pleasure because of anxiety to provide for old age. So instead of a grasping, selfish spirit, the excellent lessons of broad benevolence would be handed from generation to generation. Indeed, all mankind would constitute one grand benevolent mutual insurance company, always ready to respond to the call of distress. Large fortunes then would not be held as unwholesome rivals of natural affection, nor left to turn the heads and ruin the lives of those not sufficiently schooled in industry and prudence. Without poverty, men would not be tempted to crime; without riches, they would not be tempted to forget God. While there is no promise that the efforts of honest men and women will ever be sufficient to bring about such good results as these during the rule of earthly governments, all who unite their efforts as good soldiers of Jesus Christ, have a sure promise of victory against evil, and will see abundant fruit from their labors when the Lamb of God comes to take away the sins of the world. The perfection of every noble virtue will then be realized in the righteousness of the redeemed, and shine forth in fadeless beauty from their happy faces throughout the ceaseless ages of eternity.

Reader, which do you choose, the fleeting pleasures of false riches, or the lasting satisfaction of the true and durable riches of heaven?

## 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.

### HOW I LEARNED A USEFUL LESSON.

BY MARCUS L. CARPENTER.  
(Fremont, Mich.)

ONE April morning, drear and wet,  
The family was knelt at prayer;  
An unrepentant youth, as yet,  
I learned a useful lesson there;  
I sat beside the window sill,  
And gazed upon a little rill.

Listless was I, the time seemed long,  
And yet respect caused me to stay,  
But worldly thoughts my mind would throng,  
And drove devotion far away;  
When by the little brooklet's side,  
Some tiny objects I espied.

My curiosity aroused;  
"What could those little creatures be  
Which, this cool morning thus unhoused,  
Should go about so playfully?"  
I eyed them well, my sight was keen,  
But I their like had never seen.

From where I sat, I seemed to see  
Them jump about, and play, and dive.  
I thought, "What pretty pets they'd be  
If I could capture them alive!"  
How pleasing would their frolics be,  
Like kittens in their youthful glee.

At close of prayer, I sought the place,  
Anticipating something nice,  
Prepared, if needful, to give chase  
And capture them; when in a trice,  
I saw what I shall ne'er forget—  
'Twas bubbles on the rivulet.

Though this was many years ago,  
I oft the incident recall,  
Whenever this world's empty show  
Obscures by phantoms vain and small  
The truth on which our souls should look,  
And think, "Oh! bubbles on the brook!"

### THE USE OF LITERATURE.

THE question of what we should read depends upon the question of why we should read. No literary production should be read unless it is capable of thereby serving some useful purpose to the reader. The printing-press is constantly turning out an ever-increasing stream of literature,—using the word in its broadest sense,—and it need not be said that not all of this is calculated to confer any benefit upon the race. This necessitates the exercise of discrimination, for no one can afford to waste time in filling his mind with literary chaff. Neither can he afford to neglect that part which is capable of conferring upon him great and lasting benefit.

When the art of printing was first discovered, it was turned to a wholly beneficial use, and was largely instrumental in forwarding the work of the Reformation. But the Devil, ever seeking some means to get evil out of good, has perverted the art to his own ends, until it has become one of the most gigantic agencies for the world's demoralization, and it is an agency which does its work stealthily, obtrusively, and persistently. It is not enough merely to let this agency alone; some positive effort must be put forth to avoid it.

The value of literature lies in the fact that it is one great means of education, and no literature which does not educate, which does not, in other words, tend to cultivate and strengthen some faculty of the mind, has any value. It is with reference to this truth that the selection of reading-matter should be made.

Historical literature is of especial value, since it stores the mind with useful information, and throws a flood of light upon the nature and tendencies of the great political, social, and religious developments of our own time. No one can be able either to understand the present or to read the future, who does not view them through the light which shines upon them from the past. The study of historical literature is unquestionably very

sadly neglected. Were the lessons of the past kept in mind as they should be, history would less often repeat itself in folly and bloody tragedy.

Fiction, also, is of the greatest value, though serving an entirely different purpose. By the term "fiction" is meant works of the imagination. It is best designated thus, because it is a false idea that fiction is necessarily untrue. A tale of fiction often contains more truth than a narrative of fact,—not, indeed, as concerns the mere happening of events, but with regard to other truths which it may be of much greater importance to understand. This is so when fiction is *true to life*. An account which must confine itself strictly to facts, affords usually less opportunity of portraying those truths which the writer may desire to set forth, than one in which the characters may be created. Hence so far as truth is concerned, fiction is not necessarily to be rejected as unfit to be read, more than is any other variety of literature. Nor does a tale derive any virtue whatever from its being "founded on facts." The question of its worthiness or unworthiness turns not upon whether the scenes and circumstances depicted were known actually to have occurred, but upon whether or not they express what is true in nature, and upon the character of that truth. A moment's reflection should be sufficient to show that the mere happening or not happening of anything which comes within the range of human experience does not, whether set forth in a work of fiction or otherwise, have any appreciable value to the reader, unless it be something told for the mere purpose of imparting information. The events recounted in works of fiction are not the essential part of such works, but merely the background upon which the writer depicts the nature of his characters.

Fiction may have two uses. It may, in the hands of a skillful writer,—one who has had much experience and opportunity for observation,—give valuable information and set forth valuable truths relating to human nature, and by its influence upon the mind, strengthen the love for what is good and the aversion for what is evil. It may hold up high the standard of virtue and rectitude; and when its fascinating power is employed for this end, it becomes a very worthy part of literature in general. Again, it may stimulate the imagination (for the imagination, like any other faculty of the mind, should be cultivated). It brings the imagination of one person in touch with that of another, and the stronger imparts its vigor to the weaker. Some persons would of course derive much more benefit in this way than would others.

The misuses of fiction, it need not be said, are equally great and much more numerous. Granted that what is portrayed by it is strictly true to nature, it may still be bad, for it is quite possible that it should not have been portrayed at all. Not all the truth in this world should be told, at least to the general public. Since the natural heart "is deceitful above all things and desperately wicked," it must follow that very much of that which is true to life is not fit matter for contemplation by any mind; and it is just this depraved side of human nature which such a work of fiction most often portrays, for authors of fiction write not to elevate the masses, but to please them, having in view their own popularity rather than the mental and moral good of their readers.

But again: very much of the fiction that is produced is not true to life, but written merely to gratify a depraved mental taste which cannot be satisfied with any of the good that is to be derived from truth. This kind of fiction is essentially unnatural, and its effect is almost wholly to pervert the mind. The individual whose mind becomes perverted suffers a very serious calamity, for just so far as it is perverted, so far is it unfitted to deal intelligently and successfully with all the issues of life. Every person must take life as he finds it; and however much he may wish that this life were not what it is,—however much he may desire that his circumstances and fortune should be other than they are, he is compelled to

face the fact that he is here, in the midst of certain circumstances and surroundings, and that for the present, at least, he is obliged to deal with these and none others. He may turn from these in disgust, and sigh for surroundings less commonplace, more exciting, and to his perverted imagination more grand, and not being able to place himself amidst these in reality, may place himself there in fancy by means of the novel and the opera; but in the end he must come back again to the real, only more dissatisfied with everything and less fitted and less inclined to make use of the actual opportunities within his grasp. Such an experience is most unfortunate. Sooner or later, it must be discovered that no progress can be made toward what is higher and better, not a single advance step taken, except by taking hold of what is already within reach, and that the problem of success in life is not solved by turning from the actual and reaching up to bring some great thing down from the cloudy realm of imagination, but by building up to the clouds with the material of the circumstances, however little and commonplace they may be, which actually surround us. L. A. S.

(Concluded next week.)

### HOME SOCIETY.

ONE of the dangers which threatens home life is monotony. We are an active people, but our activities have a tendency to divert us from our home life. Business, pleasure, church, philanthropic activities, and our clubs,—all have a tendency to send to the home worn-out or absorbed members of the family, whose chief interest is not in the fact that they are members of the family, but members of a firm, a church, a committee, a club, or a society. Home is the place in which to make arrangements to carry on the outside business. Too many homes have no common center of interest. The several members of the family have as many outside interests as there are persons in it; and all too frequently the work or play of the one member is not treated by the other members of the family with the courtesy which should be extended, if only because such an attitude would be polite. We know that outside intimacies develop, not because the members of the same family prefer to form outside intimacies, but because the human heart craves sympathy, and must have it, and it is not always to be found within the shelter which we call home.

Husbands and wives too often form themselves into a committee of ways and means; the financial management of the family is the subject they discuss constantly when together; it is allowed to absorb every interest, even in families where a settled income would seem to make a wise division an easy problem. Not only do the financial affairs become the absorbing subject when husband and wife are together, but they form the all-absorbing problem when they are apart. The friends, the fads, the outside interests of the children become of secondary importance. At the table, in the family room, wherever the family meet, this ever present subject may be discussed, yet no subject has greater need of a time and season, as well as a place, for discussion. Friction, annoyance, impatience, are the attendant ills, and these all sap family life. The effort to make the family life interesting is the common duty imposed on each member of the family. The pleasures, the friends, the interests of one should receive the polite attention of all. To treat the subject which interests another member of the family as if it were not worthy the consideration of intelligent people is, to say the least, not polite; to show a patronizing or tolerant interest is even less polite. A stranger would receive more courteous treatment. And yet what is love worth if it is never to express itself? We should make a positive effort to know intelligently the subject which interests one to whom we are bound by ties of love and of blood.—*Christian Union*.

## The Mission Field.

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

CONDUCTED BY W. A. SPICER AND F. T. MAGAN.

### NOTES OF TRAVEL.

#### Greece.

FROM time to time, since 1833, Greece has been gradually gaining her freedom from Turkey, until 1881, when the conference of Constantinople accorded her Thessaly and a portion of Epirus. Thus Greece has at the present time nearly the same territory as anciently, excepting the colonies. The present population is 2,000,000, two thirds that of Switzerland.

The country is extremely mountainous. The chief industry is agriculture. Everything seems to be in the most primitive state. Farmers use the old-fashioned wooden plow; and lumber is sawed by hand. The government, assisted by Germany and other nations, is endeavoring to introduce modern improvements, and thus elevate the condition of the people; but they seem to have imbibed the easy-going, indifferent spirit of the Asiatics, so that it is difficult to help them.

The chief products of the country are wine, oil, corinths, figs, and tobacco. Greece is the richest of all countries, both in the quality and number of her marble quarries. The climate, with the exception of the extreme heat of summer, is excellent. For six months in the summer there is no rain. In the winter there is very little frost in the valleys, and practically no snow. But little grain is produced, the chief amount consumed being imported from Russia. Bread, pickled or salted olives, and goat-flesh are the staple articles of food. The mode of life is extremely simple. In general, it is claimed that the people are not so much given to drink as in other countries. The characteristic costume of the men is fantastic and gay, making even the aged look youthful and gallant. So far as we had opportunity to observe, the common people appear in much better condition than the same classes in Russia and Turkey, which fact is doubtless due to advantages of climate. Nearly one third of the land belongs to the government.

From Athens we took the train for Corinth, arriving in three and one-half hours. Most of the way we passed through olive orchards and vineyards. The trees are scattered about without order, and the space between is usually planted with grape-vines. The Isthmus of Corinth is quite low, and but four miles wide at the narrowest point. Here it is pierced by a canal which is nearing completion. The enterprise was begun in 1881 by a French company. The canal is 160 feet wide, and its greatest depth is 250 feet. It has no locks; it will pass the largest ocean steamers, and will shorten the journey from Messina to Constantinople forty-eight hours. Anciently the isthmus was guarded by a wall. There was also a wooden track for sliding small ships across. In the times of Cæsar, Nero, and Hadrian, attempts at digging a canal were made. Modern machinery and steam enables man easily to accomplish what was then impossible.

One and one-half miles from the canal is situated modern Corinth, a village of 8,000 inhabitants. Three and one-half miles to the southwest and two miles inland from the bay, is the site of ancient Corinth. At the southern extremity of the city rises abruptly a huge rock, nearly two thousand feet high, and two miles in circumference at the top. Here was located the ancient citadel. From this fortress, two walls extended to the harbor, inclosing the city.

Corinth reached the height of its power in the sixth century B. C., when it was one of the first commercial centers.

About B. C. 140 it was totally destroyed by the Romans, its inhabitants sold as slaves, and its land divided. It lay desolate a hundred years, when Cæsar raised it from its ruins. It soon became the seat of the province of Achaia, and in

the time of the apostle Paul was an important commercial center.

During the Middle Ages, Corinth remained without special significance. In 1458 it fell into the hands of the Turks; in 1858 it was almost totally destroyed by an earthquake, and its few inhabitants withdrew to New Corinth. At present there are a few farmers among its ruins. The only marks of ancient Corinth are the fortress on the hill, a circus, and part of a heathen temple. From these ruins is an excellent view of the bay below, which is six miles in width.

Here is where St. Paul abode one and one-half years, laboring at tent or sail making, and teaching the gospel Sabbaths. As a result one of the largest churches was founded. The crescent-shaped plain of Corinth more than ten miles in extent, contains several villages, and is covered with vineyards and olive trees. As the olives are chiefly used for making oil, and the grapes for making wine, it is literally a land of oil and wine.

In Craneion, one of the suburbs of Corinth, dwelt the cynic Diogenes, where Alexander the Great paid him a visit. The southern shore of the Gulf of Corinth, some seventy-five miles in extent, is extremely fertile, bearing figs, oranges, lemons, olives, and a good variety of grapes, one species of which is small and called corinths, because of their abundance in the vicinity of Corinth. In the form of small raisins, they constitute the chief export of the Peloponnesus.

