

The Advent REVIEW AND HERALD And Sabbath

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

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"WE SHALL BE LIKE HIM."

1 John 3:2.

We shall be like Him, like the King immortal,
 The Lamb enthroned in heaven,
 Whene'er, to pass the bright celestial portal,
 The summons shall be given.

Like Jesus, brightness of the Father's glory,
 And see him as he is!
 O, who can comprehend the wondrous story
 Or grasp th' unutterable bliss!

Not like the helpless child of Bethlehem's manger,
 Denied the village inn;
 Not like the sufferer here, a homeless stranger,
 'Mid the abodes of sin!

Not like the Christ betrayed, by friends forsaken,
 By foes condemned to die;
 Insulted, mocked, and scourged, to Calvary taken,
 'Mid shouts of "Crucify!"

But as he is—exalted, crowned forever,
 In glory none can tell,
 With saints and angels, heavenly hosts that never
 Refrain his praise to swell.

Ah, can it be, we shall our Lord resemble
 When heaven's gate within,
 While here, imperfect souls, we often tremble
 At consciousness of sin?

O, promise great! confirmed by words of Jesus,
 That fill with joy our hearts,
 From sin his precious blood it is that frees us,
 And purity imparts.

O, matchless grace of God, that gives us meek-
 ness
 To be like Christ we love;
 Pursue thy work in us to grand completeness
 For the bright world above.

—The Christian Inquirer.

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.

ACCOUNTABILITY FOR LIGHT.

BY MRS. E. G. WHITE.

WHEN Christ was on earth, he stood as the representative of humanity. He was on trial in behalf of man, and the test was made in his experience as to the possibility that humanity could overcome through divine power. God created man in his own image, but Satan had determined to obliterate that image, and deface from the soul the impress of the character of God. He determined to make man wholly like himself. Christ was the brightness of his Father's glory; and, because of this, Satan hated him. He set every ingenious device at work to tarnish the glory of Christ, and lead him into sin. The

spotlessness of Christ's life, the unstained purity of his character, brought against him the most intense hatred. Though Satan was upon his track every moment, seeking to overcome him, Jesus said, He "hath nothing in me." He determined that he would not respond to the temptations of the enemy. The Son of God was obedient to every jot and tittle of the law, and left a perfect pattern for man to copy through divine strength. Jesus looked forward to the triumph and joy that man might attain through the agency of the Holy Spirit. The followers of Christ were not to be left to their human weakness. He said to his disciples, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and his love attracts man to himself. Through the agency of the Holy Spirit, he lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul.

Concerning the advent of the Holy Spirit, Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Now read carefully, that you may discern what is the work of the Holy Spirit. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me." If they do not believe on Jesus as a personal Saviour, they have no promise of salvation; for it is through faith in Christ alone that there is hope for the lost. "Of righteousness, because I go to my Father, and ye see me no more." From the time he ascended to his Father, he has represented man, as his surety and substitute. The Father looks upon the Son in the perfection of his character, as one who has borne the penalty for sin, and has wrought perfect righteousness for the repenting soul, and he is reconciled to all who believe in Christ as one fully able to save from sin.

It is essential that we who are fallen through sin, shall put on the robe of Christ's righteousness which has been prepared for us. The Holy Spirit was to convince "of judgment, because the prince of this world is judged." The un-fallen worlds have watched the conflict and trial of the Son of God in behalf of humanity. They have seen the crooked working of him who was once highly exalted of God, but who was expelled from heaven with a large number of angels, who has made this world the stage of his action, the field of his controversy against God. In heaven he complained against the law of God, declaring

it unnecessary and arbitrary. He misrepresented the Lord Jehovah, and the high Commander of heaven. He claimed that he was above law, and maintained that right was upon his side; but he has fully made manifest that the principles he advocated were evil and injurious. It has been proved that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also, than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

We are exhorted in the inspired records to "receive with meekness the ingrafted word, which is able to save your soul." A mere casual faith in the word is not enough; it must be received into the heart, ingrafted in the very character. It is only when this is the case that we have that faith which works by love, and purifies the soul. Then open wide the door of the heart for the entrance of sacred, solemn truth. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is as we render obedience to the command of God that we have light and peace. As we make the testimonies of God our delight, we have guidance and counsel. We then eat the flesh and drink the blood of the Son of God, and find that his words are spirit and life.

As we walk in the commandments of God, we follow on in the way cast up for the ransomed of the Lord to walk in. The faithful of all ages have walked in this path, and they have shone as lights in the world. In this age the light transmitted from them has been shining with increased brightness upon the path of those who are walking in darkness. Some have received the truth, believed and obeyed it. The light of the third angel's message has penetrated into many a darkened mind. The light of the wisdom, the goodness, the mercy, and love of God has been shining forth through his holy word. We are not in the place where our fathers were. Advanced light is shining upon us in these last days. We cannot be accepted of God; we cannot honor him by rendering the same service, doing the same work that our fathers did. In order to be accounted guiltless before God, we must be as faithful in our time in following and obeying our light, as they were faithful in following and obeying the light that shone upon them. Of every individual member of his church, our heavenly Father requires faith and fruits according to the grace and light given. God cannot accept less. Every soul should place himself where the light will shine upon him. He should treasure every ray, that he may brighten and bless the souls of others with the heaven-sent radiance.

The darkness of the world is great, and individually we shall have light just to the degree to which we improve it. We are to keep the commandment, "Thou shalt love thy neighbor as thyself," by disseminating the light of truth that has blessed our souls, to those who sit in darkness. Every soul is accountable for the

talents intrusted. As a church, as individuals, we are to stand upon the elevated, holy ground where the truth has placed us. We are to represent to the world in character and unity the accumulated light which shines upon us in these last days. If we were blind, we should have no sin in neglecting to diffuse the light; for we would not then see our privilege in reference to our own souls and the souls of our children and neighbors. Every soul to whom the Lord has granted light will be accountable for the light, and will be expected to walk in the light according to the degree of grace and truth given him.

Many have gone into their graves in full faith that Sunday was the Sabbath. Through his deceptive power, Satan made of none effect the fourth commandment, and men taught for doctrine the commandments of men. Sunday, the child of papacy, has been accepted and nourished and cherished by the religious world. They have looked upon Sunday as the Sabbath, the sanctified day of rest, when there is not a particle of Scriptural evidence to justify the claim of this spurious Sabbath. Through the agency of the man of sin, men have been led to exalt Sunday where the Sabbath of the Lord alone should be exalted. The Lord God of hosts is to be exalted, and his law is to be honored. In this day he has sent special light. The third angel is represented as flying in the midst of heaven, heralding to the inhabitants of the world the commandments of God and the testimony of Jesus Christ. The third angel's message is to go everywhere. It is to be proclaimed by the human agent, and it becomes every one who hears to be attentive to the heaven-sent message, and in no case to be careless, to refuse to hear or receive it; for it is a message from God to man. If we are rational beings, and the light has come to us, we shall be held accountable for it. But those who have not had the light which is now shining upon the people of God concerning the Sabbath question, will not be accountable for the light; for it has never been brought before them, and they have died without condemnation.

Christ said of the Jews, "If I had not come and done among you works which no other man did, ye would not have sin, but now you have no cloak for your sins." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

It is plainly stated in the Scriptures that if the whole congregation sin through ignorance, the priests shall make an atonement for the sins when they are made apparent, and the sin of ignorance shall be forgiven. The work of Jesus is to forgive the sins of the past, but if light comes from heaven to the church, and men refuse the light because its acceptance involves a cross, then they stand guilty before God; for they have made it manifest that they love the world more than they love Christ and the truth. Those who have an opportunity to hear the truth, and yet take no pains to hear or understand it, thinking that if they do not hear, they will not be accountable, will be judged guilty before God the same as if they had heard and rejected. There will be no excuse for those who choose to go in error when they might understand what is truth. In his sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for wilful blindness. Those who have hid their eyes from the truth lest they should be convinced, must exercise repentance toward God for the transgression of

his law, and faith toward our Lord Jesus Christ, that their sins of ignorance in the transgression of the Sabbath may be forgiven.

Let none plead as an excuse for not keeping the Sabbath, that their fathers died accepted of God when keeping the first day of the week. No doubt they were accepted; for they did not sin against the light that is shining upon you in your day. God would have us walk in the light which shines upon us. We are to appreciate the truth that is presented to our understanding; for if we do not walk in the light, it becomes darkness, and our darkness will be proportionate to the light that is given.

We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused. A man could not apprehend the truth which had never been presented to him, and therefore could not be condemned for light he had never had. But if he had opportunity to hear the message, and to become acquainted with the truth, and yet refused to improve his opportunity, he will be among the number of whom Christ said, "Ye will not come unto me that ye might have life." Those who deliberately place themselves where they will not have an opportunity of hearing the truth, will be reckoned among those who have heard the truth, and persistently resisted its evidences.

LOOKING BACKWARD.

BY ELDER J. P. HENDERSON.
(Marshalltown, Iowa.)

"WE double the ills of our fate by pondering over them." The disposition that grieves over past misfortunes in life, weakens the ability to overcome them. The Christian, in doing so, discredits the promises of God. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Our frailties in life may have strewn our pathway with a continual cloud of regrets, but we may remember that "where sin abounded, grace did much more abound." Rom. 5:20. When we confess them, God forgives them all.

Many unpleasant scenes may hang in the chambers of our memory, but we need not gaze upon them. In meditating on them, we gather up the rubbish of life to increase our burdens and cripple our energies for present or future usefulness. There is no limit to the weight with which we may thus encumber ourselves. Like the poet, we can say,—

"The mistakes of my life have been many,
The sins of my heart have been more,
And I scarce can see for weeping,
But I'll knock at the open door."

Jesus alone is our strength and shield. It is his privilege and delight to remedy our defects. He can "be touched with the feeling of our infirmities;" for he "was in all points tempted like as we are." Where we are weak, he is strong; and by accepting him, our righteousness is made perfect, not because we have any good thing in us, but because he is perfect, and is accepted instead. And "though your sins be as scarlet, they shall be as white as snow." In "looking unto Jesus," we lose sight of self. The mind ceases to dwell on past weakness, and will tread upward, gathering strength day by day.

If the teamster should continually watch the wheels of his wagon, expecting them to run off the bridge, or strike the obstruction in the way, they are quite sure to do so. The team left unguarded easily turns out of the way; but let the driver look ahead, keeping them well under control, and there is no danger.

In steadily beholding the Lamb of God, we are equally safe. While gazing on his Master, Peter could walk on the water, but the moment he lost sight of Jesus, his strength began to fail. The pedestrian often endangers his progress by looking backward. There are many impediments along the way, and in turning, there is danger of

falling. The sailor in clinging to the rigging of the vessel, must "look aloft." Should he watch the quivering ship, or boisterous seas, his head would become dizzy, and his life be in peril. So it is in life. Keep the heart uplifted, "looking unto Jesus the author and finisher of our faith;" for in him and him alone can we be lifted above the evils that beset us.

"Up and away, look not behind thee;
Death calls thee backward, but life points
before.
Leaving the things my love hath denied thee,
O hasten away, ere mercy be o'er."

THE SEARCHING OF HEARTS.

BY FRANK THORP.
(Oakdale, Cal.)

THERE is much being said about searching the heart, and well there may be; for if ever there was a time when men should know where they stand, it is now. God cannot set his seal upon sin, and we are in the sealing time, so we have learned of late from the "testimony of Jesus Christ." Hence the necessity of finding sin, and getting rid of it; for there is only one thing that can separate between us and God, and that is sin. Isa. 59:1, 2.

If we are going to search a locality, and there is anything known about it at all, we would avail ourselves of that knowledge if possible. Then the question arises, What is known about the heart of man? One text will suffice. "The heart [mind, Matt. 15:19] is deceitful above all things, and desperately wicked." Jer. 17:9. When we know that, we know enough to make us pause and consider what course to pursue. We have a treacherous place to explore, it appears. Then if there is any one who knows the place, and knows how to explore it, we would better consult with that person before we undertake such a perilous task.

"The heart is deceitful above all things, and desperately wicked: who can know it? I, the Lord search the heart, I try the reins [thoughts]." Then that is the Lord's business, is it? We may be glad it is; for what he does, is done thoroughly and just right. We want that searching work to be complete, too; for above all things we cannot afford to have it only half accomplished, then find it out when too late. Praise God, that that is his work! Our work is to let him do it.

Another scripture: "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:27. Who is this?—Christ. He searches the hearts of men. And when the Spirit makes intercession for us with "groanings that cannot be uttered," Christ, knowing the mind of the Spirit, presents those prayers, and they accord with the will of God every time.

Further: "I am he which searcheth the reins and hearts." Rev. 2:23. And we may be sure he knows how to do it.

We want to know our sins and defects, in order to repent of them; for that is what we are instructed to do just now. "Be zealous therefore, and repent." Rev. 3:19. "Behold, I stand at the door, and knock." Verse 20. What for?—"If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Here is a figure of the partaking of a meal together. We generally invite our most familiar and intimate associates to dine with us. So Jesus would have us open our hearts so that he may be our closest friend, our personal instructor and comforter. How shall we open the door to him? By repentance and confession? We cannot even repent unless we have him in the heart to give repentance. 2 Tim. 2:25. The opening of the door of the heart, then, must mean the simple choice of the will to have him, the complete surrendering up of the will and all that we have, to him. When,

with such an invitation, he comes into the heart, his *personal* instruction will beget in us a "zeal according to knowledge," and bring about "repentance that needeth not to be repented of."

WATCHING, WAITING, HOPING.

[The following lines were written by Elder D. H. Lamson, and published in the REVIEW in 1867. We republish by request of some who have been cheered by them in the past.]

When will the night end, and the morning arise,
Its halo of glory o'erspreading the skies,
Dispel the thick darkness and long-gathered gloom
That hangs like a pall on humanity's tomb?
That star, which, arising in ages long fled,
Has waded, is wading, through mists deep and dead;

O say, will it surely yet weather the blast,
And shine forth in beauty and splendor at last?

My heart has long rested, firm faith been its stay,
With hope bright and buoyant looked forth to that day;

Then how can I yield them, this faith, hope, and heart,

Turn back from thy Zion and from thee depart?
O shine in thy brightness transcendently clear,
Thou age of all ages, in glory appear.