Nearly all the famous cities of ancient Greece, such as Thebes, Delphi, Olympia, are either totally destroyed or but small villages. Sparta is now a poor village of 3,600, and an unhealthy place. Like these cities, so the nation is but the shattered remains of what was once great. As a people, the Greeks love to trade; and in this are considered a match for the Jews. Excepting the work in Asia Minor, little missionary work has been done for the Greeks. The pastor of the Church of England at Athens remarked, "We do not consider it our mission to convert the Greeks." But we have a special mission to the Greeks; anciently, according to St. Paul's description, they were not only idolators, but frivolous, and given to many excesses. To-day they are nominally Christian, therefore we may conclude them more hopeful subjects now than then. We believe that if the gospel is again preached to them in its purity and power, we shall see churches raised up among them, as of old. We look forward with interest to the time when present truth shall be carried to the Greeks.

H. P. HOLSER.

#### WEST INDIES.

WHAT I have said, in the article last week, about Central America, applies with equal force to the West Indies. I refer to their locality and importance as a field for our work to reach. I can only speak here of the four principal islands. Of these four largest islands; Cuba, Hayti (San Domingo), Jamaica, and Porto Rico, all except Jamaica and the western part of San Domingo (Hayti proper) are Spanish; and the need of educating Spanish laborers is emphasized by a consideration of the destitution of available men and women to enter these islands, where there are so many openings for work. Jamaica is English, and Hayti is French-speaking.

Cuba is a large island over 700 miles long, more important in many respects than some of the smaller States in North America; yet it is without a single laborer in the interests of the present truth, and as far as I know, there is not a single Sabbath-keeper in the island. Havana, the capital, has over 200,000 inhabitants, and with a fairly good railway service and numerous coasting steamers, the whole island may be easily reached with colporters in the sale of our books, and in many places Bible and mission work may be done, and teachers find employment.

Jamaica is a field of an entirely different nature. It is more like the home field. With 630,000 inhabitants, it has numerous churches of differ-

ent denominations, with a total Protestant membership of more than 100,000, and over 200 Protestant ministers. Government hospitals are located in every parish, with a total of more than 1,000 beds, and their school system is quite good. In the April number of the *Home Missionary* I refer to Jamaica as a canvassing field, and consider it a remarkably hopeful one. There are a few earnest souls rejoicing in the truth, and many interested ones. A beautiful variety of climate and scenery render Jamaica a place where certain ones of our laborers could doubtless do more effective work than in northern climates. The Mission Board will doubtless plan something definite for Jamaica soon. There is opportunity for some of our brethren to go there on their own responsibility, and by investing some capital, do well in fruit-growing and other enterprises which are waiting to be developed.

Hayti is the name now given to the western end of the island that used to bear the name. The larger and eastern part of the island is now called San Domingo. Hayti is properly termed "The Black Republic." It has a Republican form of government, elects its president and other officials, while its laws are so constructed that no white man can purchase or own land within its borders; they do not encourage the whites in coming to the island to engage in any business whatever. At the time of my visit to Hayti, and I am writing this article from its capital city, Port au Prince, there are many threatenings of another revolution, which is liable to break out at any time. I was warned against coming here, but so far have been unmolested, although they are very suspicious of strangers.

Government matters, finances, politics, morals, and religion are all in a very unsettled, mixed-up condition at the present time. The language of Hayti is a strange mixture of French, Spanish, English, and Creole. Nearly every one speaks and reads the French, but their speech is a sort of dialect peculiar to themselves, much nearer the French than anything else, however, so it may properly be called French-speaking, and all religious work is done in French. There are several Protestant denominations at work in Hayti, but plenty of unoccupied territory in which we might begin mission work in a small way, if we had the right kind of French laborers. They must be persons who can adapt themselves to the condition of the people, which is anything but desirable in many cases. I have seen sights in Hayti which I would hardly expect to find even in darkest Africa. Voodoo worship is still carried on here to some extent, and human sacrifice is not a thing entirely of the past in Hayti. Surely this is a field where we should be doing work for the Master soon.

San Domingo, or the eastern part of the island, is under Spanish government, and is also a promising Spanish field. Porto Rico, the smallest of these four islands, is also a Spanish island, and may be worked in connection with San Domingo.

I have thus given you a brief outline of these important islands, in which at this writing, we have not a single laborer employed, and in which there has never been a single book sold by subscription. May the Lord help you, my dear brethren and sisters, to feel that upon you rests some responsibility in sending laborers to the West Indies.

L. C. CHADWICK.

—Elder Laubhan has had some interesting meetings in Bessarabia and the Crimea. He had several hundred persons to his meetings, the people not knowing who he was or what denomination he represented. They were hungering to hear the word of God preached.

—Elder Conradi writes that he is receiving very interesting letters from eastern Prussia, where the truth is getting a foothold. The brethren in Germany greatly need more help in order to answer the most pressing calls.

## Special Attention.

### THE DRIFT OF ROME TOWARD THE TEMPORAL POWER.

THAT Romanists are working with more than ordinary zeal and determination to regain lost power, the facts in the case abundantly prove. The New York Associated Press, Sept. 5, 1891, speaking of the congress which assembled in Berlin, in September, 1891, says:—

The Catholic Congress which opened Sunday, and held its closing session yesterday, assumed unexpected importance. Over a thousand delegates were in attendance. The leaders of the Centrist party present included Herr Schorlemer-Alst, president of the congress, Prince Torienstein, Count Ballestrem, Baron Herreman, Prince Salm Salm, Baron Kitteler. A resolution was adopted declaring that the time had come to convoke a great international Catholic Congress for the consideration of the question of the restoration of temporal power to the pope, and a committee was appointed to arrange for the holding of such a congress. This committee will probably select the 25th of May next, the one hundredth anniversary of the birth of Pope Pius IX, for the opening of the congress.

In discussing the question of neutral ground for a place for the meeting of the proposed congress, Switzerland was most in favor. Delegates will be summoned from every Catholic community in the world. The question of temporal power to the pope, for the consideration of which, as before stated, the congress is to be convoked, will be treated not as an Italian question, but as one of universal concern.

The congress just closed affirmed the determination of German Catholics to remain resolute supporters of the *dreibund*, and decided to continue the policy of Dr. Windthorst in working for the recall of the Jesuits, and for religious instruction in the primary schools. After considerable discussion, it was voted to favor State regulation of labor questions. The concluding session of the congress was ended amid cheers for the pope and the emperor.

This Berlin Congress indicates that this now partially crippled power means business, and more especially is this true in calling in the Jesuits to accomplish fiendish designs. They are no doubt the ruling power of the Catholic Church. Actuated by the motto that "the end justifies the means," this system of morality, or rather immorality, sanctions lying, stealing, adultery, murder, and the whole catalogue of crimes. The inquisition is already organized, all that is lacking is the power to run it.

The *Church Progress*, a leading Catholic paper, quotes Pope Leo XIII, in his allocution of Dec. 14, 1891, as saying:—

The pope trusted that the heads of states could give earnest consideration to the position of the church. They would understand that it was to their interest to uphold the authority of the church as the greatest moral power in the world. It behooved all Catholics acting in unison with the holy see, to form a perpetual league against the assaults of the impious.

For what purpose is this "perpetual league" to be formed? Let the *Church Progress* of Jan. 2, 1892, answer as follows:—

Who can deny that, with the words of the holy father ringing in our ears, it is our peremptory duty as American Catholics "to act in unison and form a perpetual league against the assaults of the impious," who have robbed the holy father of his temporalities, so necessary as he himself declared, to his independence and liberty in administering the affairs of his universal office?

Among the subjects which will engage our attention at the Catholic Congress of 1893 is the present position of the holy father. Certainly the holy father has a right to expect a strong and thoroughly Catholic expression of sympathy for himself in his affliction, and a plain, open, uncompromising, democratic resolution against the tyranny of a government, which before the world has violently seized upon and with violence still holds possessions, in justice and in right belonging to another, and that other the universal father of Christendom.

Let any impartial mind examine the situation as it now exists, and it cannot fail to see how necessary to the spiritual independence of the holy father is his temporal possessions, and how it becomes us American Catholics, uninfluenced by the political intrigues of European diplomacy to send forth our voice, in the name of sovereign truth and humanity, in earnest protest against the gross injustice to the holy father and the Catholic world at large by the Piedmontese usurpation of the states of the holy see.

The pope with an annual income of more than \$20,000,000, with 500 servants to wait upon

him, and living in the finest palace in the world, does not need so much sympathy, even if he is considered a "prisoner in the Vatican."

Again we quote briefly from the *Progress* of Nov. 14, 1891:—

It is growing plainer and plainer every day that the paramount question before the Catholic world is the temporal power of the pope. We Catholics of the United States who best understand the principles of liberty and their real guaranty, must not fail to raise our voice in open and emphatic protest against Italy's injustice and in hearty, sympathetic, and unswerving attachment to the principles of the temporal power of the popes.

It is time for the Catholic laity of the United States following in the wake of the American hierarchy in the third Plenary Council of Baltimore, boldly and loyally to declare for the temporal power. The next Catholic Congress will be held in 1893 at the time of the World's Fair in Chicago. No better opportunity could present itself for Catholic America to declare to the civilized world its unswerving loyalty to the sovereign pontiff. The moral effect of such a declaration would reach to the end of the earth. If for this purpose only, it would be worth while convening the next Catholic Congress. This and the school question are the paramount issues for the Catholic laity to consider at their next congress, and they must not be behind their Catholic brethren on the other side of the ocean in declaring their faith, especially in a land where freedom of speech is a birthright.

It is evident that the temporal power and the school question are the two leading issues among Catholics at this time. The only object of their school system is to make education a lever to raise the power. Thus everything is subservient to this one cardinal principle.

The *Church Progress* of Jan. 16, 1892, in counseling another paper, the *Catholic Mirror*, says:—

It slipped you, dear brother, to mention that in addition to the labor question, the temporal power and Catholic education will also be discussed at the Catholic Congress of 1893. A congress, dear brother, we beg to remind you in your callow inexperience, with the pope and Catholic education left out, is not Catholic. A congress which fails to discuss these questions is not up to the times; for they are the burning Catholic questions of the day.

The *Church Progress* and *Catholic World* both denounce our public school system as "a demon of darkness," because it enlightens the people, and teaches loyalty to our government. It is time that the people were awake to the fact that every loyal papist is a sworn enemy to the government.

Dr. MacArthur of the Calvary Baptist church, New York, is quoted in the *Globe-Democrat* of Nov. 27, 1891, in a lecture on "American Patriotism, Its Dangers and Its Duties," as saying:—

But the greatest danger of all lies in the spread of Romanism. "We must learn that we are Catholics first, and citizens afterward," said a Catholic prelate. Is that consistent with the principles of the American republic? "Every word that Leo speaks from his high chair, is the voice of the Holy Ghost, and must be obeyed. Every Catholic heart knows no law but obedience." These are the words of the late Vicar-General Preston. I suppose he was referring to Dr. Mc Glynn, and the penalty is as I have heard the Doctor say, "so-called animation." How then, I ask, can a true Catholic be a loyal citizen? The moment any difference should arise between the state and Rome, he must give his allegiance to the latter. This spirit strikes a blow at the foundation of our government. We read in the Canon law that no oaths are to be kept, if they are against the interests of the Church of Rome. Think of it! are we men? Is this in the nineteenth century? I say that Rome has always been the enemy of popular education. Wherever she has held undisputed sway, the people have been sunk in ignorance. Think of such a church as this opposing our public schools, and determined, if possible, to get control of public money for the establishment of parochial schools! I say no public money for sectarian schools.

These words have the right ring. It is a good thing that some are awake to the dangers which threaten our free institutions through the spread of Romanism.

A word more in regard to the plan of the Berlin council to call in the Jesuits to aid in the restoration of the temporal power.

Abbe Annault, the Roman Catholic, said:—

Do you wish to excite troubles, to provoke revolutions, to produce the total ruin of your country? Call in the Jesuits. It may be said that Jesuits cannot rule America in this enlightened age, when Jesuit bishops now control

the politics of many of our large cities. Out of 1,500 public school teachers in Chicago last year, 958 were Romanists. It is said that nearly all of the important offices of New York City are filled by Catholics. It is a fact that the worst governed cities in the world are those where the Jesuits have the most power.

The *Mail and Express* says:—

In New York for the past twenty years, \$20,000,000 of public money have been voted to the papal church. It will be difficult to estimate the number of millions of dollars which have been appropriated not only by the government, but in various ways for the use of this church.

A writer in the *REVIEW AND HERALD* says:—

The population of the United States has increased fifteen and one-third times its numbers in 1790, while the Catholic Church has increased 189 times. Let us awake now, and do all in our power to keep the church out of politics—keep every church out of politics, and civil and ecclesiastical institutions separate.

WM. PENNIMAN.

### THE FAILURE OF JUSTICE.

It is a notorious fact, as stated by the United States Judge Parker in a recent charge to a grand jury, that the enforcement of criminal law in this country is by no means a perfect success. For example, the number of known murders committed during the last two years was 10,196, and only 552 of the murderers suffered death for the crime. Moreover, of these 552, only 230 were executed in pursuance of law, while 322 were disposed of by the lynching process. Judge Parker estimates that the undiscovered murders outnumber the discovered ones, which goes to show that hardly one homicide in fifty is duly punished. The same is true in a relative degree of other crimes. A large portion of them are never detected; a majority of the guilty parties are never caught, even when their identity is known; and in cases of those who are arrested and tried, more are acquitted than convicted. There must be grave defects in our system of criminal jurisprudence, or this remarkable failure of justice would not ensue. We have plenty of officers and courts, but somehow they do not serve the purpose to bring evil-doers to judgment and punishment with proper celerity and certainty.

In the opinion of Judge Parker, there are several reasons for this unsatisfactory condition. The carelessness of courts, the prevalence of perjury, the use of corrupting influences, and above all, the indifference of the people to terrible crimes are some of the sources of mischief that he mentions. It is not to be doubted that the courts are too much disposed to let criminals escape on technical grounds. There is always a lawyer ready to defend a culprit by the use of all known forms of strategy and sophistry, and juries permit themselves to be swayed by arguments that are addressed to their prejudices and their sympathies instead of their reason. In the event of conviction, a pretext is readily found for granting a new trial, and that usually means a reversal of the first verdict. The highest judicial tribunals are above listening to special pleas and interfering with the vindication of the law by ordering additional proceedings where there is no reasonable doubt as to the question of guilt. It is true, also, that money, social power, and other agencies are employed to shield the criminal and defeat the prosecution. The people are much to blame, undoubtedly, and the remedy lies chiefly in their hands. Public sentiment is the controlling force in this as in all other matters, and the laws will be enforced with more success whenever that sentiment demands such action with suitable clearness and earnestness.—*St. Louis Globe-Democrat*.

—The Bering Sea controversy still engrosses the attention of the government. A reply from Lord Salisbury has been received by the government in answer to the letter recently sent him by the President. The reply is said to be evasive and unsatisfactory. It is said that another dispatch has been sent to Lord Salisbury which is peremptory in tone, and partakes of the nature of an *ultimatum*.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 29, 1892.

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

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

### ONCE MORE.

THE following communication pertains to a question which has been treated quite at length in the "Question Chair;" but as the writer now presents his views more fully, and enters into an argument to sustain his position, we give it as a separate article:—

"With respect, love, and thanks to the esteemed occupant of the Question Chair, we submit the following thoughts and questions, subject to any comments or questions he may be pleased to make, and close our rather extended interrogations upon this important subject of God's holy word:—

"1. The 'interruption' or 'break' in the eternal life at death, is bridged over by the Lord Jesus Christ who through his Holy Spirit receives the lives of all his dear children that die (Acts 7:59), and restores the *same* to them again at the resurrection of their bodies. 1 Thess. 4:14.

"2. Solomon in Eccl. 12:1-7 exhorts the unconverted to return to God ere the evil days come and death overtakes them, when body and spirit would return to the elements of earth again (Eccl. 12:7; 3:19, 20); but does the wise man refer to the *death of the righteous at all*, in these passages, any more than Paul refers to the righteous in Rom. 3:10-18, or to the Sabbath in Rom. 14:5?

"3. The Saviour of the world had eternal life to the extent that his very words were words of eternal life (John 6:68); but did not the divine Lord die, (Rev. 1:18) popular theology to the contrary, notwithstanding?

"4. Stephen's dying request was the same as that of our crucified Saviour on the cross; these were his words: 'Lord Jesus, receive my spirit,' showing that Stephen understood that he had a principle of life, here denominated spirit, which is Christlike and eternal, which those murderers could not destroy, which Jesus received and will restore to Stephen again at the resurrection of the just.

"5. Stephen had no thought of any part of the 'earthly' or natural man (either soul, body, or spirit) ascending to heaven; for he had God's word which teaches to the contrary. Eccl. 4:19-21.

Respectfully,  
"W. S. B."

A few words in reply we will present in the order of the foregoing propositions, numbered accordingly:—

1. In our first remarks upon this subject in the REVIEW of Dec. 8, 1891, we said: "It would be easy to press this thought one step further, and affirm that man suffers no suspension of this life, or does not lose consciousness in death." The foregoing communication is an evidence of the correctness of that statement; and we doubt if any believer in the immortality of the soul, would take any particular exception to the position set forth therein. The idea of *continuity of existence* is inseparable from the idea of the possession of *eternal life in fact*, either in this state or any other. Our correspondent recognizes this fact, when he makes provision for the space between death and the resurrection by saying that it is "bridged over" by Christ, by his taking the lives of his children to himself and restoring the *same* to them again at the resurrection of their bodies. But when we begin to treat the life or the life principle, as a separate entity, having individuality and identity of its own, we have only to name this principle "the immortal soul," and the work is done; we are then completely over, body and baggage, upon the ground of the "orthodox." The logical and inevitable conclusion from the proposition that we have, in this state, eternal life in fact, is the immortality of the soul; and this is, and has been from the beginning, our chief objection to that view.

2. In Eccl. 12:7, the writer declares that the body returns to the earth as it was, and the spirit returns unto God who gave it; not that the spirit returns to "the elements of the earth again." We see no evidence that Solomon refers here to the unrighteous exclusively; and our correspondent seems hardly to be consistent with himself; for he holds that the spirit which returns to God is that of the righteous; but here he would have it refer only to the "unconverted." Is not Solomon rather giving a general description of the dissolution of all men, the bodies of both righteous and wicked going back to the dust and the spirit, the breath of life, which is imparted to men by God, being given up, and so said to return to him who gave it?

3. The case of the Son of God was explained in the REVIEW of March 1. He was brought into this world in a new condition for the express purpose of suffering death. Heb. 2:9, 14. *How* he could lay aside for a time, the high prerogatives which he enjoyed with the Father, and so come into this world and suffer death, is one of the mysteries of godliness, which we may not in our present state, attempt to fathom. "Great is the mystery of godliness," says Paul; God was manifested (*margin*) in the flesh." 1 Tim. 3:16. Christ indeed died. He "was made a little lower than the angels for the suffering of death." Heb. 2:9. But the suspension of his eternal life was not confined merely to the time he was in the grave; it covered all the time he was in this world previous to his resurrection from the dead. The "words of eternal life" which Peter told Christ that he had (John 6:68), referred simply to the truth which Christ taught, and which, if received and practiced, will bring us to eternal life, or enable us to secure it in the end.

4. Under this division, see remarks on proposition 1. If man has in him an entity called "spirit" which is a "principle of life," which men cannot destroy, then there is something in him which continues to live on; for the continuance of an indestructible life principle, is a continuance of life. And it is difficult to conceive of such a continuance of life, without supposing that the thing so living, should have both consciousness and intelligence; and here comes the immortal soul again. Let us rather suppose that in Stephen's case will be fulfilled Christ's repeated promise, a representative statement of which we find in Matt. 16:25: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." We cannot lose and save a thing at the same time. If there is in us a life principle which men cannot destroy, which is the true and real life, then we cannot "lose" it at all; for that which is in the hands of Christ is not lost, and the life he gives us hereafter is not the life which we lose. But we may lose our life here, for the sake of Christ; and if we do, he has promised us eternal life in the world to come. That promise is sure to every believer; and in this sense our life (the life which we are to have) is hid with Christ in God. And this is just as true of the living saints, as of those who are sleeping in the grave. But there are not millions of life principles stored away in heaven corresponding to every saint who has died waiting to be given to each identical owner in the resurrection. But Christ is the great source and fountain of life for his people; and in the great day he will impart of that life to all those whose names are in the book of life, who by faith in him, and by the bond of his Holy Spirit in the heart, have been his children here in this world. But he does not take something from us at death, to give us back that identical thing in the resurrection.

5. In this proposition the same thought again appears, that there is something in us which "ascends to heaven" when we die. And, we repeat, there is scarcely a hair-breadth between this idea and the immortal soul of pago-papal theology. We trust our brother, and all others who are adopting like views, will see where they inevitably lead when carried out to their logical conclusion, and so be able to guard themselves against departing from Bible ground.

### IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the Review. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

167.—BATING FATHER AND MOTHER. LUKE 14:26.

Please explain the meaning of the word "hate," in this passage. Some think it is not in harmony with 1 John 3:15. Mrs. W. H. L.

Answer.—If we read the whole verse, the meaning of the word "hate" will more clearly appear: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

This speaks of hating one's own life; but no one ever hated his own life, in the common acceptation of the term, as used in 1 John 3:15; at least such a state of feeling could not be a condition of being a disciple of Christ. The word "hate" in the text simply means to "love less;" that is, less than we love Christ and his cause, so that we might read the text thus: "If any man come to me and love not less his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, than he loves me and my cause, he cannot be my disciple." In other words, he must be willing to give up father and mother and wife and children for the sake of Christ, and be ready to lay down even his own life, if need be, for the cause of his Master.

168.—VICARIUS FILII DEI. REV. 13:18.

In the word "Vicarius," in the expression "vicarius filii dei," from which the number 666 of Rev. 13:18 is made, the "u" is counted for five. Where is the authority for this? Some of our opponents claim that we read it so because it is necessary to make out the number 666.

Mrs. W. H. L.

Ans.—The original form of the letter "u" was "v," and its numerical value was five. In the Century Dictionary, under the letter "v," we read: "This character, the twenty-second in our alphabet, is the older form of the character 'u,' having been long used equivalently with the latter, and only recently strictly distinguished from it as the representative of a different sound. The words beginning respectively with 'u' and 'v,' like those beginning with 'i' and 'j,' were, till not many years ago, mingled together in dictionaries."

A coin of Cæsar Augustus, the first emperor of Rome, as represented in Smith's Bible Dictionary, bears his name spelled in this way: "Cæsar Avgvstvs." In Duruy's History of Rome there will be found multitudes of representations of coins, medallions, medals, etc., in the titles of which, wherever the letter "u" occurs, it is in the form of "v." And even to-day, when it is desired to imitate the old style, "u" is printed as "v." (See the magazine, "Review of Reviews," etc.)

169.—HAS GOD A PHYSICAL FRAME?  
EX. 33:20-23.

I recently heard it stated before a large congregation that "God has no physical frame." Please harmonize this with Ex. 33:20-23 and Heb. 1:1-3. H. W. M.

Ans.—Our correspondent has assigned us a difficult task. We cannot harmonize the statement and the Scriptures, but we think the Scriptures are true nevertheless.

170.—THE UNJUST STEWARD. LUKE 16:1-12.

Please explain the parable of the unjust steward of Luke 16:1-12, especially verse 8. How could the Lord commend the steward as being wise, when the steward had done so wrongfully? D. H.

Ans.—In the East, the steward had the whole management of his master's business in his own hands. He fixed the price or rental of land, the value of the crops, the proportion which the tenant



should pay, etc. Hence he could vary prices and favor the debtors of his Lord just as he might be disposed to do. In the parable, when the steward found he was to be deprived of his stewardship, he availed himself of his power in this respect, and made reductions in his charges to different ones, so bringing them under obligation to himself. His wrong lay not in transcending his power, as steward, but in not making full returns to his lord, but wasting the property for his own gratification. The way he devised to get out of his difficulty showed great shrewdness and foresight. For by having the debtors rewrite their bills at reduced rates, it would be made to appear that the land had not produced so much as it had, and therefore he would be able to cover up to a great degree his own extravagance. Secondly, this would be something of a basis for the future steward to act upon in renting the estate; and so the tenants would be likely to get reduced rates for years to come, and thus would be under continual obligation to the former steward. And by consenting to the plan, they placed themselves where they could not turn against him without exposing themselves. Thus he was making the matter very safe and far reaching for himself. His lord commended him for acting wisely. This does not mean that his lord approved of his course in reference to himself; for it was for just such things that he was to be turned out of his stewardship. But he commended or acknowledged his foresight and prudence from his own standpoint, just as men nowadays sometimes admire a brilliant and talented transaction, in itself considered, although it may be performed for a wrong end. The parable is to show that the children of this world are wiser in their generations than the children of light. That is, that the people of this world manifest more earnestness and foresight in providing for their own worldly interests, than the children of God manifest in providing for their heavenly interests. And the lesson is, that we should so use our stewardship in worldly things ("the mammon of unrighteousness") in helping forward the cause of Christ, as to make friends of those who will be able by and by to receive us into everlasting habitations.

171.—DOES GOD CREATE EVIL? ISA. 45 : 7.

Please explain Isa. 45 : 7, which reads: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Does God create evil? G. C. H.

Ans.—Mark the antithesis brought to view in the text, between the evil which God is said to create, and that which is contrasted with it. "I make peace, and create evil." The evil which God creates is contrasted with peace. And what is the antithesis of peace?—It is war and destruction. God has often created evil of this kind when it became necessary to punish sinners or to chastise his people. (See Amos 3 : 6.)

172.—TILL THE SON OF MAN BE COME. MATT. 10 : 23.

This text reads, "Ye shall not have gone over the cities of Israel, till the Son of man be come." What is meant by the "coming" here brought to view? W. H. W.

Ans.—It doubtless means the opening revelation of himself to the people as the Messiah, whom they were to proclaim. The disciples would not have completed their visits to all the cities of Israel, proclaiming the coming of the Messiah, before he would follow after them, revealing himself to the people as the Messiah whom they had heralded. Paul, in Acts 13 : 24, uses the word "come" in the same sense, and in reference to the same event.

173.—THE TWO EVENINGS.

Please harmonize John 20 : 1, and verse 19 of the same chapter. J. L. H.

Ans.—The difficulty of our correspondent we presume to be this: how there could be an evening at the close of the first day of the week, when the

day begins with an evening. It is explained by the fact that there were two evenings to each day, the first, or principal evening, that with which the day began, commencing at sunset, and embracing all the dark part of the day till the following morning; the second, or later evening commencing at about three o'clock in the afternoon, and ending at sunset. It is this latter evening, toward the close of the day, which is referred to in John 20 : 19.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

THE ABOMINATION OF DESOLATION.

"WHEN ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." To what does our Saviour refer when he speaks of the "abomination of desolation," and what was his standing in the holy place? It has generally been admitted by leading commentators, that by this language Jesus refers to the Roman army with its idolatrous ensigns, coming into close proximity to the temple, upon the ground considered holy by all the Jewish nation. When this should be done, the disciples were to understand the signal he had given them was fulfilled, and as soon as possible, they were to flee away to some retired place, and so escape the dire calamities about to come upon the Jewish nation and their city.

But in "The Great Consummation," Mr. Taylor gives a lengthy argument to prove this is a misapplication of the Saviour's words. He endeavors to show that the term "the abomination of desolation," spoken of by the prophet Daniel, is the papacy, and the standing in the holy place was the spreading of its baleful influence over the Christian church for so many ages, this being the cause of the "great tribulation" upon the church, which continued nearly twelve hundred and sixty years. His arguments are certainly able and ingenious, yet hardly convincing. To get the proper meaning of Scripture, it is most important to consider the connection as well as to bring together parallel scriptures—those treating on the same point. When these are all compared, and their proper relation to the subject considered, and the whole testimony bearing upon the point weighed carefully, then an intelligent result can be obtained.