I long to behold him, my Saviour, and see
The loved one who purchased redemption for me.

Confusion and anarchy, hate and rapine,
Before and around with fell visage are seen,
Spreads terror and anguish, breathes slaughter and woe,

With hearts full of madness, the passions o'erflow.
Let me from this current in fearfulness flee,
Nor float on its tide, and be borne to the sea;
Its surges once setting and setting amain
Will ne'er yield their prey to go homeward again.

"Take my hand, O my Father," the mist from my eyes

Can be swept by thy hand to reveal the great prize;
Life, life eternal, will it slip from my grasp?
O bear me up still, till its glories I clasp,
The morning will break; but a little ahead
Is a night far more dark, can I make it my bed?
Shall I quaff of the stream from the throne welling up,
Or drink to the dregs from his wrath-dealing cup?

Nay, give me a place in thy kingdom, my God,
I bow to thy scepter, draw near to thy rod;
In joy or affliction, whate'er be my lot,
Can thy love to my perishing soul be forgot?
Ah no! may my right hand her cunning forget,
If through the dark valley I praise thee not yet.
Then shine in thy brightness, illumine my path,
Give much of thy love, but protect from thy wrath.

THE LAW OF GOD IN THE GOSPEL AGE.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. 3:2.

It appears that when the church of Galatia received the gospel at the hands of Paul, the miraculous powers of the Holy Spirit were imparted to them. This furnished the highest evidence possible that faith in Christ was approved by the God of heaven. The same God, therefore, who was the author of the Mosaic law, had indorsed their acceptance of the gospel with all of the changes which it had wrought in the Mosaic system. They ought therefore to accept the situation, and practice the precepts of the gospel without hesitation or fear, let others say what they might. What the precepts of the gospel were, this text does not declare. The question whether the keeping of the moral law was included in the faith of Christ, must be settled from other scriptures. The reader who has followed our argument on the 7th chapter of Romans carefully can have no misgivings as to what Paul's belief on that point was.

"He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Verse 5.

The inculcations of this verse are substantially the same as those of verse 2. The apostle inquires whether those who work miracles among the Galatians did so "by the works of the law, or by the hearing of faith." That is, were the

gifts of the Holy Spirit imparted to those who were strictly adhering to the legal system merely, or to those who had fully embraced the gospel system. The fact was that the latter were the ones and the only ones among the Galatians whom God had honored with the bestowment of spiritual gifts. That circumstance was enough to remove all doubt, whether the gospel system was complete in itself. If by the works of the law here mentioned is meant the keeping of the moral law solely, the apostle must have viewed the subject from the standpoint of one who did so hoping to obtain life through the observance of its precepts, rather than for the reason that they were "holy, just, and good" in and of themselves. If this be not the case, then Paul's argument would result in putting a premium on sin, since it would prove that in order to receive the gifts of the Holy Spirit it would be necessary for an individual to break God's commandments. Look these commandments over, and see how many of them you think one would have to break in order to insure to himself the favor of heaven. Before a man would be likely to be endowed with miraculous powers, how many gods would it be necessary for him to have before Jehovah, how many idols would he have to worship, how many times to blaspheme, how many Sabbaths to break, how far to dishonor his parents, how many murders to commit, how often to be guilty of adultery, of theft, of false witness, and coveting?

Where is the man who would have the hardihood to argue that the proper observance of either one of those commandments would shut any one out from the favor of heaven and the reception of the gifts? Take the position that some of the Galatians were still holding on to the ceremonial law while professing to be Christians, and you will perceive that this circumstance would furnish good reasons why the Holy Ghost should be withheld from such.

Prove that some of them were seeking to be saved by the works of the moral law, and the same would be true; for that would be a virtual rejection of the doctrine of justification through Christ. The writer of this article will go as far as any man can go in repudiating the doctrine of justification by works, or the doctrine that any portion of the ceremonial law has been brought over into the gospel system, but he cannot for a moment admit that the keeping of the moral law from the standpoint of a Christian who relies upon Christ for justification, would debar the one so doing from the enjoyment of miraculous powers. Nay, he feels assured that the opposite is true. In Rev. 12:17 the remnant of the church of Christ are said to keep the commandments of God. It is also made to appear that they have the testimony of Jesus Christ. That testimony is declared in Rev. 19:10 to be the spirit of prophecy. The commandments of God here mentioned must be those of the decalogue. Hence the keeping of the moral law and the possession of the gifts of the Spirit are compatible with each other in this dispensation.

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Verse 10.

In verse 9 the apostle teaches that those who are of faith; namely, those who rely upon faith for justification, are blessed with faithful Abraham. In verse 10 he mentions another class of very different character; *i. e.*, those who are of the works of the law, these he says are under the curse. The phrase "of the works of the law" is evidently descriptive of those who relied for their salvation upon the performance of the deeds enjoined upon them by some law which they regarded as obligatory. It becomes important, therefore, to obtain a clear understanding of the nature of the law brought to view in the text. Was it the moral law alone, as Antinomians are wont to claim, when they wish to prove that the keeping of the ten commandments in the Christian age will bring upon those so doing, the curse of God? or does it con-

tain other provisions differing widely from those found in the said commandments? This problem is not difficult to solve. Read the verse again: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." What law was it, every requirement of which the individuals in question were obligated to perform in order to escape the curse?—Clearly the law written in a certain book styled "the book of the law." Was there a book of that title with which every intelligent Jew was familiar? The subjoined text will decide that point: "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:24-26.

One copy of this book was deposited by the side of the ark, and was consulted by the priests in the discharge of the duties of their office. Another copy was left with the prince for his guidance in matters of state. At the time of the great festivals, the book of the law was read occasionally to the assembled masses of the people, and its contents made plain to them. Neh. 8:2-8. Among the more impressive portions of the book was that which recited the terrible list of curses denounced against those who should fail to accomplish everything commanded in the book of the law. Deut. 27:26. To these curses the apostle evidently alludes in our text, reminding the Galatians that if they were under the law and failed to discharge every duty which it required, the curse of the law in its utmost rigor would be poured upon them. Deut. 28:15-68. Having identified the law of verse 10 with that contained in the book of the law, attention should be called to the fact that according to the apostle's declaration, the only way to escape the curse of that law was to be found in an implicit obedience to all which it demanded. A failure in a single particular to do this would expose those under that law to all of its anathemas. The next query in this argument should relate to the scope of the law in question. Did the book of the law contain the ten commandments and nothing more, or did it embrace many other statutes and provisions?

The careful student of the Scriptures needs not to be informed that it comprehended all of the Mosaic law, so called, and covered not only the decalogue, but also all the regulations respecting sacrifices, holy days, new moons, feasts, offerings, tithing, circumcision, etc., etc. In fine, it was nothing more or less than what we have styled the law system in this article. The Galatians had shown a propensity to get under that system, at least in part. This some of them had done by receiving circumcision from certain Jews. Gal. 5:2. To check this tendency, Paul reasons that there is no half-way ground, and that they are either under the legal system, or they are under the gospel system. If they are under the gospel economy, then it will not do to accept circumcision and certain other features peculiar to the legal system, while neglecting the rest of that system. If circumcision is binding, then they are under obligation to observe all the other rites and ceremonies of the Mosaic law; and if they do not do so, they will subject themselves to the curse, since it covers all that is written in the book of the law and comprehended by the law system. This logic is not only cogent, but it is conclusive. It is very far, nevertheless, from proving what is claimed for it, namely, that to endeavor to keep the moral law in the gospel age would subject the Christian to the curse mentioned. The apostle never intended that his words should receive such an application. The design of his remarks was to draw distinctly the line of demarkation between the Jewish and Christian systems. The

former had passed away with all of its ritual service. Nothing, therefore, contained in that service was binding, simply because it had been required therein.

The two covenants were entirely distinct. All which was enforced by the first covenant had expired by limitation, and ceased to bind unless it had been brought over into the new covenant. That such had not been the case with circumcision, is taught distinctly again and again in the New Testament. Not so, however, with the decalogue. It was moral in its nature, and differed widely from the merely ceremonial precepts which perished with the using. To reason that because the moral law happened to constitute a portion of the Mosaic system, it would necessarily follow that it could have no place in the gospel polity, and that the keeping of it in the Christian age would subject those so doing to the curse found in the book of the law, is to contradict both Scripture and experience. It contradicts Scripture, because already scores of texts have been cited which place upon it the stamp of folly, by furnishing positive evidence that the ten commandments were inculcated by the apostle himself. It is contradicted by experience, because it conflicts with the practice of every Christian man and woman. This is so, since, as a matter of fact, they unite in the observance of nine out of ten of those commandments. If the principle involved is logically sound, it will apply to any one of the commandments,—as, for instance, "Thou shalt have no other gods before me,"—as well as to all of them. Where, then, is the line of distinction? Clearly, right here; the Galatians, by adopting circumcision and other rites belonging to the Mosaic system, after that system had become extinct, virtually abandoned Christ by assuming once more the obligations of Judaism.

In this way, they subjected themselves to the necessity of performing all that was found in the book of the law, or the Mosaic system, whether moral or ceremonial. The Christian, on the other hand, repudiates the binding force of everything in the Mosaic law which was ceremonial in its character, and observes the ten commandments, not because they were found in the old covenant, but for the reason that they have been transferred by Christ to the new covenant. These two positions differ from each other "*toto coelo*," or by the whole heavens. The one practically denies that Christ has come, by perpetuating the types that foreshadowed him. The other rests everything upon that coming, even looking to the crucified and risen Saviour for grace to keep the moral law, and for pardon wherein they come short of fulfilling its righteous provisions.

(To be continued.)

"TEMPLE OF THE HOLY GHOST."

BY A. SMITH.
(Grandville, Mich.)

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19.

The only idea of a temple proper to entertain in this connection is that exemplified by the tabernacle in the wilderness, and the temple built by Solomon in Jerusalem, which were very costly and very beautiful buildings. The architecture was of heavenly design, and human hands employed in the construction were endowed with supernatural skill. They, in turn, were fitted to be the dwelling-places of the Most High. As applied to these poor, frail, mortal bodies of ours, is not the figure used in the text excessively overdrawn?

Jesus says of us, "Thou art wretched, and miserable, and poor, and blind, and naked."

What are we worth, then? Do we not sometimes almost wish, when we do amiss, that we had not been born, or that we might become as though we had not been, that our words and acts might not longer wound the cause of God?

Wherein, then, are we of so much value? Human reason cannot elucidate the question. We can accept it only by faith. We can each say, "Jesus died for me, and therefore I cost an infinite price, and am of very great value."

Truly, then, as a temple we are very costly; but wherein is it possible for poor mortals like us to become beautiful temples? Can you not understand, brother, sister, how this may be? Is it not when we put on Christ's righteousness? Will we not then be, not only very costly, but very beautiful temples of the Holy Ghost?—Not of ourselves, but of the Lord. When the children of Israel polluted God's beautiful temple, and would not return to him with all their hearts, he caused it to be destroyed by fire, a fitting emblem of the fate of those who defile the temple of the Holy Ghost. (See 1 Cor. 3:17; Rev. 20:15.)

FOOD AND FAITH.

BY FLORENCE A. H. POTTERTON.
(St. Helena, Cal.)

WE often hear the expression, "Exercise what faith you have, and you will get more." I have no fault to find with the statement, but it seems to me it does not fully cover the ground. Suppose we first consider the principle from a physical standpoint; and, taking the position that we gain strength by exercise, should continue to exercise vigorously for three or four days without taking any food to supply the demands of our system. Would our strength be increased? So to exercise your faith is all right, but will you get more unless you supply the *food for faith*?

How do we get faith? Paul says, in Rom. 10:17, "So then faith cometh by hearing, and hearing by the word of God." In short, faith is the result of hearing (knowing or understanding) the word of God, and the greater our understanding, the greater our faith.

But one will say, "I do not think I need to keep studying the Bible to have faith; for the Bible tells us that if we believe on the Lord Jesus Christ, we shall be saved, and I can do that without searching for *all the hidden truths* of the Bible." But let us see. James says, "Receive with meekness the ingrafted word, which is able to save your souls." James 1:21. Does this mean there are two ways of salvation?—By no means; for when we receive the word, we receive Christ; and when we believe in Christ, we believe *all* the word. "The word was made flesh, and dwelt among us." John 1:14. "Then Jesus said unto them, . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "This is that bread which came down from heaven: . . . he that eateth of this bread shall live forever." John 6:53, 58. Do not think you can any more live by faith without partaking of Christ (in the form of his words) than you can live the natural life without food. "I am the vine, ye are the branches." John 15:5. Does not the branch receive all its nourishment from the vine, and can it live without it?

Our faith will increase in proportion to our study of God's word, and our works will correspond; for, "This is the work of God, that ye believe on him whom he hath sent." John 6:29. Faith *works by love*. Gal. 5:6. "God is love." 1 John 4:8. "Love is the fulfilling of the law." Rom. 13:10. When we get the word, we get all, for the word is Christ, and Christ is God. 1 John 1:1.

We eat food to cause growth, to repair the wastes of the body, and to give force and heat. If we partake of the word of God, it will do the same for our spiritual natures, only, thank God, there is no broken-down faith tissue to be replaced; but all the food is used to cause growth and give force and heat. There is little danger of overeating of this spiritual food, and those who eat freely will soon get out of the lukewarm condition. We need a large supply of faith, as it is faith

that enables us to overcome the world. 1 John 5:4.

The word of God is what causes the new birth (1 Peter 1:23; John 1:11, 12; James 1:19); it is life (John 6:63); it brings sanctification (John 17:17); by it we are made partakers of the divine nature (2 Peter 1:4); the worlds were framed by it (Heb. 11:3); it is able to build us up and give us an inheritance among all them which are sanctified (Acts 20:32); it will keep us from sinning (Ps. 119:11); it is the sword of the Spirit (Eph. 6:17); the centurion's servant was healed by it, so it brings *physical* blessings (Matt. 8:8); and when Jeremiah was persecuted, it was the joy and rejoicing of his heart. Jer. 15:16. Job esteemed it more than his necessary food. Job 23:12. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

O, let us be careful that we do not slight the precious word of God, which will be a lamp unto our feet, and a light unto our path (Ps. 119:105), if we will let it.

CRAFTY CAVILERS.

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

It is truly marvelous to note with what zealous desperation the clergy of the country are taking up the cudgel in behalf of the Sunday Sabbath, and how persistently they attempt to base their reasons therefor on the claims of the fourth commandment, which specifies the *seventh* and not the first day of the week. Like some modern healers of physical ailments, these would-be rectifiers of the spiritual system seem to think that desperate cases require desperate remedies, and are playing a bluff game, persistently speaking of the first day of the week as though there was no possible doubt in the mind of any one about its being the seventh. With what unblushing effrontery do they presume upon the intelligence of their hearers or readers, when, in their zeal to sustain and uphold the tottering institution of first-day sanctity, they endeavor to bolster up and defend that claim as sanctioned by the decalogue? It is indeed astonishing to think that men who have been educated at a school of theology, graduating therefrom with any kind of honors, and who claim to know anything at all about the Bible, and what it teaches, should, in the evident lack of such knowledge, have the hardihood to set themselves up as instructors in theology, and attempt to explain and elucidate some dogma for which there is not the slightest shadow of Scriptural foundation. Nor are the ministers alone in this kind of work. They but echo the sentiments of the so-called religious press of the country. As an illustration of this, we quote from the *Northwestern Christian Advocate*, of March 22, 1893, as follows:—

"One sequence of the World's Fair Sunday discussion, whether incidental or logical, let every one decide for himself, is the decision to play league base-ball games on Sunday. It has been understood for years that leaders in the league have firmly opposed all propositions to desecrate the day, but now this perhaps most respectable of base-ball corporations has succumbed to the growing disregard for *God's law and God's day*." (Italics mine.)

There appear to be lingering doubts in their minds, however, that they will be able to keep the gates of the Fair closed, after all, as the following quotation from the same paper will show:—

"The last danger of Sunday-opening has not passed. At the very last moment some pettifogging quirk may turn the result in the wrong direction. It is said that work now goes on in the grounds on Sunday, as it does on Monday or on any other *secular* day. A heavy fall of snow or rain sways the total of that Sunday work more than does the *decalogue*." (Italics mine.)

These pitiful wails are indicative of the distress in which these would-be reformers now find themselves, in their vain attempt to make a command do duty for the *first* day, which plainly reads the *seventh*!

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.

SABBATH EVENING REVERIE.

BY ANNA C. KING.
(Sanitarium.)

THE Sabbath is closing—blest day it has been!
It brought a sweet message of freedom from sin.
The God that created the heavens and earth
Now sends forth his Spirit, and gives us new birth.
The hearts that were lifeless in trespass and sin—
Hearts stony and cold, all polluted within—
He quickeneth, purgeth from all the dark stains,
He softens and warms by his love, and then reigns
As king in the nature where sin did abound,
That grace more abundantly there might be found.

O blessed Redeemer, what more couldst thou do
Than give thine own self as a sacrifice true,
To purchase from bondage a slave so defiled,
So wretched, so naked, so unreconciled!
But the greater my need, the more tender thy love;
To save me, to cleanse me, thou cam'st from above.

O Saviour, thine own I withhold not from thee;
So take me, and clothe me, and make me to see.
O give me thy peace for my wretchedness sore,
And give me thy comfort and joy evermore,
Yea, give me thy righteousness, garment so pure,
Thy love and thy faith, may I have, to endure.
O blessed exchange, now enraptured I stand,
And gaze on the work made complete by thy hand.

Sweet moments so blessed, stay, tarry with me;
For Jesus most precious I find him in thee,
A sign to his people that God did create,
A sign of the Saviour who left his estate
To save a lost race, to create man anew
By his word incorruptible, holy, and true.

When earth is removed, and redemption complete,
From Sabbath to Sabbath together we'll meet,
And worship before him, our crowns at his feet.
Ah, soon I shall see face to face my dear Lord,
Be changed and immortal at the voice of his word.
I know not the form nor the glory he bears,
The kingly apparel, and crown that he wears;
But I shall be like him, like him who once died,
Awake in his likeness, and be satisfied.

DENTAL HYGIENE.

THE Germans say, "The good is a great enemy of the best." Truer words are these to-day than when first penned, since hours and days grow in value as we near the end, more golden as they usher in the dawn.

It has been said that "no one who truly values time can afford to give special thought to more than three or four out of every one hundred good books published." Only a few out of the many are *best*, best for you and for me, because these most vitally concern our highest interests here, are the most helpful in the race of life, leading to the victor's goal. To the enthusiastic student, how many attractions lie before him to-day, in the fields of science, literature, and art, yet for the remnant church wisdom here will carefully discriminate, selecting the "best," gleaned truths and great principles that witness to, and glorify, the Author of life and of all good, and directly aid in the personal conflict with disciplinary difficulties and the evils of earth.

Under the head of *best* things to know, we place first, a knowledge of "the house we live in," which includes the mouth, with its wonderful incising and grinding organs, secreting glands, and velvety tissues. How much their soundness has to do with sweetness of breath, good digestion, and useful living! The apostle writes: "Whether one member suffer, all the members suffer with it." How applicable to the teeth! No one tooth liveth or dieth to itself. The loss of one tooth results in permanent injury to several good teeth left in the mouth. When a tooth is lost, its socket, composed of hard and soft tissues, undergoes more or less rapid absorption. This wasting away of the bony socket and gum tissue does not always close with the socket of the one or two teeth lost, but continues

until it involves the adjacent teeth, often leaving bare a large portion of their roots, permanently loosening the same, followed by their loss, often before the mid years of life are reached. But the loss does not cease here; the teeth in the opposite jaw, when thus deprived of normal exercise, weaken in their sockets, elongate, and loosen, and are finally lost like their fellow-grinders, and to the lasting injury of the digestive organs, and correspondingly of life itself.

In Eccl. 12:3, we read: "The grinders cease because they are few." These words cover more physiological truth than the sacred writer probably comprehended. The few surviving grinders (molars and bicuspids), in millions of mouths are of necessity required to do double duty, and are rapidly worn down in consequence, or pushed out of the dental arch by the unequal force of mastication.

While other teeth are deprived of their occluding fellow-organs in the opposite jaw, to these last unfortunates the margin of Eccl. 12:3, will aptly apply: "The grinders fail, because they grind little." Here as elsewhere throughout the vital domain of life, idleness tends to feebleness and death. In this connection Dr. L. C. F. Hugo, of Washington, D. C., says: "I have repeatedly noticed that the teeth of one jaw opposite to spaces left by extraction in the other, were badly decayed, while the teeth in the immediate neighborhood which had opponents, were perfectly good." Considering the light of health reform, much remains to be learned respecting the sanitary care of the mouth and the teeth.

As instructors of the people on this most important subject, the dental profession enjoys peculiar advantages, but excepting the few individual members, it has been sadly remiss in this respect, pecuniary interests seemingly having smothered the philanthropic idea. Professed health reformers, especially, should value highly the possession of clean mouths and sound teeth, not excepting healthy roots that may be restored to useful service. Untold numbers of valuable teeth are needlessly sacrificed, because of one or more neglected, aching members, or for reasons still less justifiable. As a caution to others, the writer recalls the case of a sister in the faith who was persuaded by her dentist to have both upper cuspids (eye-teeth) extracted, to enable him, as he argued, properly to adjust a partial set of artificial teeth; yet both of these teeth were perfectly sound and shapely, she having previously lost only her four upper incisors. A more flagrant case of mal-practice seldom occurs. These most valuable teeth are correctly styled "the pillars of the jaw." Their roots are longer than any of the other teeth, their sockets being unusually prominent, giving a distinctive expression to the mouth and face.

In this connection, Dr. C. N. Johnston, in the *Ohio Dental Journal* remarks: "The loss of the cuspid teeth changes the expression more than any other tooth, and great care is required in replacing that with rubber. In this instance, dental art could not wholly repair the damage wrought, owing to the excessive loss of the sockets of these two teeth, and the adjacent tissue, which caused a marked depression in the region of the mouth, and seriously marred the expression of the entire face.

The premature decay and loss of the temporary canine teeth is almost invariably followed by evil results to the permanent teeth. The same is true of the six year, permanent molars, so often mistaken for the first teeth by parents, and neglected accordingly.

Considering the important relations that sound teeth, healthy gums, etc., sustain to good digestion, sweet breath, and clear enunciation, the subject of dental hygiene takes front rank, and is most assuredly one of the "best," among the many good things that call for study and faithful practice to-day.

H. S. MC KYE.

THE RELIGIOUS TRAINING OF CHILDREN.

To one of thoughtful mind, given to observation and consideration, the very general neglect of thorough religious instruction of children by their parents, seems a very strange thing. It is universally conceded that true education must be "all-sided;" must aim so to develop and train every part and faculty of the child that perfect symmetry shall result. All agree that this is never attained when the mind is cultivated, and the body neglected, nor when the body is wisely cared for—growing daily in strength and beauty—while the mind is left empty and untrained. The very best authorities agree that the development of mind and body must go on together. But is there not a third element in the life of the child, which needs thorough education and training? Can there be true symmetry when body and mind are cared for, while the interests of the soul are entirely neglected.

People generally believe in immortality; but they act as though the body was the immortal part, instead of the soul.

After many years of experience in the religious training of little children, and a pretty good knowledge of the habits of their parents in this respect, I have found that by far the larger portion of these seem to consider the religious education of their children something with which they have very little to do, though they concede its necessity by sending them to Sabbath-school. This indifference is not at all confined to the ignorant, but is quite as generally found among the cultured, and even among those who profess to be Christians.

Often have mothers said to me, "I am so glad to have my children in your class; for I can never find time to teach them, neither do I know how." As though God would give to them these little precious souls with the injunction, "Take this child and train it for me," and then withhold the ability to obey the command, and the time and opportunity to do it!

If parents fully realize their duty, four results would surely follow: First, parents would be eager to learn how best to give religious instruction. As some one has said, "If the potter must understand the nature and properties of the clay which he fashions; and if the goldsmith must be acquainted with the precious metals on which he is to work; and if each must be familiar with the tools he is to use, surely he who has to fashion living, responsible souls, needs to know at least what can be known of the nature of the material." This implies conscientious study of the nature and needs of the child, and means also a thorough familiarity with the tool—the word of God—by whose use alone the soul will be fashioned aright.

The second result which would follow intense desire to give the right religious instruction to children, would be a better training of the hearts and lives of the parents themselves. Whatever they desire to give to their children must be first given to themselves. The great truths which they would put into the hearts of their children must be first accepted by themselves, must first have touched bottom in their own hearts, and worked out through their lives. They are the child's first book; one which he never fails to read, whatever he may leave unread.

The third result would be a habit of earnest prayer for the blessing of the Holy Spirit, without whose accompanying presence all religious teaching is valueless.

The fourth result would be a generation of good principled, conscientious men and women, strong to do the work of the world in the best way possible; a generation free from irreligion, impurity, intemperance. What a burden of responsibility *should* rest on parents!—*Julia M. Terhune.*

—Anything is wrong that kills the spirit of devotion.

—Teach thyself to be easily pleased.

The Mission Field.

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

THE KORAN.

[THE subject for May in the foreign missionary meeting of our tract societies is "Turkey." The following sketch of Mohammedan belief will be of interest at this time in connection with the study of Turkey given in this month's *Home Missionary*.—]

The word "Koran" signifies "The Reading," or "That which ought to be read." The Koran contains 114 chapters, and is noted for its elegance and purity of language, it being considered the standard of the Arabic tongue. The Mohammedans claim that it was not written by Mohammed, or any human being; but that it is eternal with God, hence was not even created, some claiming that it is a part of God himself. It is further claimed that the original is in heaven, and that Gabriel showed the whole book to Mohammed once a year, and four times during his last year.

Mohammed publicly challenged the thousands of silver tongues in Arabia at that time to produce anything like it; but it is said that every effort failed. The great doctrine of the Koran is the unity of God, and Mohammed, his ambassador to destroy all idolaters and infidels that would not accept this religion. At first, the Koran was not written, but committed to memory, and afterward written, and the various parts collected. This gave rise to different editions, and such variation that, in the thirtieth year of the hegira, Kalif Othman caused all copies to be destroyed but that of Abu Bekr.

The name of the Mohammedan religion is "Islam," which signifies "submission," "resignation." The confession of faith is: "There is no god but the true God, and Mohammed is his apostle."

DOCTRINES OF THE KORAN.

The doctrines of the Koran may be summed up under six heads: (1.) Belief in God; (2.) Belief in angels; (3.) Belief in the writings of God; (4.) Belief in God's prophets; (5.) The resurrection and day of judgment; (6.) God's absolute decree and predestination of both good and evil. Relative to practical religion, there are four points,—prayer, alms, fasting, pilgrimage to Mecca.

There are four principal angels; Gabriel, who stands nearest to God, and writes his decrees; Michael, friend and protector of the Jews; Azrael, angel of death; and Israfil, who sounds the trumpet at the resurrection. It is further taught that the Devil, Eblis, was once nearest to God, and was then called Azazel, and fell from this position for refusing to pay homage to Adam. Besides angels and devils, the Koran teaches the existence of an intermediate order of beings, called Jin, or Genii, created of fire, which eat, drink, and propagate their species.

The Mohammedans believe that the Pentateuch, the Psalms, the Gospel, and the Koran are the only genuine books. They claim that the gospels which we have are greatly corrupted, and that the true one is in Arabia, and was written by St. Barnabas; it greatly differs from ours.

The Koran teaches that 104 books in all have been revealed; ten to Adam, fifty to Seth, thirty to Edris, or Enoch, ten to Abraham, and the above four. No more are to be expected. According to one tradition, 224,000, and according to another, 124,000 prophets have come into the world, six of these, Adam, Noah, Abraham, Moses, Jesus, and Mohammed being givers of new dispensations.

When a corpse is laid into the grave, it is visited by two angel examiners, who command the dead to sit up; he is then questioned; if he answers right, he is permitted to rest in peace; if not, he is terribly beaten, and his body

is covered with earth, and gnawed by ninety-nine dragons with seven heads each, till the resurrection. Believing this doctrine, the Mohammedans usually have their sepulchers made hollow, so as to leave room to sit up.

The souls of the faithful are divided into three classes,—prophets, who go directly to paradise; martyrs, whose spirits rest in the crops of green birds in paradise; other believers, concerning whom there are six opinions,—that they wander near the grave and with Adam in the lowest heaven, near the grave only seven days, and where afterward is unknown, that they are all collected in Gabriel's trumpet, that they are white birds under the throne of God, etc.