Let us notice the testimony of the three evangelists, bearing on this point: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24 : 15-20. "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains: and let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days. And pray ye that your flight be not in the winter." Mark 13 : 14-19. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains: and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath

upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21 : 20-24.

That our Saviour had the same circumstances in his mind, and that the record in each instance refers to precisely the same period, siege, and flight, seems self-evident from the language. It would seem a wresting of our Lord's words to apply them to events utterly dissimilar and centuries apart.

What was the Lord's object in speaking these things, telling the place where they would be fulfilled, and the nature of the event to take place?—Manifestly his object was to give directions so that his disciples might escape from the terrible sufferings impending over the Jewish nation when Jerusalem should be besieged, and that people killed and enslaved. The scene is laid in Judea. Each evangelist mentions that fact. All the disciples were to escape from it to a place of safety in distant mountains. Those out of it were not to enter the country. Most certainly our Lord was not speaking of Gentile countries, many of them a thousand miles away, nor false doctrines they were to reject. Their literal, personal safety by flight from scenes of carnage is his theme.

The flight is to occur when some sudden signal is given, and it is to be very hasty. They were not even to spend time to hunt up and carry away valuables. Great distress would happen to the feeble so they could not flee at once, especially if this flight should occur in the winter season. It was such a flight as would not be suitable for the Sabbath day. Our Saviour here recognizes the seventh-day Sabbath as not only existing in the year A. D. 70,—thirty-nine years after some tell us it was abolished and another day substituted for it,—but he shows a deep regard for it, and a special desire that his Christian disciples should do nothing inconsistent with its holiness. They were commanded to pray all these thirty-nine years from the time he spoke these words till their flight should occur, that providence would so order it that they need not violate the Sabbath in order to escape. These are evidently his reasons for giving these directions; and not as some suppose, because the Jews would persecute them. For we have already seen in a previous article, how little the Jews regarded the Sabbath at that time, when they attacked the Romans on that day, without any necessity for so doing.

The signal to be given, to notify them when to flee in order to make their escape, was to be manifest but once. They were to wait for it to appear, and fly at once when it was seen. Such a signal was given when Cestius Gallus with the Roman army besieged Jerusalem, previous to the final siege of Titus. A little space of time between the two sieges intervened, sufficient for all of the disciples to get away in safety, so as Eusebius informs us, not a single Christian was destroyed in the terrible judgments which befell the Jewish nation. The fact that the disciples understood this to be the signal for fleeing, is itself strong evidence of its being the one intended by the Saviour. It was the only one then given. It was one that must be given some little time previous to the actual siege, or they could not have got away; for once inclosed in the city by the wall built by Titus, no escape was possible.

The signal is spoken of by two different expressions, "the abomination of desolation," standing "in the holy place" (Matthew), or, "where it ought not" (Mark), or "Jerusalem compassed with armies" (Luke). Then they were to seek safety either by flying to the mountains, or not entering the country. They were to know the time had come for God's judgments to fall upon the Jews. Our Saviour's language following his statement of what the siege or signal was, as given by each evangelist, is applicable alone to the disciples just before Jerusalem was destroyed. It will not fit if

applied to the papacy hundreds of years after.

If "the abomination of desolation," standing "in the holy place," be the same as "he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4) as the work under notice supposes, then it must have been a prophecy in process of fulfillment for more than a thousand years; for the papacy has held such a position in the so-called church of God for ages. Then it ceases to be any sudden signal for the flight of the disciples to a place of safety. Yea, our Saviour's language following would be wholly out of place. It would have very little application to Judea or Jerusalem; for during much of the time of the papacy's supremacy, we may well question whether there were any true disciples there to flee. It was under Mohammedan domination. In view of the necessity of sudden flight, our Saviour says, "Woe unto them with child," or nursing small children. Could that be applicable for the space of twelve hundred and sixty years, while papal supremacy continued? Such a position would evidently do violence to our Saviour's words.

We are shut up therefore to the position that "the abomination of desolation" standing "in the holy place" must have occurred just before Jerusalem was destroyed, the signal for the sudden flight of the disciples. The development of the papacy by the slow and gradual adoption of false doctrines and backsliding from the truths of the gospel, was no sudden signal for flight. No personal flight to a place of safety from it was contemplated by the Saviour, for its poisonous influences were extant through Christendom. The disciples were warned against its errors in many places, but were never told to flee to the mountains to escape it; for the mountains were exposed to such influences as much as the land country. In referring to "the abomination of desolation, spoken of by Daniel the prophet," our Saviour manifestly has in view that prophet's words as recorded in chapter 9:26, 27, when speaking concerning the last of the seventy weeks cut off upon the Jewish nation. He says: "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate [margin, desolator]."

Messiah was "cut off" when crucified A. D. 31, "not for himself" but for a lost world. "The people of the prince that shall come [and] shall destroy the city and the sanctuary" was the Roman army under Titus, afterward emperor. "Desolations" were not only "determined," but terribly fulfilled. It was the Messiah who confirmed "the covenant" with many disciples during the last of the seventy weeks, which terminated in the autumn of A. D. 34, his crucifixion in the spring of A. D. 31, being precisely the middle of the last of the seventy weeks. Then the typical system of types and oblations did indeed "cease" when the great Antitype was offered, and blood of beasts has ever since been efficacious. We prefer the marginal rendering of the clause following ["and upon the battlements shall be the idols of the desolator," margin], i. e., the idol banners of the Roman army should float on the battlements of the city. This desolation should continue till the "desolator" himself should receive his doom in the great "consummation," or as our Saviour expresses it, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." That this *desolating* power which has done such an *abominable* work of destruction, hypocrisy, deception, corruption, and persecution, was the power of Rome which spread its idol banners

upon ground once consecrated, none can deny; that our Saviour had this desolating work foretold by Daniel, in mind when giving the disciples the divinely appointed signal for flight from the ruin about to follow, is most evident; that he might properly term it "the abomination of desolation," in view of the desolating work it was about to perform, seems reasonable. It is freely admitted, as Mr. Taylor holds, that that term is used by the prophet Daniel in other places specially to refer to the last great development of the Roman power—the papacy—when contrasted with the pagan development which is specifically named the "daily," or continual desolation. Dan. 12:11, etc. But our Saviour was only speaking of Rome in general when giving this sign to his disciples.

That the Roman ensigns were worshiped, is well known. Tertullian says "that the entire religion of the Roman camp almost consisted in worshiping the ensigns, in swearing by the ensigns, and in preferring the ensigns before all the (other) gods."—*Josephus, "Wars of the Jews," book 6, sec. 1, note.* The very attack of Cestius Gallus was upon the temple itself, considered the most sacred of any place in the nation. He came near breaking down the gates and burning the whole edifice.—*"Wars of the Jews," book 2, chap. 19, sec. 5.* This attack, as we have seen, was the actual signal of flight our Lord gave the disciples. They all left the city as soon as he retired. His retiring was a great mystery to Josephus and the Jews. But Mr. Whiston, the editor of his works, clearly saw the reason of it as we do. He gives the following note: "There may another very important and very providential reason be here assigned for this strange and foolish retreat of Cestius; which, if Josephus had been a Christian, he might probably have taken notice of also: and that is the affording the Jewish Christians in the city an opportunity of calling to mind the prediction and caution given them by Christ about thirty-three years and a half before that, when they should 'see the abomination of desolation' (the idolatrous Roman armies with the images of their idols in their ensigns ready to lay Jerusalem desolate), stand where it ought not, or 'in the holy place,' or when they should 'see Jerusalem compassed with armies,' they should then 'flee to the mountains;' by complying with which those Jewish Christians fled to the mountains of Perea and escaped this destruction. Nor was there perhaps any one instance of a more impolitic but more providential conduct than this retreat of Cestius visible during the whole siege of Jerusalem."—*"Wars of the Jews," book 2, chap. 9, sec. 6, note.*

This exegesis of our Saviour's words of warning to his disciples is consistent with all the facts, harmonious with the circumstances, and every way reasonable and uncontradictory. It is evidently the truth, and an excellent evidence of the supernatural character of the great prophet.

G. I. B.

#### CANNOT AGREE.

It was said of the witnesses against Christ, "But their witness agreed not together." We are forcibly reminded of these words, as we notice the contradictory positions taken by prominent religious teachers in regard to the law of God.

Dr. Lyman Abbott, editor of the *Christian Union*, and pastor of "Plymouth Church," has had much to say lately about the law of the ten commandments. He thinks it a very faulty law. According to his ideas of the ten commandments, any one might keep every one of them and still be unfit to mingle in good society in New York City.

Whether or not he makes this statement because he thinks the society there better or worse than it is in the rest of the country, we do not know; but presume it is because he thinks it is better. In that case we shall expect that he will take the position that the law of God may still serve a good purpose among the ignorant country rustics, but that it is not calculated for the latitude of New

York, especially in their *good* society, the members of which are living far better than the law of God requires them to live. We willingly allow the doctor the privilege of enjoying his good opinion of the *metropolis*, only remarking that if New York society has reached that high standard in religious and society experience that it has no gods, not even of wealth, fashion, or pleasure, before the true God, then it has advanced much farther than the current newspaper reports would warrant us in believing.

Other men, however, do not take so flattering a view of the morals of New York City. Dr. Parkhurst, pastor of the Madison Square Presbyterian church, in a late sermon said:—

"We are living in a wicked world, and are fallen upon bad times. And the question that has been pressed upon my heart these days and weeks past has been, What can I do? We are not thinking just now so much of the world at large as we are the particular part of the world that it is our painful duty to live in. . . . In its municipal life our *city* is *thoroughly rotten*. Here is an immense city, reaching out arms of evangelization in every quarter of the globe; and yet every step that we take looking to the moral betterment of this city has to be taken directly in the teeth of the damnable pack of administrative blood-hounds that are fattening themselves on the ethical flesh and blood of our citizenship. There is not a form under which the Devil disguises himself that so perplexes us in our efforts, or so bewilders us in the devising of our schemes, as the polluted harpies, that under the pretense of governing this city, are feeding day and night on its quivering vitals. They are a lying, perjured, rum-soaked, libidinous lot. . . . Every effort to make men respectable, honest, temperate, and sexually clean is a direct blow between the eyes of the mayor and his whole gang of drunken and lecherous subordinates in this sense that while we fight iniquity, they shield and patronize it; while we try to convert criminals, they manufacture them. . . . I should not be surprised to know that every building in this town in which gambling or prostitution or the illicit sale of liquor is carried on, has immunity secured to it by a scale of police taxation. . . . The facts do not always get to the surface, but when they do, they let in a great lot of light into the subterranean mysteries of this rum-besotted and Tammany debauched town.

We will now listen to Dr. Talmage, who, like Dr. Abbott, is a famous Brooklyn, N. Y., preacher:—

"I expect to see a political party with only two planks in its platform, the ten commandments and the Sermon on the Mount."

As he couples the ten commandments with the Sermon on the Mount, it must be that Dr. Talmage considers the ten commandments a good foundation upon which to stand.

But how Dr. Abbott must be shocked by such a statement! We may imagine him rising in consternation at the thought, and exclaiming, "What! stand up for that old obsolete law, so loose in its requirements that those who observe it perfectly are not fit to move in New York society! 'Away with such a fellow from the earth; for it is not fit that he should live.' He will corrupt the nation."

So their witness does not agree. In reference to all of which we would humbly have a word to say: We would remind Dr. Abbott that while it may be true that a commandment-keeper may not be considered worthy of a place in New York society, no one need feel depressed thereby; for we read in the word of God: "Blessed are they that do his *commandments*, that they may have right to the tree of life, and may *enter* in through the *gates* into the city." Rev. 22:14. The humble commandment-keeper may therefore be consoled by the thought that even if he is not considered worthy of a place in New York society, he *can* enter the city of God, and associate with Jesus and holy angels.

And to Dr. Talmage we would express the wish that he would strengthen his position on the perpetuity of the ten commandments by preaching the authority of the fourth commandment with a scriptural, rather than a *church*, construction of its scope and meaning; and that he will devote his efforts to impressing the law of God upon the consciences

of the people, rather than trying to incorporate it into the platform of a political party.

M. E. K.

#### FROM AUSTRALIA.

The Australian colonies are passing through a severe financial crisis. Heretofore money has been plentiful, and people have learned the habits of extravagant living. Money is still squandered in every way for the gratification of pleasure and pride. Public expenditures have not been made with wisdom, but rather in the way of satisfying pride in massive and costly public works, out of proportion to the development of the resources of the country. Now the mines are failing, the bottom has fallen out of speculation, men are being called upon to realize upon their assets, to meet their liabilities, and the investments fail to realize. The consequence is that many institutions are going into liquidation, and the insolvent courts are full of business. Labor is stagnated, and in the cities thousands of men are in enforced idleness, without possible means of procuring bread. The world stands aghast at the suffering in famine-stricken Russia, but it would not be difficult to find in our cities cases of distress which would awaken the deepest commiseration. Many people come out here from the mother countries, thinking to better their condition, only to find every avenue for obtaining even a livelihood closed up.

This state of things reflects upon the government to a great extent, because railroads and nearly all extensive works are carried on under its direction. So when work gives out, immediately the "unemployed" besiege the government offices for something to do. If the authorities cannot fill this demand, there is an outcry which is very likely to result in their being ousted. At the present time the turbulent elements of our politics embrace free-trade, protection, federation, socialism, labor, democracy, and religion. It would be difficult to forecast the future, but there is no relief in prospect. If the confidence of the London money borrower can be restored, things will move on again for a time, but if the development of the country's resources is not wisely accelerated, there remains no permanent hope for a substantial state of prosperity.