THE RESURRECTION.

It is claimed that the time of the resurrection is unknown to all but God; but that eight small and seventeen great signs will precede it. The smaller signs are, decay of faith; base persons elevated to offices of dignity; maid become above her mistress; tumults, and seditions, etc. Of the greater signs may be cited: (1.) The sun shall rise in the west. (2.) The appearance of a beast rising out of the earth in the temple of Mecca, or some other place, with the head of a bull, eyes of a hog, ears of an elephant, horns of a stag, neck of an ostrich, breast of a lion, color of a tiger, back of a cat, tail of a ram, legs of a camel, and voice of an ass. He will continue to rise till he reaches the clouds, and having the rod of Moses and seal of Solomon, seals all, good and bad. (3.) War with the Jews, whose army will be so vast as to drink Galilee dry, as they pass; all will be killed. (4.) The coming of Mahdi, or director, who should have Mohammed's name, and whose father should have the same name as Mohammed's father. He will govern the Mohammedans, and fill the earth with the righteous. Some believe this person to be alive now.

The first blast of the resurrection trumpet is to fill heaven and earth with consternation, buildings and mountains to be leveled, the sun darkened, and stars to fall, at the death of angels, by whom, as some suppose, the stars are held up between heaven and earth. At the second blast of the trumpet, all beings in heaven and earth die, save God alone, with paradise and hell. At the third resurrection blast by Israfil, standing on the rock of the temple at Jerusalem, all souls having been gathered and thrown into the trumpet, fly forth like bees, filling the whole space between heaven and earth, and repair to their respective bodies. Mohammed will be the first to rise. For this birth, earth will be prepared by a forty years' rain. The bodies will sprout and grow up from the small bone at the lower end of the spinal column, which is always preserved as a seed for the body.

Some say that the day of judgment will be a thousand years; some say fifty thousand. It will take place on the earth; men, genii, and animals will be judged. All men will stand waiting 40, 70, 300, or 50,000 years before they are judged, being tormented in the meantime. The perspiration will flow freely; they will tread on one another's toes, the sun will be but a mile above, causing their heads to boil like a kettle. Finally, God will appear to judge them, Mohammed acting as intercessor, after this office has been refused by Adam, Noah, Abraham, and Jesus, who beg only for their own salvation. Every one must make his own defense.

The soul blames the body, and the body blames the soul, whereupon the Lord gives the parable of the lame man and the blind man in the garden. The blind man could not see the fruit, and the lame man could not get it; so the lame man mounts the shoulders of the blind, and picks the fruit; when the owner appears, the blind man says that it was not he, for he could not see the fruit, and the lame man says it was not he, as he could not walk. Hereupon, the owner punishes them equally. Having related this parable, God puts the soul and body to-

gether, and gives them equal punishment. Each will receive a body containing his actions.

Gabriel sits with a balance large enough to contain heaven and earth, one pan being over paradise, and the other over hell. After weighing mutual retaliations, the good deeds of the injurer will be given to the injured, and then each is judged according to his standing. If any one has as many good deeds left as equal the weight of an ant, the Lord doubles it, and accepts him. The brutes, having taken due revenge on each other, will be changed to dust; but wicked men will be reserved. Believing genii will be turned to dust, but the wicked will be tormented eternally. The examination being finished, all must pass a bridge as fine as a hair, beset by thorns. The good are led across into paradise by Mohammed, while the wicked tumble off into torment.

Hell is divided into seven stories; the first for Moslems, the second for Jews, the third for Christians, the fourth for Sabians, the fifth for Magians, the sixth for idolaters, and the seventh for hypocrites. The divisions grow worse in the order named. Some claim that the wicked in hell are in a profound sleep, but that before they can be taken to paradise, they must have a taste of their pains. The period for this will not be less than 900 or more than 7,000 years. Fire will have no power on those parts that have touched the ground in prayer.

PARADISE.

Having crossed the bridge finer than a hair and sharper than a sword, the redeemed pass to the pond of Mohammed, a month's journey in circumference. The water is most odoriferous, and whiter than milk; those who drink will never thirst again. This will be their first taste of bliss. The ground of heaven is composed of fine flour, or pure musk; its stones are pearls; its walls of gold and silver; and the trunks of trees are gold. In the midst of the palace of Mohammed stands the tree of happiness, a branch of which extends to every true believer; it bears all manner of fruit, and the branches will of themselves bend down to those who desire to eat. Should one desire flesh instead of fruit, fowls ready dressed appear; and at his wish, animals, ready bridled and ornamented, spring from the fruits of this tree. The tree is so large that the fleetest horse could not gallop from one end of its shadow to the other in a hundred years.

As soon as one enters paradise, he is met by beautiful youths, his future attendants, who run before to inform those destined to be his wives, of his arrival. He is also met by two angels with presents from God. When Mohammed saw paradise, it was filled mostly with the poor; it had a few rich, however; while hell was filled mostly with women. At the first entertainment of the faithful, the whole earth will be one loaf of bread, held out to them like a cake in the hand of God.

Each man will have a very large tent of pearls, emeralds, etc.; and 300 servants while he eats from dishes of gold, 300 of which will be served at a time. The garments will consist of silk exquisitely fine and rich, and mostly green in color. Men immediately attain to the height of Adam, no less than sixty cubits, and enjoy perpetual youth. Should grain be sown, the same will sprout, grow, and ripen, in a moment. The golden boughs of the trees will make sweet melody in the breezes.

These are but a few points of the Mohammedan doctrines, but are sufficient to show the vast difference between them and the word of God. It will be evident to all that Mohammed borrowed much from the sacred Scriptures of the Jews, as well as from the heathen, and mixing all, colored them with the products of his own fancy. While their ideas of the judgment are unnatural and revolting, their ideas of paradise are gross and sensual, evidently but the magnified desires of fleshly enjoyments. But we think the foregoing facts need no further comment;

they tell their own story plainly enough. These facts are condensed from an account of Mohammedanism by George Sale, of England, translator of the Koran. H. P. HOLSER.
Basel, Switzerland.

Special Mention.

THE MEANING OF SATOLLI.

EVERY one who is conversant with the past history of the Catholic Church, and who has paused to consider the furor that has been made in this country, both by Catholics and Protestants over the coming here of Satolli, who has noticed how nicely he has ensconced himself at the capital of this nation, the great powers granted him by the pope, and the important place he now holds among the spiritual influences in this country, cannot but see that his advent here marks a new era in the history of Catholicism in America. The Catholic Church in America needed no such man, and no honorable, legitimate church purpose in this country made it necessary that an Italian should come here to direct the spiritual affairs of 6,000,000 of the American people. Evidently the pope could not trust Americans. He wanted an astute Italian who had been trained in the European system of Catholicism to be where he could watch the American Catholics for him. He realized that the Catholic Church was surrounded with peculiar trials in America. The Catholics of the Old World live in an atmosphere of ignorance and bondage. In America they live where education and liberty are the watch-words of the nation. It must be a great question with the propaganda at Rome whether Catholics developed under such conditions will be as loyal to the church as those who are kept in ignorance. The spirit manifested by Dr. McGlynn looked as though the loyalty of American Catholics to the pope was a very uncertain quantity, and so an especial legate was sent here to scan American Catholics through purely Roman eyes, and report his observations to his master.

There is also no doubt a deep political significance connected with the presence in Washington of the accredited representative of the pope. No other people are so completely under the political control of their priests as are Catholics. By voting solidly as the church directs, they have already gained the control of the largest cities in this country. We have been developing for some time a class of politicians here whose ambition to serve their country is entirely subordinate to their desire to keep in office. Such men will, in exchange for votes, give the country into the hands of whoever will continue them in office. At the prospect of an adverse decision at the polls, they will prostitute their honor with the most surprising alacrity, and they fall an easy prey to the scheming Jesuits whose influence may transfer thousands of votes from one candidate to another. The time has evidently come when the Catholic Church is not content with controlling the municipal affairs of the cities, but it aims to do the same in the affairs of the States as a whole. To do this, they need one head who shall be present upon the scene of action, and who shall have the power fully to direct the entire movements of the Catholic Church.

For this purpose and for this work, Satolli was selected, and is now here. Upon this point, a writer in the *Northwestern Christian Advocate* says:—

"For eight centuries it [the sending of especial legates] has been the resort of the popes in special aggressive movements. It belongs distinctively to that policy by which the papacy persistently insinuates itself into the organized political life of nations. Interpreted by history, the purport of the coming of Mgr. Satolli is an entire change of policy as to this government, and by cunning dissimulation and flattery, to secure control of our republican institutions for their subversion solely in the interest of the papal church."

That the above outlined plan as stated by the *Advocate* is the truth, there is not the least shadow of doubt.

But what was the cause of this sudden determination on the part of the pope to send a man here who could bind the Catholics together in an attempt to gain the control of the government? Was it not because he saw that the leading Protestant denominations of the United States were

concentrating their forces for the same purpose, as plainly seen in their efforts to influence the government to close the World's Fair Sundays? and therefore it would not be safe for the Catholic Church to delay such action longer, if she was to maintain the position of influence which she had hitherto enjoyed in this country.

This is the way it looks to us. Protestants ought to know that if they enter such a race, the Catholic Church will also enter it, and that the union which exists in this church, and their well-known unanimity in voting as one man, would make up for the paucity of their numbers as compared with the Protestants. The Protestant churches in the United States can in no possible way unite their strength so that it will present as firm a front as that of the Catholic Church. They are separate organizations, and denominational ambitions and jealousies are far from being things of the past with them. The Catholic Church, however, is a unit; but for fear that local jealousies of the leading archbishops here would prevent perfect, united action, we have been given an American pope, whose will is the supreme law to every Catholic in America, and by this absolute dictatorship the Catholic Church here is joined together in a phalanx that Protestants will find it difficult to resist. When such powerful and antagonistic agencies are seeking by every possible means to gain the control of the legislation of this country, it will be a wonder if the century shall close without troubles arising that shall shake the very foundations of our country, and lay the once proud fabric of American liberty in ruins.

M. E. K.

MINNESOTA VS. THE COAL COMBINE.

SHORTLY after my former communication, March 27, one J. J. Rhodes, who has managed the business of the Coal Combine for this city, was arrested for perjury, he having testified that he never had dictated prices. One of the books in the hands of the Legislative Committee testified to the contrary. The Legislature provided against all claims of personal damages against any members of the committee, by proper legislation. When everything was properly provided for, and the people were on the tiptoe of expectation and hope for redress of their grievances, all of a sudden the committee seemed to have become lost to public view. The public have called loudly, but no response. They seem to have gone into a hole and pulled the hole in after them, and so failed to investigate.

But another step has been taken. Governor Nelson, under authority of a bill and resolutions adopted by the Legislature, has made a call for a convention formed of ten commissioners from every State, to meet in St. Paul, Minn., the first Monday in June "to formulate such remedial measures as may be necessary to abate the great evil referred to in the resolution, and to submit the same to their respective States, and to the next Congress of the United States, the commissioners to have power to take other steps which they may deem wise for the prosecution of the members of the Coal Combines. If other States refuse to send commissioners, the resolution provides that the commissioners of this State shall have power to act in the matter.

Governor Nelson is reported as saying: "We are going to try to take some action whereby to put down certain unlawful combinations and trusts, which are robbing the people of millions of dollars every year." So the people are in expectation again. And President Cleveland, in his inaugural message, spoke without equivocation, deprecating the existence of combines and trusts formed with the purpose of stifling healthy competition, and increasing prices, all working to the distress and oppression of the people. He said:—

"These aggregations and combinations frequently constitute conspiracies against the interests of the people, and in all their phases they are unnatural and opposed to our American sense of fairness. To the extent that they can be reached and restrained by federal power, the general government should relieve our citizens from their interference and exactions."

There are trusts almost without number. There is the sugar trust, "an audacious monopoly, taking from consumers illegitimate plunder amounting to not less than \$15,000,000 a year." Then there is the "coal trust, the rubber trust, the cordage trust, the lead trust, the electric trust, the cop-

per trust, the pork trust,—all of them robbers, and all of them vicious and unlawful." And very recently comes up the type trust, which, like all the others, enters into a "conspiracy to stifle competition," increasing the cost to the consumer, and securing ill-gotten gain in the same way that the "brigand goes upon the highway, and takes from the unfortunate traveler whatever he may happen to have."

But the people may groan under their taskmasters; they may appeal to the governments for redress of their grievances, and rulers and representatives of the people may seek to break these chains which bind in a slavery more grievous than the slavery of Egypt, and the hopes of the people may be aroused, only to be disappointed again and again. The rich are growing richer, and they are but heaping "treasure together for the last days." "Behold, is it not of hosts that the people shall labor in the very fire, and the people weary themselves for very vanity?" In the midst of all this it is for the people of God to be "patient, for the coming of the Lord draweth nigh."

H. F. PHELPS.

INDICTING A MAJORITY.

A NEW JERSEY man has been sentenced to two years' imprisonment for "swearing on the street." Inasmuch as it is a crime under the laws of New Jersey to use profane language, there is nothing astonishing in the fact of conviction. Still, it is extremely unfair to enforce a law which finds so little support in public sentiment and opinion that prosecutions under it are rare and few and far between. The tyrannical nature of laws against profanity is too obvious. Profanity may be vulgar and degrading, as a contemporary avers (although the habit of swearing is so general among our rulers and would-be rulers that such an admission involves some painful inferences); but it is not the business of government to suppress vulgarity. Those of our contemporaries who affirm that it is, will find themselves in a sad predicament. Since it cannot truthfully be disputed that the majority of the people are addicted to swearing, and since the majority are supposed to constitute the governing power, it follows that it is the duty of a "vulgar and degraded" people to enact laws to suppress themselves. But laws cannot be better than the character of the people who "make" them. The proposition, then, simply amounts to this: The people who choose to be vulgar and coarse, and who cannot be prevailed upon by the refined remonstrants to reform, are to pass and enforce laws punishing their own acts. Into such comical absurdities are men forced when they undertake to prescribe governmental interference without any comprehension of the relation between character and conduct and of the proper functions of the regulative agencies of society.—*The Weekly Review*.

A WONDERFUL CAVE.

SOME workmen employed in a quarry at Taverny, a village in the forest of Montmorency, France, while excavating a block of gypsum recently, came upon a cavern, the existence of which had never been suspected. There is an underground gallery about a third of a mile in length and nearly two hundred feet below the surface, hewn out of the solid gypsum; while at the extreme end of this gallery is a small opening two and one-half feet in height and about the same distance in width. It is causing considerable interest in scientific circles.—*Montreal Star*.

—The Odessa correspondent of the *British Weekly* sends to that paper the following interesting note:—

"I am enabled to send you a rough but tolerably accurate census of the Stundists of southern and southwestern Russia, the body of earnest Protestant peasants for whose sufferings so much sympathy has been awakened in England and the United States. In the Province of Kiev there are about 75,000; in Kherson, 35,000; Taurida, 5,000; Bessarabia, 15,000; Ekaterinoslav, 8,500; Kharkov, 6,000; Poltava, 5,000; Koorsk, 2,500; Podolia, 3,000; and scattered through other provinces about 7,000. The total number is, therefore, over 160,000. Of these about 30,000 are Baptists, the remainder resembling Presbyterians and Independents in their church organization."—*Selected*.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 25, 1893.

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AN UNREASONABLE DEMAND.

In connection with the Sabbatic institution, one of the most important prophecies of the Old Testament has been fulfilled: "He shall think to change times and laws." Dan. 7:25. This prediction was made concerning the papacy; and the law referred to can have no other possible application than to the law of God. This the papacy has endeavored to change, by an effort to substitute the first day of the week, in place of the seventh, for the Sabbath.

But, when we state the fact that the Sunday Sabbath is an institution of the papacy, that this is the power which has changed it, or attempted to do so, we are met at once, by those who oppose our views, with the demand that we name the very day when the papacy made this specific decree, and this change was effected! Thus a writer in the *Christian Leader* says: "At what place and date, and in what terms or language, did the pope of Rome issue the edict that caused the people to change from the keeping of the Sabbath of the fourth commandment of the decalogue to the keeping of Sunday?" Then follows what we might naturally expect next, namely, "We have been troubled with the Seventh-day Adventists, who make quite an ado about the pope changing the seventh day to the Sunday," etc.

Such a question betrays an utter misapprehension of the subject, or an unworthy disposition to quibble. Who supposes that this change was brought about in an instant of time, by one specific action of the pope, or any other power? It was not necessary that any one man should take such definite action to make it true that the pope changed the Sabbath. The evil was developed gradually. The "mystery of iniquity," that is, the spirit of popery, began to work even in Paul's day. 2 Thess. 2:7. Through the succeeding centuries, in the interests of superstition and error, its principles were fostered and developed, till in 538 the papacy was able to ascend the throne; and claim to be in the place of God on earth. Now, any institution, or any doctrine that appeared, or originated during all this time, in this line, is justly chargeable to the papacy; and through this channel, and this only, has Sunday keeping come into the church. As an institution, it originated in heathenism, long antedating the Christian era. In the Christian Church it began in a little harmless deference paid to Sunday, as the day on which Christ arose from the dead, a like distinction being also paid to other days, as "Good Friday," "Holy Thursday," "Christmas," etc. Formality and superstition gradually elevated the Sunday in the Church. Respect for it, as the "venerable day of the sun," increased its honor in heathendom; till Constantine, in A. D. 321, by the law of the empire, restrained labor in the cities on that day. Two years afterward the empire became, nominally, Christian; and Sylvester, then bishop of Rome, since ranked and catalogued as "pope," hastened to baptize it as the "Lord's day" for the Christian Church, and enforced it by the authority of Constantine's old heathen law. A little later, at the Council of Laodicea, A. D. 364, the keeping of the true Sabbath was anathematized in the interests of Sunday keeping, which was thus still further exalted.

By such a long space of time, and such a series of events, was the change accomplished. But, to suppose there was any date, previous to which no attention was paid to Sunday, and after which it was alone observed as the Sabbath, is unhistorical and unreasonable. As well demand of the farmer to tell the exact hour when the colt became a horse or the calf an ox! as well demand of him to name the very hour when the seed was changed into the ear of corn which he holds in his hand! In northern and southern latitudes the change of

the position of the earth relatively to the sun changes the seasons from summer to winter, and winter to summer. In one season all nature is held fast bound in chains of cold, and snow, and ice. In the other it smiles in the balmy air, and blossoms with vegetation. Ask the inhabitants to state at just what hour this change took place, and they will ask you when you escaped from a lunatic asylum. Let men use as fair a grade of common sense on the Sabbath question as they do on other things, and they will not only cease to ask a great many irrelevant questions, but they will be found shortly changing their practice, on that question, and conforming to the word of God, instead of to the traditions of men.

THE LORD'S PRAYER.

Fourth Petition.

"Give us this day our daily bread." Calvin entertained the idea that this petition commences what may be called the second table of the Lord's prayer. The first three have reference to God. "Thy name," "Thy kingdom," "Thy will." But this, and the three following, have reference to ourselves: "Give us," "Forgive us," "Lead us," and "Deliver us." And thus, it is referred, that we have here the true order of prayer: first, God, and his glory; secondly, man, and his necessities.

1. It commences with the word "give," which reveals our true relation to God in reference to all that we receive from him. It is all a free gift. We can enter into no bargain to secure what we need by way of purchase. How shocking would seem the idea of buying a new heart, purchasing righteousness, pardon, love, or spiritual power! It is true that the faithful and true witness counsels us to buy of him gold tried in the fire, etc., but this is his condescension, to relieve us from the humiliating position of beggars, which we really are, for we have nothing to give in exchange; and he says, Come and buy, "without money, and without price." "We thus buy by the asking; buy, by throwing away the worthless baubles of earth, and receiving priceless treasure in their stead; buy, by simply coming and receiving; buy, giving nothing in return. And what do we buy on these gracious terms?—Bread, that perishes not, spotless raiment that soils not, riches that corrupt not, and an inheritance that fadeth not away. Strange traffic this! Yet thus the Lord condescends to deal with his people. He might compel us to come in the manner and with the mein of beggars; but instead of this he gives us the treasures of his grace, and in return receives our worthlessness, that we may take the blessings he has to bestow, not as pittance, dealt out to mendicants, but as the legitimate possession of honorable purchase."—*Thoughts on Daniel and the Revelation*, p. 382.

But does not the idea that we receive everything as a free gift from God, tend to discourage thought and industry, and lead to slothfulness and inactivity on our part in regard to all the things of this life?—By no means; for God's gift does not release us from any responsibility. He gave the manna to Israel, but the people had to go out and gather it every day for themselves. He gives the birds their food, but they are active in their search for it. So this idea does not preclude making proper plans for a harvest, and gathering food for the winter's store. It precludes nothing which does not interfere with present duty, and indicate distrust of God, and fearfulness and depression of spirit. Mohammed once overheard one of his followers saying to his companion, "I will loose my camel, and trust;" on which he replied, "Friend, tie thy camel, and trust."

2. By using the words "us" and "our," we are taught that we are not to concentrate our thoughts and interest upon ourselves alone. We do not say, "Give me my daily bread." Charity, to be sure, should begin at home, but, as one writer has very well said, it should not stop there. With many charity gets no farther than themselves, or their own home; but it should reach forth to as many as it can benefit without wronging others. There is nothing to indicate that this petition stops even with the household of faith; and some have ventured the thought that even the bread of the wicked

is given at the prayer of the righteous. Certainly our Lord, by calling his people the "salt of the earth," and the "light of the world," taught that the world owes its preservation to them. How long the wicked would have the blessings of "daily bread," if there were no righteous in the world, is not a difficult question to answer.

3. By the terms "this day," we are taught not to be anxious for the morrow. We only ask for this day's bread. The Talmud, as quoted by Dr. Gill, says, "He who has what he needs for to-day, and says, What shall I eat to-morrow? has no faith. He who creates the day, creates the food for it." The food which is to support the world next year, has as yet, at least a great part of it no existence.

4. It is only "daily bread" for which we are to ask. This word "daily" is said not to occur elsewhere, either in New-Testament or classical Greek. It is conjectured that Matthew and Luke coined the word to express an Aramaic phrase, used by our Lord. Different meanings are therefore given to it, but the most generally adopted sense is that it means bread "sufficient for the day; one day's supply; the subsistence for the day." And this, viewed from its temporal side, involves a great deal. In the first place, the country must be supplied with inhabitants, strong men, to till the ground; then, there must be a nourishing soil, then warmth, and rain, and sunshine to make fruitful seasons; then faithful laborers to reap the harvest, and means to transport it to the mills, facilities for preparing it for food; strength properly to fit it for the table; then, coming to ourselves, we must have a system adapted to its use, a body in health, not diseased, to digest and assimilate it, that we may receive from it the nourishment that we need. For all these things we pray in the simple petition, "Give us this day our daily bread." And all these means and conditions must of course be understood.

But the word "bread" is not to be confined to that article of food known strictly by that name. It must include everything necessary to our sustenance, and besides what we eat, we need clothing, shelter, etc. Thus Dean Vaughan says: "We ask for 'bread.' It ought not, I think, to be doubted that 'bread' stands for all necessary supplies, whether of food, clothing, dwelling place, health, reason, bodily faculties, or suitable companionship, leaving entirely and absolutely to God the decision in kind and in degree what these are for us." It will be noticed also that the prayer has respect only to that which is of practical good. It is a prayer for plain "bread," not for dainties and luxuries, ostentation, and pride. And when we ask for this bread, we ask for ability and opportunity to obtain it. So much we learn, viewing it only from the physical side; but—

5. Man has a spiritual nature as well as a physical, which is the more important of the two, and which needs daily sustenance no less than the other; and of the constant needs of this higher nature, our physical necessities should ever remind us. He is only on a level with the brute who has no higher aspiration than just for his bodily and outward wants, who can say, "Let us eat and drink, for to-morrow we die." "Blessed are they," said Christ, "which do hunger and thirst after righteousness; for they shall be filled." The language of an anonymous writer touches well this point. After speaking of the mere outward necessities of our nature, he says, "For something more we cry. We have a nature that touches God, and which keeps us unquiet till it finds its satisfaction in him. We have an inward spiritual life, which can only be fed in communion with the divine. We need God. He is the bread of our life. Only as we are filled with his fullness do we 'hunger no more.' Would that always we could be faithful to the claims of our greatest need."

Thus, this petition, like the others, is found to be most comprehensive and instructive. It acknowledges God as the giver of all our good. It inculcates an interest in, and generosity toward, our fellow-men. It teaches us to trust in God, so as not to harbor anxious care for the morrow, and thus leads us to "seek first the kingdom of God and his righteousness," knowing that "all these things [needed temporal blessings] shall be added unto us." And, finally, it teaches us to seek that true

Bread that cometh down from heaven, by which our souls shall live, and which, first of all blessings, we daily need. Lord, "Give us this day our daily bread."

WHOSE IMAGE AND SUPERScription?

In the mass of contradictions of Scripture, perversions of history, crazy logic, and bald-headed assumptions, which are pouring from the religious press on the Sabbath question, a statement must be very strange and distorted now to merit any attention. But such an one we find occasionally, as in a late number of the *United Presbyterian*, from the pen of W. W. Logan. We give the whole paragraph together, that the reader may take in its beauty all at once. He says:—

"The Christian Sabbath is a day of the Lord's making. It is called the Lord's day, for it bears his image and superscription." God made the Sabbath in the beginning of our world. He made it a day to be honored then, by his own example. But he placed much more abundant honor upon it when he made it the day of the Lord's rising from the dead. The natural day is made by the rising of the sun in the heavens. The Christian Sabbath is made by the rising of the Sun of Righteousness from the night of the tomb, and the shedding of his healing beams abroad."

He means here to refer to the first day of the week, and outrages all Biblical facts, by calling it "the Sabbath," and demolishes all Biblical distinctions, by calling it the "Christian" Sabbath! Look at the first statement: "The Christian Sabbath is a day of the Lord's making!" As to the first day of the week, of course the Lord made it *as a day*; for he made all the days; but he never made it as a Sabbath. He made it just the opposite, a working day, and he never changed it from that position. He left it there, and it is a working day still.

"It is called the Lord's day, for it bears his image and superscription!" We do not wonder that our author, in this marvelous statement, tries to hide behind quotation marks. In the first place, the first day is never called the Lord's day. In the second place it cannot bear his image; for he never did the first act to signalize or honor the day, any more than he did many other days mentioned in connection with his ministry. Thirdly, it cannot bear his superscription; for he never took the name of the day into his lips, so far as we have any record, and never gave any directions touching it, nor ever left any command concerning it. The writer might just as well have said, "Bunker Hill Monument is called Westminster Abbey; for it bears England's image and superscription." This would have been, in every way, just as truthful as the statement he has made, and we may add, not a whit more ridiculous.

To show how men will commence well, and then deliberately run right into the most stupendous contradiction of facts, take the next sentences: "God made the Sabbath in the beginning of our world." True. "He made it a day to be honored then, by his own example." True again. But this, let it be remembered, all refers to the seventh day of the week, and that alone. See, then, how the next sentence sounds: "But he placed much more abundant honor upon it when he made it the day of the Lord's resurrection from the dead." Upon *it!* Upon what? Why, upon the day which was made the Sabbath in the beginning. But that was the *seventh* day, and Christ rose upon the *first* day of the week! But such a little item as that is apparently of no account. It is the same "*it*" all the time!

The last part of the quotation given above is a most desperate attempt at comparison, but is composed, like the rest of his assertions, of transparent untruths. The natural day is not made by the rising of the sun in the heavens. It is made by the revolution of the earth on its axis. But this makes *seven* days in every week. How does it happen, then, that the rising of the Sun of Righteousness from the night of the tomb makes only *one* day in the week?

With only such rubbish as this upon which to found their Sabbath, and only such rags as these with which to dress it up, divines think the people who will not bow down to it and worship it, so wicked that they must be compelled to do so by the laws of the land!

O, that men would come back to the Bible, and present God's institutions on God's authority. If the Christian world would do this with respect to

the Sabbath, the churches would find, as soon as the news could be flashed around the earth, that there was no occasion for human enactments in support of an institution which had something stronger and better to present in its own behalf.

OUR TRUST.

"PUT not your trust in princes, nor in the son of man, in whom there is no help." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:3, 5. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5, 7.