This is how things appear to an observer from a worldly standpoint, but from our point of view this turmoil is but one feature of that state of things which marks this as the day when men's hearts shall fail "them for fear, and for looking after those things which are coming on the earth." Through all this trouble we have evident tokens of God's care for his own work. Although we are made to feel the stringency of the times, still the work goes on in a way it could not do if God were not assisting his people. At the time of our Conference, all the workers came together, and the work came to a stand. It took some time to organize and get started again. Now our canvassers are again doing fairly well with the books, and the work on our periodicals is proving reasonably successful. One of our colporters, brother Collins, who is laboring where a good many books have been sold, reports that God is blessing him in his work in a remarkable degree. Several have taken hold of the truth. Brethren Curtis and Baker have begun labor in Echuca, in the northern part of the colony; they expect to pitch their tent there when the field is prepared. We have greatly enjoyed the association and labors of those lately from the United States, but on account of ill health since Conference, sister White has been unable to labor until last Sabbath, when with great difficulty she spoke in the hall. This is no small disappointment to our people, but we hope that God will restore her strength so that she will be able to fulfill the work for which she has undertaken this long journey.

The work in our printing-office has increased so that it is necessary to occupy nearly all the building. We are now putting in the third floor, and shall reserve but a portion of the second as a place

for small meetings. For some time the work has been unreasonably crowded for room, and we believe that with the new facilities there will be a further growth.

It has been a great pleasure to have brother and sister Gates with us for a few weeks. They are now in Tasmania, on their way to the New Zealand Conference. The natural bonds which unite Australia to the Polynesian world have received attention in our counsels. With the blessing of God, we hope to be able to do something for this interesting field.

G. C. T.

#### THE BIBLICAL INSTITUTE AT HEALDSBURGH.

The Biblical institute held at Healdsburg, Cal., beginning Feb. 11 and continuing about four weeks, is now over; but we trust that the influence of it will live, and bear fruit that will be seen in the kingdom of God. The institute was a success. There was a large attendance from the North Pacific and Upper Columbia Conferences, as well as the California Conference. The last-named Conference embraces not only California, but also Arizona, Nevada, and Utah, and was represented from all its parts.

The brethren confessed a thankfulness that they were permitted to attend, stating that the gospel of Christ appeared to them in a different light than ever before. The near coming of the Lord was a truth that also impressed itself home upon the minds of those who attended.

After the institute was well under way, brother Olsen, who had been at Walla Walla, Wash., in the interests of the school enterprise there, and brother Dan. T. Jones, who is superintendent of this district, arrived at Healdsburg, and spent a few days with us. Their coming was timely, and added much to the interest.

There were about one hundred workers present, embracing colporters, Bible workers, district directors, tract society secretaries, licentiates, and ordained ministers. About twenty-five of the college students who are in the employ of the Conference during the summer, were also in attendance; and for their benefit it was arranged at the first to have the exercises, which were to occupy an hour each, to begin at 3:30 P. M., and continue till 9, with an intermission of fifteen minutes between each. As the interest increased, the hour from 12:30 A. M. to 1:30 P. M. was added to the regular class exercises; and during the last week, they met from 9:30 to 12:30 P. M. So nearly the entire day was occupied in the meetings. This took the place of a Bible reader's conference which had begun with a favorable outlook. A social meeting was frequently held for hours, on one occasion beginning at 9:30 A. M. and continuing till 1:30 P. M.

Brother R. S. Owen, who gives instruction in the College, gave a lesson nearly each day on the book of Acts. This was very interesting, and imparted much light on many questions, as it is an inspired history which is being lived over again in the progress of the present truth. Much light was also brought out on the law question, the yoke of bondage, etc.

It was feared by some that the institute would so disarrange classes in the school, that it would not be for its interest to hold it at Healdsburg; but brother Grainger expressed his opinion that while for the time being it did somewhat disarrange the classes, taking it as a whole, it was for the advantage of the school. The spiritual benefit derived more than compensated for the apparent breaking-up of the classes. Some of the Bible classes, such as those whose members expect to enter the work the coming summer, were dropped, and the work of the institute taken instead.

The church at Healdsburg was also much benefited by the exercises, and a good attendance was secured. The importance of studying the word was

dwelt upon, as well as the teachings of the Scriptures in a more general way.

The power accompanying the early rise of the message, the past experience of those whom God first led out into the truth, were spoken of from a scriptural standpoint, and were greatly appreciated by those who have embraced the truth since, without knowing much of its past history. If the early experiences of this cause, including the great advent movement, and its growth and progress till the present time, could be definitely understood in such a way that the power of God could be seen, as the history of God's word has in other ages, it would be without a parallel in the history of the gospel dispensation. As late as 1860 the publishing interests were scarcely self-supporting; but since that time over a million dollars have been invested in publishing, educational, and health institutions, to advance the truths of the third angel's message. Other phases have grown in proportion; new fields have been entered. From the beginning of this work, as advance moves have been made, some have failed to see God in them, and have prophesied its downfall; but it has gone on, increasing in its strength, and more than doubling the rapidity of its progress, toward the one objective point, the warning of the world, and its influence is permeating every phase of society. In this respect, the words of the Saviour as recorded in Mark 4:26-29, 31, 32, are verified and exemplified: "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. . . . It is like a grain of mustard seed, which, when it is sown in the earth, is less than all seeds that be in the earth; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." But few appreciate the early experiences of those who bore the burden of establishing the institutions which are now so prosperous; and it cannot be expected that they should, when they have embraced the truth under the labors of those who knew nothing about it from the early days.

These different phases of the work were presented at the institute, with methods of labor in new fields, all of which were well adapted to give life and vitality to the word spoken. Another thing that seemed to add interest was the variety of teachers who took part in giving the instruction. Many selections were read from the "Testimonies," containing timely instruction for young ministers. Those who took part in giving the instruction were brethren A. T. Jones, E. J. Waggoner, J. H. Durland, R. S. Owen, and the writer. The College boarding-house had but one spare bed at the opening of the institute, but seventy-five or more were provided for from abroad, and all were satisfied at their sumptuous table. A few, however, roomed elsewhere, but there was "room for one more." All seemed to enjoy it. And the College found that it could accommodate at least seventy-five more students.

It is hoped that good results may be seen in the future work of the laborers as they go to their respective fields of usefulness. This will be the case, providing all make the word of God their counselor, and study it daily. They must study it for their own benefit, and not to get some sharp argument to use against an opponent. The impressions made upon the minds of the workers by readings from testimonies recently received by Elder Olsen in regard to exalting the work of the ministry, were so deep and impressive that they were often referred to after he left. All appeared to return to their fields with greater courage than heretofore.

S. N. H.

## 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.

### EXCEEDING LOVE.

BY ELDER R. F. COTTRELL,  
(Ridgeway, N. Y.)

God loved the world, lost and undone,  
So much he sent his only Son  
For sinful man to die;  
That all who on his name believe  
Should never perish, but receive  
Eternal life and joy.

Now this glad news is preached to all;  
Let every one accept the call,  
And hasten to obey;  
Now while we hear sweet mercy's voice,  
Hasten to make the happy choice,  
And live to endless day.

Let us give thanks to God above,  
The fountain of such matchless love,  
His gracious name adore;  
Then in the coming world so bright,  
Where all is peace and pure delight,  
We'll praise him evermore.

### SOUTH AFRICA.

In South Africa we celebrated the first week of the New Year as the week of prayer. We expected to receive the readings in time that all might follow, as far as possible, the directions suggested as to the manner of conducting the exercises, etc. In this we were sadly disappointed. No one received them on time, and but few received them until the entire week had passed. Still the reports that have been received tell us that the week of prayer was a real blessing to all who tried to take part in it.

Where it was possible, meetings were held daily; some left their harvesting and went from six to eight miles each day to attend the meetings; others who were many miles from those of like faith, tried to observe the week quietly at their homes.

While we regret that the readings did not reach us on time, as they would have been a great help to the little companies in conducting their meetings, also such a comfort to the lonely ones, we rejoice that God never disappoints his people, and whenever they are willing to make sacrifices to seek and worship him, it is not in vain.

We trust that the good resolutions we made during this week of prayer will prove a blessing to us through the entire year. To form good resolutions is necessary, but unless we have a fixed purpose and a determination to do, as well as resolve, the object we desire will never be reached.

We have received about \$1,080 from the yearly offerings; \$500 of this was donated to help pay the debt of the Beaconsfield church building, the balance is to go to the foreign missions.

It is cheering to see how willing most of our people here are to have a part in each branch of the cause. We know that this is as God would have it. There can be nothing more essential to the prosperity of the work at this time than for all to be united in love and harmony, making the preaching of the gospel the first and great object of our lives.  
N. H. DRUILLARD.

### TASMANIA.

We took the steamer at Melbourne, Thursday evening, Jan. 21, for Launceston, Tasmania. The weather was fine, and we had a quiet sea until past midnight, when a shower struck us, and very many on board were quite seasick. I was not sick, but I never saw so many men sick on board a steamer before. Owing to a late start, we were late in reaching Launceston, so missed our train to Latrobe. We telegraphed Elder Hare, and he thought it best for us to come on next morning, as appointments were out for us. At Latrobe we found a small company observing the Sabbath, and quite as many more fully convinced of the truth, who had not as yet taken their stand publicly. We thought labor should be bestowed upon these, and so with brother Hare we remained over another week, holding twelve meetings with a good attendance. We visited among the people at their homes, and at an adjoining town, and found quite an interest. It is clear to our minds that more labor should soon be bestowed here.

On Monday, Feb. 1, we returned to Launceston, held meetings with a little company there two evenings, and visited during the day. My wife had held several Bible readings with them before joining me at Latrobe. Tuesday evening we organized a Sabbath-school, and regular Sabbath meetings were established. The Sabbath-school numbers twelve to start with, and we have already learned of others who will meet with them. They are persons who had moved from Hobart, but had not learned of our place of meeting. Bible workers are very much needed here; they would meet a most hearty welcome, and would have the encouragement and co-operation of those who could be of assistance to them. We hope soon to have some persons educated in this line of work, to respond to these calls. We very much enjoyed our short stay here; every one seemed so desirous of learning every new item possible, that it was a real pleasure to give them what we could in so short a time. We felt thoroughly at home among them, and were loth to leave so soon, but appointments at Hobart and New Zealand made it necessary.

As our round-trip tickets to Sydney called for first-class railway passage, we accordingly located ourselves in a first-class coach, which unexpectedly, but much to our satisfaction, we had all to ourselves the entire journey. We took advantage of this to talk and to sing and to fully enjoy the beautiful scenery of Tasmania. At the station at Hobart we were met by quite a delegation of our church, with some of whom we were acquainted, having seen them at the Conference in Melbourne; the faces of others were new to us, but we were glad to meet all and to form the many new acquaintances. We were taken to the hospitable home of sister Hawkins, where arrangements were made for Elder Gates and wife to stop also. Here we were happy to receive mail that informed us of the departure of brother and sister Gates from Melbourne, and that we might look for them the next morning. They arrived early next day, as expected. They had a pleasant voyage, and were all ready to enter into plans of work. This first afternoon we walked over eight miles from the station across the mountains, to visit with brother Lacey and family, who had just been bereft of the wife and mother of their home. The walk and the good mountain air was of benefit to us, and the pleasant evening spent with this family will not soon be forgotten. Meetings have been held almost every evening during our two weeks' stay, part of the time in the chapel where the regular Sabbath meetings are held, and the remainder in the mayor's court-room, in the town hall. The outside attendance was not large, owing much to the many attractions that were everywhere taking the attention of the people. Church meetings, concerts, lectures, theatricals, and the circus, together with several holidays, seemed to quite occupy the attention of the larger portion of the people. Our people express themselves as greatly benefited by the services. The joy of the Lord has filled a number of hearts, as faith grasped the precious things of Christ. Many express their gratitude for the help sent them.

At Bismark, some twenty miles from Hobart, we visited our church, composed largely of Germans, with a membership of nearly forty persons. They have a very neat, substantial house of worship of their own. Elder Gates and wife spent one Sabbath and Sunday with them, and my wife and I the other Sabbath and Sunday of our stay here, thus bestowing upon them all the labor it was possible to arrange for in so short a time.

We had our arrangements all made to leave for New Zealand, but have just learned that the boat has been delayed, and that we may be detained several days.

We are most favorably impressed with Tasmanian climate, scenery, and fruits, and should feel it no hardship to be obliged to remain here for some months.  
GEO. B. STARR.

### SOUTH DAKOTA.

ELMIRA.—By invitation of brother John E. Veon, I commenced meetings at this place Jan. 26. A good interest, with very little prejudice, was manifested from the first, though some became quite bitter before the meetings closed. Eleven adults have taken a stand for the truth, and a Sabbath-school has been organized with a membership of fourteen. Others are deeply interested in the truth, though they may not obey, as their surroundings are very adverse. May the Lord have mercy on

such, and bestow upon them the needed grace. The Lord has shown his willingness to bless while speaking the word at Elmira, for which be praise to his name.  
C. P. FREDERICKSON.

March 16.

### MICHIGAN.

BEDFORD.—The church at this place feel that they are highly favored. We have a membership of thirty-one, eighteen of whom live near enough to attend Sabbath-school and meetings quite regularly. We also have quite a good outside attendance, when any of our ministers are with us by previous appointment. Ever since the organization of the church at this place, our meetings have been held in the Grange hall. This building is pleasantly located in a quiet part of the village, and is two stories high, the upper story being the hall proper. This is a good-sized audience room, provided with chairs, tables, and a good organ. The ceiling is painted, walls papered, and floor provided with a new ingrain carpet, and is made generally pleasant. Ample shed room is also provided for teams. The rental for these accommodations is but six dollars per quarter, payable in advance.

The contributions for the year to aid in the various branches of the work and to sustain our Sabbath-school, have amounted in round numbers to \$500, and we hope with continued prosperity to be able to do as well during the coming year. We are thankful for the spirit of unity that prevails in our midst. Are we preparing for heaven? Then let there be the most perfect concord while we wait here.