It is natural for man to trust in a power and wisdom that he can see, rather than in one that is beyond the range of his senses. For this reason the human race have ever been prone to put their trust in man, or in their idols, more than in the invisible though omnipotent Creator. The people have sought to human wisdom and learning, rather than to the wisdom revealed from God. The tendency to-day to depend upon the word of man rather than upon God's word, even for a knowledge of spiritual things, is almost universal.

None of us, probably, are aware to what an extent we lean upon the opinions of our fellow-men, those to whom we look up as leaders in the work of God. We look at the religious world around us, and note the grave error of those who trust to their ministers for a knowledge of what they must do to be saved, without searching the Scriptures for themselves; but the error is not all with them. It is so easy to trust to the power or the wisdom of man, that we often do so unconsciously. But the time is coming,—is almost here,—when if we have done so, we shall realize our mistake. While the word of God and the wisdom of God are revealed through men, they are to be received not as from man, but as from God. When we revere and esteem men because of their wisdom, we give them honor which belongs alone to God. We are not to esteem men because of their power, or wealth, or wisdom, but because Christ has died for them and for us, and we are to have the mind and the Spirit of Christ. We are exhorted to know them which labor among us, and are over us in the Lord, and admonish us, and to "esteem them very highly in love for their work's sake." 1 Thess. 5:13. But this is a very different thing from putting any man in the place of God, even to a very limited extent. We are never divinely exhorted or admonished to depend upon man, but to trust only in the Lord.

The word of man will be shaken and obliterated, but the word of God will stand fast, even when heaven and earth are passing away. The word of man will not afford a good foundation on which to stand before courts and councils of earth's great men. The word of man will not silence the arguments of the Devil; it has no power save that of the feeble, finite being who is behind it.

Religion should be a matter between the individual and his God. He should depend upon God in all things, and not expect to find perfection or the attributes of deity in any man. Otherwise, when some man does wrong, it will be a severe shock to his religion, and perhaps tempt him to cast it aside. He must be prepared to find in all men, even the very best that he knows, evidences of a weak, fallen, erring human nature. Then he will find no stumbling-block in the conduct of any of his brethren; but when mistakes occur, real or imaginary, to try his patience, his language will be, "The Lord is upright: he is my rock, and there is no unrighteousness in him." Ps. 92:15. "Here is the patience of the saints." L. A. S.

BELIEF AND UNBELIEF.

THERE is all the difference in the world between belief and unbelief; and there is all the difference in the world between the results of standing upon the platform of the one or of the other.

Some persons are always telling you about what they do not believe, especially as regards matters of religion. When they look at a subject, they seem to see only the points that are doubtful, that seem to them erroneous or inconsistent. So long

as these points are not cleared up in their minds, they are not willing to receive the doctrine, no matter how strong and numerous may be the evidences in its favor. It is true that objections may be of such a nature as, if not imaginary, to be fatal to the doctrine against which they are urged; but it is also true that there is no belief in the world, and there can be none, against which there cannot be brought some real or apparent objections.

Unbelief is the poorest kind of platform upon which any person can stand. From it you cannot take a single upward or advance step. It admits of progress in only one direction,—backward. But belief furnishes a platform from which no backward step is possible, so long as it remains unmixed with doubt.

What you do not believe is of no value to yourself or to anybody else. The world wants to know what you *do* believe. If you have a belief, stand on it, and live up to it, and keep it till you get a better one. Begin with what faith you have, and exercise that, and you will get more. But you will never get any additional faith by starting with what you do not believe. You will only lose what little faith you have.

Your value to any cause will be measured by the amount of faith you have in it. The man who has no faith in anything is of no value in the world whatever. L. A. S.

ORDER IN GOD'S WORK.

GOD is a God of order. The study of his works is sufficient to convince every thinking person that this is the truth. The multitude of the heavenly host, which are the workmanship of his hands, obey the divine law of gravitation, which holds them in their same relative positions to each other. None of the movements of these giants of space are left to chance; if they were, the "wreck of matter and the crush of worlds" would be something that would be constantly going on in the universe, and none of the heavenly bodies would be safe; but chaos would soon reign, where now all is order and perfect harmony. Even the comets, which to the unlearned appear to be erratic wanderers, have orbits from which they do not depart, and their hasty flight through the regions of space was so perfectly calculated by the Author of all things, that they move through the various solar systems, keeping their own path, and not interfering in the least with the "right of way" of the other celestial bodies.

Examining the works of nature as seen in our world, we find the same order maintained. The seasons come and go with unfailling accuracy, clothing the earth with the white mantle of snow or the green verdure of grass and leaf; the tides of the ocean rise and fall in perfect regularity, keeping time to the solemn cadences of their own music; the rivers run into the sea, and filtered through the earth, "unto the place from whence the rivers came, thither they return again." Looking at all the things of nature, we see the same perfect order, the grass of the field, the trees of the forest each have an appointed time and place, and the closer we examine them, the more we see the perfect harmony that exists in all their parts.

If this is so on earth, it must be so in heaven. "For the invisible things of him from the creation are clearly seen, being understood by the things that are made." The earth is a sample of God's workmanship in all his dominions. Marred by sin, it is not now what it was when it first came from the hand of God; but the evidences of the divine workmanship are still in it, and are manifested in the order and perfection that may be seen in it all. There is order in heaven among the angelic beings; the "angels that excel in strength, who do His commandments, hearkening unto the voice of his word," are an orderly host. Said Jesus, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" The Scriptures are full of statements of the numbers, orders, and occupation of the heavenly host. Under the great captain of the Lord's host, at the conquest of Jericho, they pulled down the walls of that strong city; and still at his command they "minister for them who shall be heirs of salvation."

The Lord showed what was his mind in regard

to his people, in the perfect order which he gave to the children of Israel at the time of their exodus from Egypt. Every tribe was numbered, and had its own leader and its own standard. Each tribe was to make its camp every time in a fixed relation to the position of the other tribes. When they marched, a certain blast of a trumpet was the signal to start, and each tribe knew the position it should take in the line of march. There was no confusion there; it was God's work, and everything was made to move in harmony. When the promised land was reached, there was no land-grabbing allowed. The land was carefully surveyed, and the lot decided every man's inheritance. Such was the perfect order that was maintained in ancient Israel; and will the same Christ under whose directions this order was commanded and maintained among his ancient people, in the organization of his church, which in his hands is the means of the salvation of men, and which is to continue to the end of time, depart from all his usual methods in this respect? If he did, it would be very strange indeed. The Lord wants his people to do the best kind of work, and this can only be attained by thorough organization. Why can a small army of troops hold in check a mob of ten times their number?—Because one is disciplined and trained under competent leaders, and the other is not.

A study of the New Testament shows a thorough organization of the church. When a question of importance which was to have a great effect upon the church, was raised, the "apostles and elders came together for to consider of this matter." Acts 15:6. Their decision was accepted by the whole church as authoritative.

Without taking time to consider the advantages which the organization of the early church afforded it, we would notice the results of our own organization. At the time when Seventh-day Adventists took their denominational name, they were few in numbers. The Adventists who did not accept the Sabbath and the other truths which distinguish us from them, were more numerous, and as far as every human agency was concerned, they had a much better prospect of increasing in numbers than we had. The result, however, has been just the opposite. The oldest body of Adventists has almost gone to nothing, and while, perhaps, one other body has more numbers than we have, in our publishing interest, foreign work, education, and other important interests, we are the strongest body of Adventists there is in the world. Of course this is the Lord's doing; but the Lord works by means, and our organization has, under God's fostering care, greatly contributed to our success. A leading minister of the First-day Adventists, who has long pleaded for organization among that body, once told the writer that our "wonderful organization," as he termed it, was the secret of our success.

First-day Adventists have no General Conference; they are broken up into detached groups, each fighting on its own hook. This has always been a source of weakness to them, which they are now trying, even at this late day, to remedy. We do not write this to make invidious comparisons, but to show that organization is a power, because it is in heaven's order.

What, then, shall we say of those who claim to be Seventh-day Adventists, who pursue a course and presume to exhort our brethren to take steps that would break up the organization which has been, and is now, a power for good, and which, if carried out, would lead to confusion and the breaking up and suspension of our work everywhere? We must conclude that it is not the work of the Lord. One who is engaged in this work not long since, said in the presence of the writer, that there will be no organized church when the Lord shall come. He also said that there was to be a coming out of all churches, including the Seventh-day Adventist Church, but that those who thus come out would have no church organization, would not constitute a church, and that there would be another coming out even from them! The folly of such statements must be apparent to every one.

Individuals might come out from one organized church and form another; but to come out from a church and not organize, makes nothing, and then how could there be another coming out? Applying a very simple and well-known rule of mathematics

to this chimerical movement, the result may be surely seen: "Nothing from nothing leaves nothing." This will be the inevitable result of such teaching, and we have no doubt that after the persons who are engaged in this work have a little more experience, they will see it themselves.

God has a truth, a present truth, and he has a church that is engaged in his work, and while his church has many imperfections, and is not doing nearly what she should do to carry forward that work, still she is the only body that is doing this work. The work that God is now doing for his people is thus set forth by one whom Seventh-day Adventists have always regarded as competent to speak in the name of the Lord:—

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

"To his church, Christ has given ample facilities, that he may receive a large revenue of glory from his redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is his depository, in which the wealth of his mercy, his love, his grace, is to appear in full and final display. The declaration in his intercessory prayer, that the Father's love is as great toward us as toward himself, the only begotten Son, and that they shall be with him where he is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory.—Christ the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.'"—*General Conference Bulletin*, pp. 408, 409.

Let us, then, while God is displaying to us such abundant mercy, seek the things that are above, confess our unworthiness, accept the robe of righteousness which he alone can give to cover all of our defects, press forward with the people of God, and from the church militant pass to the church triumphant, at the coming of our Lord Jesus Christ.

M. E. K.

ASSAILING OTHER DENOMINATIONS.

UNDER the above head a Baptist paper, the *Observer and Record*, of San Antonio, Tex., makes some very pertinent remarks about the charges that are frequently preferred against the Baptists by other denominations. A story is told of a revival of religion in the army during the Civil War, which was carried on by ministers of various denominations. When the time came for the fruits of the revival to be gathered in, the preachers who believed in sprinkling and pouring, performed this rite upon their converts. The Baptist minister then took those who wished to join his church to the river, read a few Scripture texts without comment, and immersed them. Straightway the report spread through the camp that the "Baptists had gone down to the water, and made an attack upon other denominations!" From this circumstance, the Baptist brother draws the conclusion that "if adhering to the New Testament be an attack on other denominations, they must learn to submit to it; for so long as there are Baptists, the world will hear from them through that old book." We commend this position as worthy of commendation, not only in relation to the ordinance of baptism, but also because of the principle involved.

Perhaps no one denomination of Christians has been accused of attacking other denominations more than have the Seventh-day Adventists. All the reason that any one has for making this charge, is that under the reading of the Scriptures, which plainly state that the seventh day is the Sabbath, and which contain no hint of any other day as the Sabbath, thousands have felt it to be their duty to keep the Sabbath, and have, of their own free will, left the churches to which they be-

longed, and have joined the Seventh-day Adventists. We have presented the Bible in its plain and obvious meaning, upon the subject of the Sabbath, just as we have upon the subject of baptism; and from the many we have known who have hastened to obey, and the very many who acknowledged the truth upon this subject, but who for various causes refused to follow the word of God and the convictions of their own consciences, we are constrained to believe that if the observance of the Sabbath was an act of obedience that needed to be done but once in a lifetime, like the ordinance of baptism, thousands would keep it where only hundreds do so now.

But the Sabbath is not a test that comes but once in a lifetime. It comes every week, and in the name of God, whose sign it is, demands recognition every time it comes. Those who do not know what the Sabbath is, and the blessing that is in it, see nothing in it but bondage; but those who receive it as the manifest token of what Christ is to them, and who realize that his holy presence is in the day, that it still comes to us laden with blessing and sanctification, are ready to call it a "delight, the holy of the Lord, honorable" (Isa. 58:13), receiving it as one of the choicest gifts of God to men. We shall by God's help, continue so to present it, even at the risk of its being said that we attack other denominations by so doing.

M. E. K.

Editorial Notes.

We hear a great deal nowadays about "the higher criticism;" but there is another expression that belongs with it, which is not so often heard, namely, "the lower morality." The latter is the natural sequence of the former.

An attack upon Christianity is an attack upon the principle of self-sacrifice for the good of others; for it is upon this principle that Christianity is founded. If one is good and worthy of possession, the other is also. Christianity presents the highest development of the principle of unselfish labor for the good of others.

We should make a distinction in our efforts to proclaim the truth, between men and principles. We may hate evil principles, but not the unfortunate beings who hold them. The requirement to love our enemies does not mean that we must love their bad principles. God hates sin, but is the friend of sinners. We ought certainly to feel as friendly toward all men as God does, who has been so much more sinned against than ourselves. In presenting the truth, we should never become involved in personal quarrels, or take it upon ourselves to judge the motives of our opponents.

There is a great difference between yielding assent from the head to a statement of God's word, and yielding it from the heart. Heart assent carries with it obedience, which head assent very frequently does not. It is one of the easiest things in the world to assent intellectually to God's message to the Laodicean church, and yet at the same time trust to a greater or less extent in our own wisdom, strength, and virtues. Just as sure as you find yourself undertaking to do something without a deep sense of dependence upon God for all that is necessary to enable you to accomplish it, you may conclude that you are trusting, to some extent at least, in yourself.

Faith is evidence, and by faith we understand (Heb. 11:1, 3), but faith is not absolute knowledge. If we refuse to believe until we have absolute knowledge, we do not exercise faith at all. On the other hand, unbelief is not honest doubt. Unbelief, in the Scriptural sense, is the opposite of faith. With the evidence presented when we are called to exercise faith, there is always some chance to doubt. Unbelief is taking the chance to doubt, instead of the evidence. It is shutting the eyes, instead of opening them wider. Faith sees; but unbelief is blind. The partially healed blind man (Mark 8:24) saw men as trees walking; but unbelief is unable to distinguish between a mole hill and a mountain.

L. A. S.

Youth's Column.

"Remember now thy Creator in the days of thy youth."

YOUTHFUL LUSTS.—NO. 1.

THE apostle says, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Tim. 2:22. Lust is that which is directed toward anything, a desire which attaches itself to or upon its object. It is used exclusively of sinful desire, which corresponds to man's depraved nature. It is the door through which Satan enters to gain control of us.

How often young people say, "I intend to be a Christian after I have spent several years in the way I desire to go. After I have spent a few years in the enjoyment of the world, I intend to give myself to the Lord." Some who have already made a profession, admit they are not living as they should, but they expect to do better when they get older. This means that you will give all your affections to the Lord after you get so old that you will not want to follow these youthful desires.

"God is not mocked; for whatsoever a man soweth, that shall he also reap." Young man, what are you sowing? Young woman, with what are you seeding your garden? Are you sowing the seeds of the flesh? (See Gal. 5:17-21.) Have you been feeding those evil desires that are in the flesh? Do you say, "I cannot help these things"? Yet you say, "When I get older, I will break them off." When? Not when you are older, unless it be with a greater struggle than it will take to do that work now. Every seed of youthful lust that you are allowing to grow in your youth, will bring forth a sinful plant that will tear the heart when you try to pull it up. I once read of a father who had a son who was constantly making mistakes. He did not realize that his mistakes were very bad or great in number. His father ordered him to make a nice cedar post, and set it in front of the door, where it could be seen every time he went in and out of the house. He then told him to drive a nail in the post every time he made a mistake. It was not long until the nice smooth surface of the post was covered from top to bottom with nails. The sight of these nail-heads troubled the young man so much that he made an effort to be more careful and make amends. His father, seeing his desires, told him that every time he corrected any of his mistakes, he might have the privilege of drawing out a nail. After many, many days of hard struggle, he found that he was permitted to draw out the nails he had driven in when making the mistakes. After he had finished the task, he came to his father to receive his commendation. The father went with him, and when he saw the post, he said, "The nails are out, but what about the holes?" So with the young person who waits until he has the pleasures of this life, and then tries to get rid of them. He may drop off the sin, but he will too often find the scar still remaining.

J. H. DURLAND.

SHOW YOUR COLORS.

I WAS riding on the train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country, unless it be the religious experience of some people. The rain was pouring down fast, and for a person so inclined, not a better day and place for the blues could be found. Looking out the car window brought nothing more interesting to view than pine trees, bony mules, and razor-back hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger who entered brought in more damp, moisture, and blues.

Two men at last came in and took the seat in front of me. Shortly after, one of them took a bottle from his pocket, pulled the cork, and handed the bottle to his companion. He took a drink, and the smell of liquor filled the car. Then the first one took a drink, and back and forth the bottle passed, until at last it was empty, and they were full. Then one of them began swearing, and such blasphemy I never heard in all my life. It made the

very air blue; women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like to talk to a sensible man.

"Henry, that man belongs to the Devil."

"There is no doubt about that," I replied.

"He is not ashamed of it."

"Not a bit ashamed."

"Whom do you belong to?"

"I belong to the Lord Jesus Christ."

"Are you glad or sorry?"

"I am glad—very glad."

"Who in the car knows that man belongs to the Devil?"

"Everybody knows that; for he has not kept it a secret."

"Who in the car knows you belong to the Lord Jesus?"

"Why, no one knows it; for you see I am a stranger around here."

"Are you willing they should know whom you belong to?"

"Yes; I am willing."

"Very well, will you let them know it?"

I thought a moment, and then said: "By the help of my Master, I will."

Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunge beneath that flood,
Lose all their guilty stains."

Before I had finished the first verse and chorus, the passengers had crowded down around me, and the blasphemer had turned round and looked at me with a face resembling a thunder-cloud. As I finished the chorus, he said: "What are you doing?"

"I am singing," I replied.

"Well," said he, "any fool can understand that."

"I am glad you understood it."

"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied, "I don't belong to the Quit family; my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master."

"Who is my master?"

"The Devil is your master, while Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object."

A chorus of voices cried out, "Sing on, stranger, we like that."

I sang on, and as the next verse was finished, the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after, and I am glad to say I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service ended, an old man came to me, put out his hand, and said: "Sir, I owe you thanks and a confession."

"Thanks for what?"

"Thanks for rebuking that blasphemer."

"Don't thank me for that, but give thanks to my Master. I try to stand up for him wherever I am. What about the confession?"

"I am in my eighty-third year. I have been a preacher of the gospel for over sixty years. When I heard that man swearing so, I wanted to rebuke him. I rose from my seat two or three times to do so, but my courage failed. I have not much longer to live, but never again will I refuse to show my colors anywhere."—*Rev. C. H. Mead, in Exchange.*

— "A little bit of patience
Often makes the sunshine come,
And a little bit of love
Makes a very happy home;
A little bit of hope
Makes a rainy day look gay,
And a little bit of charity
Makes glad a weary day."

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.

THE PERISHING TRAVELERS.

BY MARCUS L. CARPENTER.

(*Premont, Mich.*)

NIGHT'S gloomy shadows gather fast;
The wind sweeps by a howling blast;
The clouds a blinding snow-storm sift,
That blocks the road with many a drift.

The weary traveler struggles on,
Bewildered, hungry, anxious, wan;
The cold is stiffening every limb;
A stupor settles over him.

We see him reeling, sinking numb;
O! must he to the cold succumb?
But list, he hears a feeble moan;
Some one is perishing alone.

He rouses, summons all his strength,
Plunges into a drift; at length
He brings a pallid form to view,
Works hard and long to bring him to.

See, consciousness returns; he lifts
His friend, and, plunging through the drifts
Regardless of the raging storm,
He bears him toward yon cottage warm.

His earnest labors reach the goal,
His friend is saved; then in his soul
He feels reward outweighing pelf,—
Lo! his exertion saved himself.

O! brother who hast lost thine hold
On Christ, whose love is getting cold,
Learn from this story and beware—
Work for your friends—*your* life is there.

NEW ZEALAND.

21

[FROM a private letter written by Elder W. C. White, to one of our brethren, dated March 21, 1893, we are permitted to make the following extracts containing reports of interesting and profitable meetings held in that distant land:—]

Dear Brother:—

Knowing your deep interest in the work in Australia and New Zealand, I will give you a brief account of our travels and work since the close of the Australian Conference.

The last week in January was spent by mother and Elder Starr and wife, in labor with the newly organized church in Paramatta, N. S. W. The members were much edified by the meetings which were held each evening in the new house of worship, which was well filled by them and their interested friends in the town and from the country. Some came eight miles to the meetings. One night mother spoke in the town hall to a large and attentive audience. The interest of the meetings was greatly augmented by the cheerful testimonies of the delegates who had just returned from the Melbourne Conference.

The 1st of February I joined them in Sydney, and on the 4th we took passage in the "Rotomohanna" for Auckland. This is one of the fastest and finest steamers of the Union Company's fleet, and by speaking in time, we had secured deck cabins for our party. Mother had a beautiful cabin, the best on the ship, and as we were favored with a quick and smooth passage, she suffered much less than we had feared. For a long time we had feared this trip, and not without reason; for you know that it is sometimes a very rough and painful trip; but we were only three and a half days making the voyage, and reached Auckland Wednesday morning, in fair health, and very thankful that the voyage had been so pleasant.

At the landing we were met by Elder Israel and some of the Auckland brethren, who at once took us to a nicely furnished cottage which they had rented for our use while in Auckland. Here we labored twelve days. The meetings were not largely attended, but were much appreciated by the little company which now represents what was once a large church. During the past year, Captain Masters and family have moved to Dunedin, where they are engaged in the canvassing work. Brother Keymer is planning to move, and during our meetings, brother Route sold out his houses, and has gone to London, expecting to settle in the vicinity of Southampton. Auckland seems to be like San Francisco and other large cities, a good place to raise up a large church, but a hard place to keep it. We earnestly hope that more labor may be bestowed on Auckland soon.

Feb. 20, we closed our work in Auckland, and took the steamer for Kaeo, intending to spend ten

days there, and then return, and go down to Napier before the Conference. You can guess how we would dread this trip; for you know the "Clansman" is a small ship, with no deck cabins, no saloon where we could well set up the woven wire cot that we had provided for mother, knowing that she could not endure the little stuffy state-rooms, with their hard berths. Well, we had a smooth sea, and Captain Farquar and the stewards were just as kind to us as could be. So we made up mother's bed on the deck, and they fastened up blankets for a windbreak, and she slept quite well. By the middle of the forenoon we were at Russell, which is quieter, if possible, than when you were here, and bears no sign of the busy days when the Bay of Islands was dotted with whale ships that call for fuel and other supplies. We left Russell in the afternoon, and sailed into Whangaroa harbor, just as the sun was setting.

At the wharf we were met by brethren Joseph and Metcalf Hare, who soon transferred us and our luggage to their large boat, and at eight o'clock the tide was right for us to start for Kao. It was a romantic ride. The night was perfect. No wind, the bay as smooth as glass, and a clear bright moonlight gilding the water, and throwing somber shadows from the surrounding bluffs. A good tide and the steady rowing of our boatmen, brought us three miles, to Joseph Hare's house, in an hour and a half, where we soon engaged in thanksgiving that we had been so comfortably brought to our resting place.

Mother was much wearied by the journey, but she was soon rested, and spoke eleven times while we were in Kao. The brethren who are working in the timber stayed at home most of the time, to attend the meetings. At the end of the first week, we learned that the steamer from Auckland to Napier had changed its time of sailing, so we could not leave Auckland till March 17, and this gave us another week in Kao. On each of the three Sundays while there, mother spoke in the afternoon to a full house, in the Wesleyan church, and each Sunday evening Elder Starr spoke to a crowded house. There were some who attended our evening meetings, and others who kept Elder Starr busy holding Bible readings at their homes.

The most interesting meeting of all was held the second Sabbath afternoon, in the Wesleyan church. All of our church-members were present, and about twenty others, including three of sister Starr's friends who had come a long distance, and arrived just before the meeting. Mother spoke about half an hour, and then began to plead for the young people to give their hearts to the Lord. She asked those who had never professed Christ, and who would now give their hearts to him, to come forward that we might pray for them. For a time it seemed that no one would move; at last one came, then another, and another, until ten or twelve were there. Then mother invited those who were professed Christians, but who did not have the assurance of acceptance, to come, and one by one, nearly all of the adults present responded to the call. It was a solemn occasion. It was a grand meeting. We all felt the presence of the Lord in a marked degree.

If we had left Kao at the time first planned to go, we should have been in one of the worst storms of the season, both in going to Auckland and in coming down here; but our delay was providential; for we had most beautiful weather and a smooth sea all the way to this place.

Our first New Zealand camp-meeting is located within five minutes' walk of the center of the town, and close to the railway station. The workers' meeting has just begun. The two large tents are up, also four marquees for restaurant, reception tent, etc., and half a dozen family tents. More family tents will go up to-morrow. There were fifty present this morning, when Elder Starr gave the first of a series of Bible studies on creation in redemption.

CONNECTICUT.

HARTFORD.—The work in this city has been steadily moving onward from the first, and the interest never was better than it is at the present time. When I left to attend the General Conference, brother Clark came here to carry on the Bible work. God has blessed his efforts, and souls have been added to the believers. Two have lately taken their stand with us, and there are quite a number more who believe, and we expect they will soon join our ranks. Our company now numbers above twenty, besides children. Ten copies of the Review are taken, and all unite in saying it is the best paper they ever saw. The Sabbath-school is well attended, and much interest is manifested in the study of the lessons. A liberal spirit is also seen in our Sabbath-school donations. The house which we have occupied for the past year having become too small for our meetings, we have hired a very pleasant hall at 91 Asylum St., up one flight of

stairs, where we are to hold our meetings after this. We have meetings Sabbath afternoons and Sunday evenings. Our Sabbath meetings are seasons of refreshing to us all, on account of the personal presence of Christ which is manifested among us. Truly the time has come for the people of God to "arise and shine." May we have the light of the word dwelling in us, so we may shine with more than ordinary brightness, reflecting the light upon those who are in darkness. C. L. KELLOGG.

IOWA.

I HAVE recently completed an extended tour in Dist. No. 1. Much of the field is considered "old." The Waukon church is the one from which so many of our pioneers were sent. It was refreshing to my soul to see the general interest manifested by those not of our faith; and as the present developments so clearly show the fulfilling message of Rev. 14: 9-12, which had been so faithfully presented long ago, by some whose voices are now silent, I could not but rejoice in telling what God has wrought. The Lord is greatly blessing his people, and I have never seen them of better courage. More laborers are needed in this field. We will trust in the Lord. A. ALLEN JOHN.

SOUTH DAKOTA.

ELK POINT.—Meetings are still in progress at this place. The interest is good, and the attendance is large, as many as 130 people being present at times. We have found it necessary to order a tent, in order to accommodate all who desire to come. The Lord has greatly blessed the word spoken in this neighborhood, and since my last report to the Review twelve new believers have taken their stand for the truth.

Brethren, pray for the work now begun at this place, that it may be properly developed and carried on to completion.

April 12. C. P. FREDERICKSON.

MICHIGAN.

SOON after the General Conference, I came to Jefferson, Hillsdale Co., and began meetings in the church in this place.

I have now been here three weeks, holding two meetings a day the most of the time. The attention has been good, and the interest excellent. Ten willing souls have recently given their hearts to God. Six of these have been buried with Christ in baptism. We expect others will follow soon. The Spirit of God is working with mighty power upon the hearts and minds of the people, and we firmly believe the time has now come for the members of this church to bid adieu to the dark trials through which they have been passing for so many years, and press into the light, or they will be left far in the rear in the onward march of this glorious message.

There is not a moment to be lost. Every passing hour is one of activity in the heavenly courts, to make ready a people upon the earth to stand in the day of the Lord. Truly I can say the angels of God have been going to and fro through this neighborhood, and as I go from house to house among the people, I find them deeply impressed with the solemnity of the times in which we live, and some are seeking a refuge in Christ. Many of our older brethren who have been in the dark, are pressing into the light, and the Lord is greatly blessing them. Come, brethren, come; it is time to go forward; for the cloud is risen.

April 12. R. C. HORTON.

INDIANA.