Being located but six miles from Battle Creek, we are often visited by brethren from the city, and frequently have sermons of a nature to inspire faith and courage. While we are thus highly blessed, it is true that much will be required at our hands, and as a church, we are trying so to humble ourselves before God, that in due time he will lift us up. May God in his infinite wisdom assist all our brethren in all lands, to sustain a proper relation to the work before us.  
C. E. PAUL.

March 13.

AMONG THE CHURCHES.—Since Jan. 5, I have visited the churches at Eaton Rapids, Dimondale, Potterville, Charlotte, Vermontville, and Hastings. I was at Eaton Rapids from Jan. 9-21, visiting, holding meetings, and giving Bible readings every day. The brethren and sisters were greatly encouraged with the words of present truth. As Elder Ballenger had appointed to visit this church, I made a special effort to prepare the way for him. When I left this place, there was a desire on the part of some to hear on the different points of our faith.

I was at Dimondale from Jan. 22 to Feb. 2, and had a very pleasant visit with this little company. The blessing of the Lord accompanied the word spoken, and it was also manifest in our Bible readings. This church is composed almost wholly of sisters whose husbands do not keep the Sabbath, but who were much interested in our meetings. I have hopes that they will soon obey, and be a great blessing to this church. I think this would be a good place to labor in word and doctrine. R. J. Bellows, who lives at Potterville, is their elder; but as he is to engage in the canvassing work, they will be left alone much of the time.

I went from this place to Potterville. I found many of the brethren sick with *la grippe*, but I went to their homes, held Bible readings and prayed with them, which proved a strength and comfort to them. We have reason to believe that the Lord will raise them to health, and clothe them with the robes of his righteousness. I appointed to meet with them again soon, if the Lord permits.

My visit with the Charlotte church was a pleasant one. Although this is the home of several of our faithful ministers, and is only about twenty miles from Battle Creek, where much talent that lies dormant might be a great blessing to the little companies, I found them hungering for the present truth. Though worn with incessant labor, I feel so thankful that I have the privilege of distributing the bread of life to hungry souls. I think a good interest could be created here through Bible readings.

At Vermontville the company which represents the truth is quite small, and some are very feeble, just recovering from *la grippe*, and some live so far from the place of meeting, that it is difficult for them to get out unless it is very pleasant, and the

roads are good. I held meetings with them two Sabbaths, in the intervening time visiting and praying with them. I had the privilege of speaking to brother Cole's neighbors in their school-house. They seemed interested, and desired me to remain with them, and speak upon the different points of our faith, but present duty would not permit. This would be a good opening for some of our young men to develop their gift. The brethren were greatly strengthened, and seemed to be reaching out and taking hold of God's strength by faith. There are some things at Vermontville that need correcting, and if the brethren seek for that wisdom that cometh from God, they can be adjusted in time without difficulty.

I was with the church at Hastings March 9-16. The enemy seems to be at work here as elsewhere; but I am so thankful that our conflict is with a conquered foe. I found the brethren eager for that food which is able to nourish and fit them for the Christian course. My labors have been constant and wearing; but I have found the yoke of Christ to be easy, and his burdens light. I bless the Lord for what he is doing for his people. I hope to return soon to these companies, and strengthen the things that remain. M. S. BURNHAM.

MICHIGAN AND ONTARIO.

IMMEDIATELY after the close of the institute at Battle Creek, I spent some time with the churches in Vassar and Arbela. After the week of prayer, I began a series of meetings at a school-house where one of our brethren from Vassar had taught school for a couple of winters, and awakened quite an interest. The meetings continued about five weeks, and as the result, five souls were brought to the light of the truth and began the observance of the Sabbath. Several others professed to have found the Saviour, but they did not take their stand on the Sabbath. This place is only four miles from Vassar, so that the church in that place can feel the responsibility of looking after these people and of building them up in the truth. After the general meeting at Vassar in February, I came to Ontario, visiting at Oil Springs, where there are a few Sabbath-keepers who have moved to this place from Wallaceburgh and Florence. They had learned the truth from the tent efforts at those places two and three years ago, and were all of good courage and were keeping up their Sabbath-school. At Wallaceburgh there are a few sisters who still hold onto the truth, but the meetings have not been kept up.

From Wallaceburgh I came to Ruscomb Station, and began a series of meetings in a hall. It was evident from the start that the Lord had a work to be done here. One man paid for the hall four weeks in advance, and another one furnished the fuel and lights. Both these men have since taken a firm stand for the truth. The meetings have now been in progress three weeks, and thus far six people have decided to keep all the commandments of God. There are several others who without doubt will take their stand on the side of truth, and thus a foothold can be secured in this province after so many years of toil. There are enough here to organize a church now, and with others who will yet accept the truth, we hope to have a good strong church established in Ontario. To the Lord be all the praise. We shall continue the meetings here as long as the interest may demand, and follow it up with a tent effort at some place near by.

The favorable condition of the work at this place is due largely to a widow who accepted the truth several years ago from reading. In spite of strong opposition from her own children, as well as from others, she has faithfully held up the standard of truth, doing all she could to get people to read, purchasing books and loaning them about the neighborhood and among her relatives. The seed thus sown is now bearing its fruit. Three of her children and two of her sons-in-law are rejoicing with her in the truth, and others of her relatives are much interested. Pray for the cause in Ontario.

March 21.

EUGENE LELAND.

IOWA CONVENTIONS.

As announced in the REVIEW, a series of conventions have been held during the winter, in the interests of health and temperance and Sabbath-school work in Iowa. It is only due the Conference Committee to say that they have seemingly done all in their power to encourage those who had charge of these branches of the work, believing that

a Conference is strong in proportion to the development of all the local, as well as the general interests of the cause

Six conventions, lasting from ten to fourteen days, have been held at Council Bluffs, Sioux City, Winterset, Knoxville, Cedar Rapids, and Mt. Pleasant. The attendance has been good, and considerable outside interest has been awakened. Several accessions have been made to the church in connection with these efforts, and the bonds of unity and love among brethren have been greatly strengthened.

The readiness of the brethren and sisters to cooperate in these efforts is not only an evidence of their devotion to the cause in Iowa, but a pledge of faithfulness to the general interests of the glorious work of reform, in which we are permitted to participate.

The efficient labors of sisters Flora Plummer and P. A. Holly in the interest of the Sabbath-schools, are already bearing fruit. This important work in the State is already on a good basis, and is becoming a mighty power for good.

The temperance question is a living issue in Iowa, and considered in the light of the broad principles of health reform, as related to the closing message, it is cheering to see the interest in this branch of the work which has been so generally manifested in these conventions. In view of these things, we can only believe that the Iowa Health and Temperance Society has a hopeful future before it, with the blessing of God. A. ALLEN JOHN.

March 16.

BUSINESS PROCEEDINGS OF THE SEVENTEENTH ANNUAL SESSION OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

THE seventeenth annual meeting of the stockholders of the Seventh-day Adventist Educational Society was held at the Tabernacle in Battle Creek, Mich., Tuesday, March 15, at 4 P. M., in accordance with notice duly and legally given. The meeting was called to order by Elder U. Smith, president of the Board of Trustees. Prayer was offered by Elder J. N. Loughborough. On inquiry it was found that 335 shares of stock were represented in person. The minutes of the last annual meeting were read and approved.

On motion, the Chair was authorized to appoint the Committee on Nominations and the Committee on Resolutions. These committees were announced as follows: On Nominations, Elders J. N. Loughborough, R. A. Underwood, R. C. Porter; on Resolutions, Elders S. H. Lane, J. H. Morrison, R. M. Kilgore.

The treasurer, A. R. Henry, then submitted his annual report as follows:—

RESOURCES.	
Real estate,	\$96,188 29
Personal accounts,	2,735 31
Personal property, including provisions, furnishings, library, museum, book-stand, etc.,	16,017 82
Bills receivable,	490 12
Cash on hand,	273 67
Total,	\$115,705 21
LIABILITIES.	
Bills payable (notes bearing interest),	\$14,105 03
REVIEW AND HERALD (acc't bearing interest),	22,937 22
Personal accounts,	261 97
Total,	\$37,304 22
Net worth,	\$78,400 99

The auditor, H. Lindsay, then made his report.

On motion, the report was accepted.

The Committee on Nominations made their report, recommending that the following persons act as trustees for the ensuing year: U. Smith, O. A. Olsen, J. H. Kellogg, A. R. Henry, C. Eldridge, H. Lindsay, W. W. Prescott. The vote was taken by ballot, and the majority of the votes cast being found to be for the persons recommended, they were declared elected as the Board of Trustees for the ensuing year.

The Committee on Resolutions then presented their report, expressing thankfulness for the prosperity that has attended the College the past year, and for the increased attendance of pupils, and indorsing the plan which has been adopted of giving a larger place in the curriculum to Bible study.

After a brief discussion, the resolutions were adopted. It was—

Moved, That the Chair appoint a committee of one to look up and examine records with reference to the preparation of a reliable stock book, and make a report to the Board of Trustees. Carried. H. Lindsay was appointed for this work. Comments were made upon the need of the College for further room in order to properly carry forward its work; and it was—

Moved, That a joint conference of the Battle Creek Church Committee, and the Board of Trustees be held

to consider some means for meeting this demand. Carried.

On motion, adjourned *sine die*.

U. SMITH, Pres.

W. W. PRESCOTT, Sec.

MORE ABOUT BROTHER TAY'S DEATH.

FROM Hobart, Tasmania, Feb. 19, 1892, brother E. H. Gates writes us as follows:—

"I had learned by a letter from sister Tay, under date of Dec. 28, of his sickness, but did not think it was serious.

"The news first reached us at Melbourne by way of a letter from Fiji, that was printed in a Sydney paper. Later I received a letter from brother McCoy, at Auckland, N. Z., informing me that word had been received from sister Tay of her husband's death, and saying that the agent of the steam-ship company had offered her a free passage to any point where she could join our own vessel. No further particulars were received; but I will probably get a letter from sister Tay when I reach Wellington, N. Z. Brother McCoy, after consultation with Captain Marsh and the Auckland brethren, decided to sail at once to Fiji to assist sister Tay, and to follow up brother Tay's work which was left unfinished by his death.

"Coming so unexpectedly, the news of brother Tay's death was like a thunderbolt to us, filling all our hearts with sadness. I wrote at once to the United States consul at Levuka, requesting him to give sister Tay any assistance she might need, but trust that she has found kind friends to sympathize with her in her afflictions.

"Letters of condolence were sent to sister Tay by brother and sister White and sister Bolton. Further particulars will be given when received by us."

VERMONT TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of members	308
reports returned	54
letters written	100
received	22
missionary visits	73
Bible readings held	3
subscribers for periodicals (yearly)	22
“(less than a year)	26
periodicals distributed	1,437
pp. books and tracts sold, loaned, and given away	256,095

Cash received on books, tracts, and periodicals, \$169.95; on sales of subscription books, \$612.46; on fourth Sabbath and other donations, \$16.96; on memberships and special donations, \$2.59; on first-day offerings, \$48.52. Total, \$850.48. LIZZIE A. STONE, Sec.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of members	482
reports returned	248
members added	7
dismissed	1
letters written	310
received	109
missionary visits	2,291
Bible readings held	179
persons attending readings	495
subscriptions obtained (yearly)	26
“(less than a year)	76
periodicals distributed	5,739
pp. reading-matter sold	193,526
“(loaned)	13,051
“(given away)	17,899

Cash received on first-day offerings for foreign missions, \$127.58; on fourth-Sabbath donations, \$76.43.

AMELIA COOK, Cor. Sec.

Special Notices.

VIRGINIA, NOTICE!

DEAR brethren and sisters, it has been decided that we will hold our spring State meeting with the Page church, near Stanleyton, Page Co., Va. The meeting will begin April 22, and will continue until May 1. This will be a very important meeting, and we desire it to be a very profitable one also. At this meeting the field will be considered as to the most important places for immediate work; the tents will be located, and the workers assigned their various fields for the spring and summer labor. I trust that you are all so deeply interested in the work, that we will have a full attendance at this meeting. To those who are in the field and those who expect to enter it as canvassers or as Bible workers,

we most earnestly urge that they come early, as there will be a canvassers' drill that will continue from one to three weeks, and some attention will be given to the Bible work, national religious liberty, health and temperance, and Sabbath-school departments. Much attention will be given to the spiritual interests of the meeting, and we confidently expect a time of refreshing from the Lord. Begin to plan for it now, and be there on time, so as to get the benefit of the entire meeting. Bring things you will need, as far as possible, such as bedding and provisions. Come praying that the Lord will be present by his Spirit to bless and to guide us in the work, that his name may be glorified, and the work advanced.

The State quarterly meeting of the Virginia Conference and tract and missionary society will be held in connection with the above meeting; the canvassers' meeting to continue from one to three weeks, as may be thought best. F. M. ROBERTS, Pres. Va. Conf.

## The Sabbath-School.

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

### LESSONS FROM THE OLD TESTAMENT.

LESSON II.—THE KING IN ZION. PS. 2: 1-12.  
Commit Verses 10-12.

(Sabbath, April 9.)

TEXT.—"Blessed are all they that put their trust in Him." Ps. 2: 12.

NOTE.—The psalm under consideration is divided into four parts, as follows: 1. A prediction of the efforts of the rulers of the world against Christ when he was manifested as the Anointed of God, and, hence, against God, who sent him, and the result of their efforts. 2. The address of the Father to the nations. 3. The address of the Son. 4. An appeal of love and warning to the people.

#### THE PREDICTION.

1. What is said of the nations at the first advent of Christ? Ps. 2: 1.

2. What did they do against Christ? Verses 2, 3.

NOTE.—"Messiah," in Hebrew, and "Christ," in Greek, mean "anointed." (See John 1: 41, margin.) The Anointed of Jehovah is Christ the Lord. That anointing took place when he was manifested to the world as the Messiah. It was effected at his baptism, when the Holy Spirit, like a dove, rested upon him. Luke 4: 18; Acts 10: 38.

3. What would their counsel against God prove to be? Ps. 2: 1, last clause.

4. What did their counsel really result in? Acts 4: 25-28; Rev. 12: 10.

5. Of what great truth is this a confirmation? 2 Cor. 13: 8.

#### THE ADDRESS OF THE FATHER.

6. How did God regard their rage? Ps. 2: 4.

7. Because of their thus rejecting God, what will he do? Verse 5.

8. When and by whom will this wrath finally be executed? 2 Thess. 1: 7-9.

9. What has God done for that Son whom his people thought to destroy? Ps. 2: 6.

10. Where is this hill of Zion? Heb. 12: 22.

11. What position does Christ occupy there? Heb. 8: 1; Zech. 6: 13.

#### THE ADDRESS OF THE SON.

12. What does Christ say he will declare? Ps. 2: 7, first part.

13. What is this decree of God? Verse 7, last part.

14. To what time does this refer? Acts 13: 33; Heb. 5: 5.

15. What did the resurrection show Jesus to be? Rom. 1: 3, 4.

16. What assurance does God give him? Ps. 2: 8.

17. What promise and oath of God will then be fulfilled? Gen. 22: 16-18.

18. At what time will this be fulfilled? 1 Cor. 15: 24-28.

NOTE.—That the student may not be misled, we give the following paraphrase of 1 Cor. 15: 24-28: "Then cometh the end [of Christ's reign on his Father's throne as priest, Zech. 6: 12, 13; Rev. 3: 21], when he [the Son] shall have delivered up the kingdom to God, even the Father; when he [the Father] shall have put down all rule, and all authority and power. For he [the Son] must reign [as priest], till he [the Father] hath put all enemies under his [the Son's] feet [as the Father promised in Ps. 110: 1]. The last enemy that shall be destroyed is death. For he [the Father] hath [in purpose, Rom. 4: 17, last part] put all things under his [the Son's] feet. But when he [the Father] saith, All things are put under him [the Son], it is manifest that he [the Father] is excepted, that did put all things under him [the Son]. And when all things shall be subdued unto him [the Son], then shall the Son also himself be subject unto him [the Father] that put all things under him [the Son], that God may be all in all." Then Christ takes his own throne. Matt. 25: 31; Rev. 3: 21.

19. What will he do to those nations who at that time know him not? Ps. 2: 9; Matt. 13: 39-42.

#### THE LOVING APPEAL.

20. Before that great day of wrath comes, what appeal does God in mercy make through the gospel? Ps. 2: 10, 11.

21. Instead of meditating evil against the Son, what does he entreat them to do? Verse 12.

NOTE.—The word translated "kiss," is evidently used in the sense of receiving, embracing, accepting. Some ancient authorities render, "Lay hold of (or receive) instruction," others, "Worship in purity." (See margin of Revised Version).

22. In what time alone have we assurance? 2 Cor. 6: 2; Heb. 3: 13.

23. What gracious assurance does God give to all? John 6: 37; text.

### ADDITIONAL NOTES.

1. IT IS VAIN TO SET OURSELVES AGAINST GOD.—Counsel against God may apparently triumph, as when the Saviour, of whose work the second psalm is a prophecy, was crucified. But "the triumphing of the wicked is short," and it was especially so of those "who set themselves . . . against the Lord, and against his anointed." A few years later, and God sent forth his armies, and destroyed those murderers, and burned up their city." Matt. 22: 7. And there is to be another day of future and final settlement. Christ in his innocence appeared before Herod and Pilate, and was condemned by them, although they declared that they "found no fault in this man;" but the scene will be changed "when the Son of man shall come in his glory, . . . and before him shall be gathered all nations." Then shall the mocking priests and those haughty Romans be brought before him to receive the just reward for their crimes. Then "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

2. THE REJECTION OF GOD.—The rejection of the wicked by God is simply the result of their rejection of him. Really God arbitrarily rejects no one; but we may so conduct ourselves toward him, that like the Pharisees of old we may reject the counsel of God against ourselves. So the Lord declares: "Because I have called and ye refused, . . . I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1: 24-26. Our rejection of Christ will then inevitably result in his rejection of us. In the days of the apostles, to accept Christ often meant to the humble believer the loss of all things; yet we learn that they comforted each other with this saying: "If we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. 2: 12, 13.

3. TRUE WISDOM.—Since God has fully made known the final reward of those who accept his salvation, and the terrible fate of those who reject it, the Scriptures represent men as storing, or laying up for themselves that which God will finally render them. Of those who despise the goodness of God, it is said: "But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Rom. 2: 5. The same writer declares (1 Tim. 6: 17-19) that those who had received Christ and whose trust was in the "living God" should "do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." True wisdom will choose the path of life, and will humbly walk in it, even though it may subject us to trials here. Then when God shall render to them eternal life, they will be blessed (happy) "who put their trust in him."

### SABBATH-SCHOOL MISSIONARY OFFERINGS.

THE missionary offerings of our Sabbath-schools for the months of April, May, and June go toward the support of our work in Polynesia and the West Indies. These are two important mission fields, with an aggregate population of many millions. Work has already been begun in Polynesia by the "Pitcairn" laborers, and in the West Indies by Elder D. A. Ball.

In both fields success has attended the efforts put forth. But the work is not yet self-sustaining, and there is a constant demand for means to sustain the laborers already at work, and to prosecute the work begun more vigorously. Upon our Sabbath-schools rests the responsibility, and to them belongs the privilege and blessing of helping to send the light of truth to the honest-hearted among the islands of the sea. We trust our Sabbath-schools will generously respond by their donations for Polynesia and the West Indies.

F. M. WILCOX.

## News of the Week.

FOR WEEK ENDING MARCH 26.

### DOMESTIC.

—Seven aldermen in Chicago have been indicted for boodling.

—North Dakota is said to be receiving more from the sale of school lands than was ever received by any other State.

—The Cheyenne and Arrapahoe lands in Indian Territory will be opened not later than April 15.

—In an open letter to the Democrats of the country, ex-Secretary Bayard opposes the free coinage of silver.

—Dr. D. Hayes Agnew, one of the physicians who attended President Garfield, died Tuesday at Philadelphia.

—Twelve hundred boys under the age of sixteen have died in this country during the past year, from cigarette smoking.

—A report antagonistic to the coal road combine was on Thursday presented by an investigating committee of the New York Senate.

—Secretary Blaine is gaining strength daily. He spent several hours in his library on Saturday, attending to his private correspondence.

—The "Windermere," a British ship, was drifted ashore at Deal Beach, N. J., March 18. All on board were saved by the crew of the Deal Life-saving Station.

—The visible supply of wheat is given as 41,143,000 bushels, of which 31,237,754 bushels are in the Northwest. The corn in sight aggregates 12,272,000 bushels.

—The ship "Great Admiral" arrived at Boston from Melbourne, Monday, March 21, laden with 5,840 bales of wool, the largest cargo of wool ever landed at that port.

—The Standard Oil Company, which probably is the greatest trust in this country, has been dissolved. The decisions of the courts against trusts is said to be the cause.

—News was received at General Miles's headquarters in Chicago last week, that the Indians in the Northwest are again manifesting an interest in the Mes-siah craze.

—It is stated that arrangements have been made for a re-establishment of full diplomatic relations between the United States and Italy on the same basis as existed before the New Orleans incident.

### FOREIGN.

—Recent movements of Russian troops, it is said, have caused considerable alarm in Austria.

—Louis Cartigny, the last French survivor of the battle of Trafalgar, died at Hyeres, Monday, aged 101 years.

—It is said that the famine-stricken provinces of Russia are now provided with food sufficient to last until May.

—Snow is eight inches deep in parts of South Dakota. Pierce storms have also prevailed in Illinois, Iowa, and Nebraska.

—Steps are being taken by the Canadian government to bring about reciprocal trade relations between that country and Spain.

—During a storm Sunday night, the bark "Sylvan," from Barbados, was driven ashore off Cranberry Head, N. S., and five men were drowned.

—The food supplies lately sent to Russia from this country have drawn out many warm expressions of gratitude from leading men in Russia.

—It is said that many Scotch members of Parliament have agreed to demand home rule for Scotland, and that Queen Victoria is in favor of this action.

—The French chamber of deputies has approved a resolution making Sept. 22 a national holiday, that being the 100th anniversary of the founding of the first republic.

—Ex-premier Mercier of Quebec, has resigned his seat in the legislature. He did this, it is said, to escape criminal prosecution, which was threatened if he did not resign.

—The czar has bestowed a gift upon Captain Sargent, the commander of the steamer "Indiana," which took a cargo of provisions from Philadelphia to Libau for Russian famine sufferers.

—A revolution has broken out in Venezuela. Opposition to the president is the cause. A severe battle between the government troops and the insurgents has been fought, resulting in the defeat of the latter.

—Frederick Krupp, the great cannon manufacturer of Germany, is said to have promised to prepare for the World's Fair an exhibit which will be "the most comprehensive collection of fire-arms ever shown at any exposition, and will cost \$250,000 to prepare and transport."

—Chancellor Von Caprivi, the prime minister of Germany has tendered his resignation to the emperor. Other members of the cabinet have followed his example. The strong opposition against the "education bill" which the government has met, is the cause of this action by the ministers.

### RELIGIOUS.

—As the result of Dr. Parkhurst's recent exposure of the slackness of the police to enforce the Sunday and liquor laws, the police have bestirred themselves, and a grocer has been arrested for selling a three-cent cake of soap on Sunday.

Buddhists in Eastern Siberia have revolted against forced conversion by Russian orthodox missionaries.

Professor Salmond of Edinburgh, says that the Revised Version of the Bible is not sinking out of view, as some have thought it would, but is in constant demand, and will, in all probability, after awhile, find its way into the churches.

The authorities of Vienna have closed the Methodist chapel in that city, because the pastor preached against the Roman Catholic, or State religion.

Judge Shipman, at a meeting of the Hartford Congregational Club discussing the question of assimilating the great numbers of foreigners and non-religious people in this country, held that in the distant future church organizations will be unified instead of multiplied, and church edifices will be increased.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

Table listing various district meetings for 1892, including Maritime Prov., New England, Pennsylvania, New York, Canada, Virginia, Maine, Vermont, New England, Atlantic, Tennessee River Conference, Indiana, Ohio, Illinois, Michigan, Indiana, Ohio, Illinois, Michigan, Minnesota, Iowa, Wisconsin, South Dakota, Nebraska, Missouri, Texas, Arkansas, Colorado, Kansas, Central California, Upper Columbia, North Pacific, Montana, and GEN. CONF. COM.

PROVIDENCE permitting, brethren L. J. Rosseau and V. H. Lucas will meet with the church in West Leroy Mich., Sabbath, April 2, 1892. This is quarterly meeting, and it is hoped that the attendance will be general, and that a special blessing will rest upon the worshippers. BATTLE CREEK CHURCH COM.

LABOR BUREAU.

WANTED.—A strong and intelligent Sabbath-keeping lady—not over twenty-five years old—who can assist in cooking, and learn to treat and nurse the sick, at the McDougall Sanitarium, West 6th St., Cincinnati, Ohio. Write for further information.

ADDRESSES.

The address of Elder I. E. Kimball and family is now Jamaica, Vt. TILL further notice the address of Elder A. O. Burrill will be Ruscomb Station, Ont. My address during the present year will be Echo Office, North Fitzroy, Melbourne, Australia. A. G. Daniells.

PAPERS WANTED.

C. A. MALLERWEE, Cerro Gordo, Piatt Co., Ill., would be glad of clean copies of Signs and Sentinels, if sent post-paid. LILLIE ROGERS, Belle Valley, Noble Co., Ohio, would be glad to receive, post-paid, clean papers and tracts during the month of April.

Those having clean copies of Signs or Little Friend, please send them post-paid to Thomas Roberts, Marysville, Kans., Box 325. We can use Swedish, Danish, and German papers to good advantage, also our health publications. Please send until June 1. Then we will move from here. We are canvassing for "Bible Readings," and often find those who would like to read, but are too poor to buy.

"SENTINELS" WANTED.

M. W. HARRIS, 66 Emerald St., Boston, Mass., would be glad to receive post-paid copies of the Sentinel, not over three months old.

DISCONTINUE PAPERS.

KATE BAILEY of Madison, Minn., has enough papers for the present.

NOTICE.

ALL matters of business or correspondence, pertaining to the director work of Dist. No. 2., Calhoun Co., should be addressed to O. F. Campbell, No. 374, Van Buren St., Battle Creek, Mich.

HAVE you seen the new and improved Pacific Health Journal? If not, send for free sample copy and terms to agents. Liberal commissions given to canvassers. Any one can secure a club of subscribers in his own locality, and not only be doing good missionary work and benefiting humanity, but will be well paid for his time while so engaged. Address Pacific Health Journal, Oakland, Cal.

Obituary Notices.

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

[To make room for other important matter, we are able to devote only a limited space to obituary notices, and hence are obliged to condense them to the briefest statement consistent with the facts in the case.]

BALCH.—At Vernon, Tex., Jan. 3, 1892, Elva J. Balch, aged 21 years, 3 months, and 23 days. BERTHA HAY.

WESTON.—Of inflammation of the bowels, at Pierrepont, N. Y., March 5, 1892, Milo Weston, aged ninety-seven years. C. O. TAYLOR.

HARVEY.—At Cazenovia, N. Y., Jan. 11, 1892, Lydia A., wife of the late Daniel Harvey, aged seventy-four years. L. R. S.

TIBBIT.—Of heart disease, at Twin Lakes, Muskegon Co., Mich., Nov. 13, 1891, Charles Tibbit, aged sixty-three years. H. C. GOODRICH.

CHESEBORO.—Of quick consumption, at Darien, Wis., Feb. 27, 1892, Marion E., wife of J. W. Chesboro, aged 21 years and 10 months. W. E. CHESEBORO.

STRICKLAND.—At New Marion, Ind., March 13, 1892; Fanny Strickland, in the seventy-fifth year of her age. Funeral services conducted by the writer. F. D. STARR.

WALTERS.—Of inflammation of the bowels, at Aurora, Hamilton Co., Nebr., Feb. 23, 1892, brother Walters. Funeral discourse by Rev. Bray (Presbyterian). J. B. MOURER.

PERRY.—Of la grippe and erysipelas, at Edenville, Mich., Feb. 3, 1892, sister Perry, aged 75 years and 9 months. Discourse by the writer, from Rev. 7: 13. J. C. HARRIS.

ROBBINS.—Of consumption, at Winton Place, Ohio, March 13, 1892, J. F. Robbins, aged 42 years, 7 months, and 3 days. Sermon by the writer, from Job 19: 25-27. W. H. SAXBY.

BRADSHAW.—Of spinal trouble, Jan. 24, 1892, at Custer, Antrim Co., Mich., L. D. Bradshaw, son of Levi and Isabella Bradshaw, aged 15 years, 5 months, and 8 days. L. D. AND I. BRADSHAW.

SPRAGGINS.—Of la grippe and typhoid pneumonia, at Rock Hall, Tex., Feb. 27, 1892, John Spraggins, aged eleven years. Words of comfort were spoken by a Christian minister. ROSA SPRAGGINS.

LEVENGOOD.—Of brain fever, at Pottertown, Pa., March 13, 1892, Bertha Ellen, daughter of Levi M. and Mary A. Levengood, aged 2 years, 2 months, and 23 days. Words of comfort by the writer. J. S. SHROCK.

THE "MEDICAL MISSIONARY."

This little monthly ought to be in the hands of every person interested in missionary work at home or abroad. The Medical Missionary is the organ of the International Health and Temperance Association, and every month contains articles of live interest which do not appear in any other publication. Each number is illustrated. The subscription price is 25 cents a year; the sum barely covers cost of paper and printing. The subscription price may be sent in postage stamps, postal note, or postal order, as is most convenient. Address GOOD HEALTH PUB. CO., Battle Creek, Mich.

A BIDDING SABBATH AND LORD'S DAY.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

GOOD HEALTH,

A monthly illustrated journal devoted to health, temperance, and sanitary science, teaches both physical and mental hygiene, and embodies the results of the latest scientific investigation in the direction of the prevention and cure of disease. First-class in every respect, it stands at the head of the journals of its kind throughout the world. It has been established twenty years, and is an acknowledged authority upon all subjects that come within its province, being now more popular than ever before, as its large and increasing subscription list shows. Price, \$1.00 per year. The fine premium offer begun last year will be continued through 1892. To new subscribers with copy of premium book, "Household Monitor of Health," \$1.37; to old subscribers, copy of journal one year and book, \$1.62. Address Good Health Publishing Co., Battle Creek, Mich.

Travelers' Guide.

MICHIGAN CENTRAL "The Niagara Falls Route."

Corrected Jan. 31, 1892.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, Buffalo, and Niagara Falls, with times for various routes.

Daily, †Daily except Sunday, ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.18 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday. Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.58 a. m., arriving at Niles at 10.05 a. m., daily except Sunday. Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect Dec. 6, 1891.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Port Huron, and Detroit, with times for various routes.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

OREGON, WASHINGTON, AND THE NORTHWEST PACIFIC COAST.

The constant demand of the traveling public to the far West for a comfortable and at the same time an economical mode of traveling, has led to the establishment of what is known as Pullman Colonist Sleepers. These cars are built on the same general plan as the regular first-class Pullman Sleeper, the only difference being that they are not upholstered. They are furnished complete with good, comfortable hair mattresses, warm blankets, snow white linen curtains, plenty of towels, combs, brushes, etc., which secure to the occupant of a berth as much privacy as is to be had in first-class sleepers. There are also separate toilet rooms for ladies and gentlemen, and smoking is absolutely prohibited. For full information, send for Pullman Colonist Sleeper Leaflet. E. L. LOMAX, General Passenger and Ticket Agent, Omaha, Nebr.

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 29, 1892.

## 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.**—Perhaps, ELDER L. D. SANTEE—The Secret of His Presence, WORTHIE HARRIS—How I Learned a Useful Lesson, MARCUS L. CARPENTER—Exceeding Love, ELDER R. F. COTTRELL..... 193, 195, 197, 204

**The Sermon.**—"It is not for You to Know the Times and the Seasons" (Continued), MRS. E. G. WHITE..... 193, 194

**Our Contributors.**—Sanctification, ASA SMITH—An Appeal to our Church Elders, FRANK ARMSTRONG—The Transfiguration Again, ELDER W. H. LITTLEJOHN—A Contrast, EDGAR KELSEY..... 194-196

**The Home.**—The Use of Literature (Continued), L. A. S.—Home Society, *Christian Union*..... 197

**The Mission Field.**—Notes of Travel, H. P. HOLSER—West Indies, L. C. CHADWICK..... 198

**Special Mention.**—The Drift of Rome Toward the Temporal Power, WM. PENNIMAN—The Failure of Justice, *St. Louis Globe-Democrat*..... 199

**Editorial.**—Once More—In the Question Chair—Our Saviour's Great Prophecy (Continued), G. I. B.—Cannot Agree, M. E. K.—From Australia, G. C. T.—The Biblical Institute at Healdsburg, S. N. H..... 200-203

**Progress.**—Reports from South Africa—Tasmania—South Dakota—Michigan—Michigan and Ontario—Iowa Conventions—Business Proceedings of the Seventeenth Annual Session of the Seventh-day Adventist Educational Society—More About Brother Tay's Death—Vermont Tract Society—Pennsylvania Tract Society..... 204, 205

**Special Notices.**—Virginia, Notice!..... 205

**Sabbath-school.**..... 206

**News.**..... 206, 207

**Appointments.**..... 207

**Obituaries.**—Balch—Weston—Harvey—Tibbit—Cheseboro—Strickland—Walters—Perry—Robbins—Bradshaw—Spragghins—Levengood..... 207

**Editorial Notes.**..... 208

## CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

A postal card from Elder S. H. Lane, brings the sad intelligence that our long-time and esteemed correspondent, Elder R. F. Cottrell, died at his home in Ridgeway, N. Y., March 22. Particulars hereafter.

Over a large part of the Madras and Bombay Presidencies in India, the specter of famine is showing itself. Suffering endured in silence is no less terrible than if known. But the reports beginning to be received are ominous of a great calamity.

From the *Present Truth* (London) of March 10, 1892, we learn that the discourses of brother J. S. Washburn in Bath, Eng., given in the Assembly Rooms every Sunday at 2:30 and 6:30 P. M., are attracting much attention, and the interest is continually increasing.

The sessions of the General Conference Association, the Foreign Mission Board, and the Book Committee, are now past, and the brethren have departed to their various fields of labor, all of good courage and confidence in the work. Many important questions were considered, and the brethren were unanimous in the conclusions reached and steps adopted, which we doubt not will result in the advancement of the work.

The Monthly Summary of the canvassing work in Australia for January, 1892, shows 434 orders taken, representing a value of nearly \$1,800. Considering that the time was immediately following the holidays, when business generally is dull, and that most of the agents did not enter the field till after the institute, and so had only about two weeks' work to report, this is a very encouraging showing.

When the "Indiana," the first ship freighted with American contributions for the famine sufferers of Russia, was sighted off Libau, Wednesday, March 23, it was received with the greatest honors, amid the waving of banners and the booming of cannon. A Russian cruiser steamed out to meet her, bearing Russian officials and members of the relief committee, the band playing "The Star Spangled Banner." Speeches of welcome and grateful

acceptance of the gifts of flour and provisions were made. On Tuesday, March 22, the "Missouri" left New York for the same port, with 20,600 barrels of flour and 1,500,000 pounds of corn meal, contributed by 450 towns and cities. It is expected to reach its destination about the 6th of April, and an equally cordial reception will no doubt be tendered to it. The interest thus manifested by this country for the sufferers is said to be creating a very cordial feeling toward America throughout Russia.

We are happy to announce the reception of a Seventh-day Adventist tract, the first of its series, printed in the Chinese language. It is the tract on "The Judgment," the translation and printing of which, brother La Rue has procured in China. Scholars in that language, to whom it has been submitted for examination, pronounce it an accurate and high class translation. May it prove the pioneer for a long list of documents for that people, and do much good.

An embarrassing situation has occurred in England on account of the strike of the miners, 350,000 of whom have quit work. The reason for this move on their part, was a proposal on the part of the proprietors to reduce wages, under the plea that more coal was produced than could be used, that the market was glutted, and that consequently the price could not be kept up. The miners, rather than consent to a reduction, thought it would be better to suspend work till the alleged surplus was used up, and let the wages remain as they were. But no sooner was the output stopped, than a coal famine commenced, disproving entirely the plea of the proprietors that the market was overstocked. Manufactories were obliged to shut down, throwing out of employment over 250,000 more men. Railroads are taking off trains, and the price of coal has gone rapidly up. Much suffering is the consequence; and more is in prospect. How or when the trouble will end no one can conjecture. England is a manufacturing nation; and nothing could paralyze it more effectually than a stoppage of its supply of coal. In this we have another phase of that "perplexity," with which the nations were to be distressed in the last days on account of the increasing "covetousness" of the rich, which is itself another sign of the end. 2 Tim. 3:2.

## NOTICE!

SABBATH-KEEPERS in Oklahoma and Indian Territories will be glad to know that Elder R. H. Brock of Winfield, Kans., has been appointed to labor in these Territories. Sabbath-keepers in this field desiring meetings and a visit from Elder Brock, will do well to correspond with him immediately at Winfield, Kans.

Elder Brock will have an assistant in tent effort the coming season in Oklahoma Territory.

R. A. UNDERWOOD, *Dist. Sup't.*

## CAMP-MEETINGS FOR 1892.

In this week's REVIEW we submit appointments for the various camp-meetings for the year 1892. We have received advice from nearly every Conference, in reference to their first, second, and third choice for their State camp-meetings. The committee has carefully looked the matter over, and in every instance has given the Conferences the benefit of their first choice, whenever it was possible to do so and harmonize with the general arrangement. We should be very glad to hear from the President of each Conference, whether the present arrangement is satisfactory. We would also suggest that unless there is some very special reason for a change of time, it would be best to have the meetings held at the time suggested, because as it is now, it is arranged in the best way possible for the convenience of laborers going from meeting to meeting, at the least expense possible, and also of not having too many camp-meetings going on at the same time. If there are important reasons why there should be any change, we would like to know just as soon as possible. In reference to laborers and other arrangements, we will give notice later. Please address all communications in reference to camp-meetings, or any change, to W. A. Colcord, Cor. Sec'y, Gen. Conf., Battle Creek, Mich.

O. A. OLSEN, *Pres. Gen. Conf.*

## RUMORS OF WAR.

As will be seen in our news column, the Bering Sea negotiations between the United States and Great Britain are not progressing as favorably as was hoped. An agreement has been arrived at between the two governments that the subject of international dispute be submitted to a board of arbitrators which had mutually been agreed upon. This board of arbitration is to decide what exclusive rights the United States has in Alaskan waters, and of course what property rights in the seals which frequent these waters. As Great Britain during the past year had jointly with the United States protected the disputed property from being wantonly destroyed, it was confidently expected by the United States that Her Majesty's government would continue to act with this government in the same friendly manner until the board of arbitration should decide what were the rights of each government in these disputed waters.

Lord Salisbury, however, now that an agreement to arbitrate has been signed, refuses to act longer with the United States in the protection of the seals. The Canadian sealers thus encouraged have increased their fleet, and have already started for the disputed waters, and the prospect is that if they are allowed to carry on their work, there will be little left to grant to either party when the board of arbitration meets.

Against this course the United States utters an emphatic protest, and informs Lord Salisbury that if his government does not assist the United States in protecting the seals until the board of arbitration has decided to whom they rightly belong, the United States will itself protect its own interests. Meanwhile United States cruisers are being dispatched to the disputed waters, and it is said that a portion of the British fleet is also moving in the same direction.

The press of this country think that Salisbury is inaugurating a "jingo policy" to secure votes for his party, which just now greatly needs them, and the English have about the same opinion of President Harrison.

We are inclined to think that President Harrison will not recede from his position. Still we do not believe there will be war. Neither government is at present prepared for war. Great Britain has serious troubles at home, and her possessions in India, upon which Russia casts a longing eye, would forbid her engaging in a war of such magnitude as one with the United States would be. And the United States sea-board is not yet in such a condition of defense as would warrant her in defying the naval power of England. But as we cannot tell what may happen, we can only pray that the winds of war may be held until the servants of God shall be sealed in their foreheads. M. E. K.

## SUNDAY LAWS IN GEORGIA.

GEORGIA is beginning to be quite noted for its activity along the line of Sunday laws. For nearly a year, as has been noticed from time to time in these columns, an effort has been made in Atlanta to compel the cessation of all forms of business on the venerable day of the sun, and for some months past, even the switching-engines have not been allowed to turn a wheel during any portion of Sunday. But recently an ordinance was passed by the city council to allow the railroads to switch perishable freight until eight o'clock on Sunday morning, and commence again at ten o'clock on Sunday night. The mover of the new ordinance said, in discussing the question, that it would allow the men to handle all the perishable freight, and still be through in time to attend church. It seems that the great object in having all this business closed on Sunday has been that the men might attend church, and in making the new law that matter is specially guarded. But if it is found later on that men who have handled freight all night do not feel in a very good mood to attend church, will it then be necessary to enact an additional law compelling them to do so?

Judge Clark of Atlanta, has also recently decided that nothing can be collected for advertising in Sunday newspapers.

This Sunday movement is rapidly becoming the question of the hour, and we should see in it the indications of the fulfillments of God's word.

A. O. T.