PRIAM, BLACKFORD Co.—From this place came a request for a minister to come and preach the third angel's message. This interest is an outgrowth of an effort made by one of our canvassers about three years ago. Soon after the "Bible Readings for the Home Circle" were delivered, there was a literary society organized, and among the different subjects that were discussed was the Sabbath, and the book "Bible Readings" was just the needed help for those who supported the seventh day. Among those on the opposite side was an elder of a church, and several members of the same church; and as they studied the subject so as to be able to show their side of the question to be the stronger side, they became convinced that the seventh day was the only Sabbath, and they began to talk it in their church; the members of the church then called a meeting, and voted them out of the church. So it raised quite an interest in the community. Thus we see that as the seed of truth is being sown, it will spring up and bear fruit.

I began meetings in a school-house in this community the 17th of March. The interest was good. I labored for about two weeks, and then brother

P. G. Stanley came to labor with me. His help was much appreciated, as he had had an experience in hygienic cooking, and he was able to render valuable assistance not only in public labor, but also in visiting and showing the people how to cook different articles of food. This we find is a great help to us while we are laboring for fallen humanity. As the result of the effort put forth at this place, fifteen signed the covenant, and we organized a Sabbath-school of twenty members. We can only say, How great is the Lord's work in the earth, and how good he is to us in giving us a humble place in his vineyard to labor.

We closed the meetings April 12. We can say as David of old, My soul rejoices in the Lord, and I will continually praise his name.

April 17.

H. M. STEWART,
P. G. STANLEY.

VIRGINIA.

WINCHESTER.—We have just closed a very interesting and profitable meeting at this place. We first called our spring State meeting, for the purpose of arranging for the spring and summer work. Quite a few of the brethren came in, and we had the best State meeting we ever had in this State, at least since I have been in it. They came in with the intention of seeking the Lord and studying his precious word. We had a most precious season together, and the Lord blessed us in a wonderful manner. As we began to present the new light just received, more light kept coming in, and the brethren all seemed to be eager to gather all the light the blessed Lord had for them, and as we searched the Bible, the "Great Controversy," and "Patriarchs and Prophets," with the other testimonies, we were enabled to see more clearly than ever before, the situation as it is. All seemed to take hold of the things of the Lord anew. We took a new life, as it were, in the third angel's message; and as we drew near to the Lord by confession of our sins, light and joy filled our souls, and we then began to realize some of the blessedness of the words of the Lord by Isaiah, when he said: "Thou wilt keep him in perfect peace whose mind is stayed on thee." The psalmist said, "Great peace have they that love thy law." Yes, we did get a glimpse of God's wonderful love, great joy filled our hearts, and unity and love prevailed. All seemed to realize as never before that the time had come to lay all upon the altar of the Lord for him to use as he saw fit, to hasten forward the precious work of the third angel.

Some are offering their farms for sale, and others are offering themselves to the Lord. All returned to their homes rejoicing in the Lord, and desiring to carry to others the blessings which they had received. We are glad to say that we hear good news from them. O how good the Lord is to us! Truly, his mercies are more than we can number, and still his richest blessings are continually being bestowed upon us, unworthy as we are. Yes, that principle of love, which gave heaven's best gift to us and for us, is lavished upon us, and may the blessed Lord help us to use it to his honor and glory. The Lord put it into our hearts to lay larger plans this spring, than ever before, and we did so with faith alone in the Lord; for he is our only hope.

We will have two tents pitched this summer. We felt as if we hardly dared to on account of our finances, but two brethren offered to do the work, expecting no more than their expenses paid, they failed; but we expect to see them successful for we believe their trust is in the Lord. We also expect to see the canvassing work come up to a higher plane this summer than it has been in the past year or two. As we have a State agent which we have not had for nearly two years, and as the canvassers are becoming better acquainted with the books for which they canvass, we know there will be better work done. During our meeting here, we had quite a fair attendance, and some are much interested, whom we hope soon to see take a decided stand for the Master. We baptized one, and one united with the church on former baptism. Thus the work is growing slowly but surely in this place. We are of good courage in the Lord. We start out to our various fields of labor full of courage in the Lord, to do earnest work for the Master, not to meet again until the camp-meeting, which will be held in August. We most earnestly request that all the brethren and sisters will remember us at the throne of grace, that God will bless us in the work.

April 17.

F. M. ROBERTS.

AMONG THE SCANDINAVIANS.

In Brooklyn and New York I continued my labor among the Scandinavians until the 29th of March, when because of an urgent request by brother Olsen to be in Chicago by the first of April, I left

with my family for there, my present place of labor.

Some did always take an interest in our meetings and the words spoken while I labored in Brooklyn, and it is to be hoped that some good was accomplished during my short stay there. Let me say, that it is my experience that it takes time to get the work started in such large cities, and therefore requires a good deal of patience on the part of the laborers and the Conference that sustains the laborer.

Brother P. L. Hoen, who was left there to labor as colporter and Bible worker, has already made several acquaintances with whom he is holding readings, with some success.

There is a great need of that kind of labor among the Scandinavians there, and if we can get a start, I believe the work will progress. Swedish laborers are very much needed in Brooklyn and New York.

I have now settled my family, and have already held some meetings with friends, and visited a good many. I find a great many more Scandinavians here now than were here six years ago when I left Chicago.

I hope that I may be able to do some good for those who need help, before the door of mercy shall close. Pray for me, that I may have the help of God.

JOHN F. HANSEN.

April 17.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON VI.—CAN WE KNOW OF THE TIME?

(Sabbath, May 6.)

1. REVIEW questions:—

- (a.) Explain how Christ can come as a thief in the night, if his people be looking for him when he comes.
- (b.) Give four texts that prove that Christ's coming is a real coming.
- (c.) What difference will there be in the reception of Jesus the wicked and righteous?
2. To whom is Christ to appear with salvation? Heb. 9:8.
3. What are those called who look for him? 1 Thess. 4:5.
4. What is their light? Ps. 119:105; John 8:12.
5. What particular portions of the Scripture give light on the coming of the Lord? 2 Peter 1:19.
6. What is prophecy? (See note 1.)
7. How was prophecy written? Verse 21.
8. What is said of the interpretation of prophecy? Verse (See note 2.)
9. If the prophet did not speak according to his own mind, who is responsible for what he says? 1 Peter 1:10, 11.
10. Then who instructed all the prophets what to write? (See note 3.)
11. Does Jesus make known the definite time of his second advent? Matt. 24:36.
12. How near does he come to giving us a definite time? Verse 34. (See note 4.)
13. What expression does the Saviour use which shows that the term "generation" means but a short period in this connection? Matt. 24:33.
14. What does Jesus expect his people to be doing when he is at the door? Verse 42.
15. What will the unbelievers be doing in this generation? Peter 3:3.
16. What do they say? Verse 4.
17. What is said of their ignorance? Verse 5.
18. How could they have known differently? Verse 5. By the word of God.
19. What should those who know of the time be doing? Rom. 13:11-14.

NOTES.

1. Prophecy is history written before it is made. God who knows the end from the beginning, speaks through his prophets to the world, that they may know that is coming in the future, and be prepared to meet it. The Saviour often spoke of himself as fulfilling the words of the prophets concerning his work. Had the people given heed to the prophetic Scripture, they could not have rejected him. So in the last days they who study the word of prophecy and believe it, will be in the light, while those who reject this word will be lost.

2. "That no prophecy of the Scripture, whether referred to above, or any other, is of any private interpretation, proceeds from the prophet's own knowledge or invention, or was the offspring of calculation or conjecture. The word 'epilulis' signifies, also, impetus, impulse, and probably this is the best sense here

—not by mere private impulse of his own mind."—Clarke.

3. In 1 Peter 1:11 we learn that it was the Spirit of Christ that was in the prophets that led them to speak the words they spake. In the opening words of the book of Revelation, we are informed that it is a "revelation of Jesus Christ," which he sent through his angel to John. This angel tells John (Rev. 22:9) that he was the fellow-servant of John and the other prophets before him. Then every prophet was instructed by Christ's angel, and Jesus himself was the authority for all that was spoken.

4. "By some of the ancients a generation was fixed at a hundred years, by others at a hundred and ten years, by others at thirty-three, thirty-five, and even at twenty years. So that there was nothing uniform and settled in this matter."—Cruden. "Genea, birth, race, descent, offspring; it denotes an age, or generation from the point of view of race."—Bullinger.

WHAT A SABBATH-SCHOOL TEACHER SHOULD BE.

Is it necessary for a person to have certain qualifications in order to teach a Sabbath-school class, or is a teacher's duty finished when she has had the class read the lesson, and asked a few questions without any reference to the hidden treasures that are able to make us wise unto salvation? If that is all that is required, any one can teach a Sabbath-school class.

But let us take a parallel case. If you were seeking a position as teacher in one of our public schools, you would need more than a surface gleaning of the different studies taught, in order to pass an examination; and not only a knowledge of them yourself, but how to impart it to others. Then, if this is required of a teacher in a day school, how much more necessary is it for Sabbath-school teachers to be qualified, in order to teach others of Christ.

Then, to tell others of God, one must first know him, and have an intimate acquaintance with him. To do this we must be born again of the Spirit, and have Christ dwelling in us, so that the life we live will be Christ's life, and not our own; then we may have all knowledge and wisdom; for he has said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, . . . and lo, I am with you always, even unto the end of the world." He will instruct, guide, and direct us; for the power is his, and if he is with us, and dwells in us, we will have the power, wisdom, and understanding of God. We will feed upon the bread of life, and drink of the living water, and so grow more and more into the image of Christ. If we could just remember that we are to feed upon Christ, in order to obtain the richness of this wisdom and understanding, we would have a closer walk with God.

We may look upon a piece of bread, and say it contains a substance that will sustain life, and yet if we do not partake of it, it will be of no benefit to us. And so if we do not feed upon Christ continually, we will not have that life ourselves, nor can we tell others of it. We should never think of opening our Bibles to study the lesson without first asking God to give us wisdom and understanding in his word, and then with this prayer upon our lips, we will be able to comprehend the meaning of God's words, to know his purpose in them, and to receive from them instruction that will lead us safely along life's journey, and enable us to teach to others what we have learned from the great Teacher himself. Then our pupils will know that the lesson bears the impress of Christ, and that their teacher has walked and talked with God.

A Sabbath-school teacher's work is an exalted one. In one sense the teachers are ministers, not to go forth and preach, but to minister to the spiritual wants of their scholars. And to do this a study must be made of each pupil, in order to understand what it is that each requires. There may be certain things in the lesson that will not affect one pupil, but will impress another. And to know your pupils, you must visit them at their homes, take counsel with them in regard to the lesson, pray with them and for them, let them see you are anxious about their soul's welfare, let them know that you love them even as Christ loves you.

That word "love" is a power for good in the hands of a Sabbath-school teacher. With it, she can quell disturbances, soften hearts that are hardened in sin, and lead her scholars to Christ. But unless the teachers have the love of God in their hearts, it is impossible for them to show that love to others.

What teachers want is a living Christ, not a dead one—one who is able to keep from sinning as well as forgive sins, one who has had an experience of the trials and sorrows of this life, and can sympathize with the tried and tempted. And not only that, but some one who can comfort and give peace and rest to a sinsick soul. This is the Christ to tell others about, to lift up before the world; then bid your scholars look and live. Teach them that he loves them more than any one else, and that by rejecting him, they grieve their best friend. Teach them how to love him, and how to show their love for him. And if ye are branches of the true Vine, and have the life-giving fluid from the Vine itself, then you cannot help but instill a love for this life in your scholars; for they watch and imitate you far more than

you think. Let a teacher commit some wrong, however slight, and her scholars will very soon say, "Well, my teacher does that, and so can I."

If you would lead your scholars to Christ, you must let them see Christ in you, and the branches bearing the fruit of the Spirit,—love, joy, peace, gentleness, goodness, faith, meekness, temperance. But if the branches are dead, they can bear no fruit, nor can they give it to others.

Many teachers need to be taught, rather than teach others, to drink deep at the fountain of knowledge, to be able to give a reason for the hope that is in us. If we know his word, we are his stewards here on earth. In the fourth chapter of 1 Corinthians we have the definition of a steward as a minister of Christ; then we have charge of God's word to distribute it to others. And if any in our class are perishing for the bread of life, will not Christ hold us responsible as unfaithful stewards, for not giving them God's word to feed upon? The one thing a teacher needs more than anything else, is Christ. Hold him up continually before your class, let him be in your motives, words, actions, thoughts; in fact, let your life be "hid with Christ in God," and there will be no danger of being a failure as a Sabbath-school teacher.

RUTH S. LEES.

Special Notices.

WISCONSIN CAMP-MEETING.

Dear Brethren and Sisters in Wisconsin:—

After much prayerful consideration, it has been decided by the Conference Committee and other leading brethren in Wisconsin, that it would be greatly to the advantage of the work in this State to hold our annual camp-meeting over two Sabbaths the present year. Hence, instead of beginning as announced in the REVIEW, June 6, it will begin June 1, to continue till Monday, June 12.

We wish to state briefly some of the reasons why we deem it important to hold the regular camp-meeting over two Sabbaths.

First, We have reached no ordinary time in the history of this last message to the world. The message to us is: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." We have long looked for this time when the loud cry of the message is to go in mighty power. It has come. The words of Joel 2:11-18, 23-29, apply at this time. Please read this chapter.

The General Conference has arranged to send us instructors in religious liberty work to be at the workers' meeting, but we are very anxious that from six hundred to one thousand of our people in Wisconsin should have this instruction so much needed at this time. It is impossible to bring before them this and other matter that they should consider in one week's meeting; so we have planned this for the first week of the meeting, and urge all to be present.

Second, This will give time for Bible study on other important lines and instruction our people need.

Third, The time has come when Mal. 4:6 is being fulfilled. The hearts of parents are being turned toward their children as never before. Many are inquiring, "What can we do to save our children?" Some have grown up and gone from home, and others are still in the parental home, yet unconverted. And many who make a profession are in great danger. To help parents in these most sacred responsibilities we have planned to have one meeting each day during the first week of the camp-meeting, called "parents' experience meetings."

The following topics under this line of study have been suggested: "The parents' responsibility," "the godly mother, her influence in the family," "family government, how to control children," "criticism of others, its effect upon our children." Parents of experience have been selected to lead out with twenty or thirty minutes' talk upon these topics, to be followed by a general experience meeting with talks not over five minutes long by any one person.

One meeting will be given to each of the above topics, also one meeting to general questions that may arise. We believe that these meetings will be very profitable seasons. We hope that all will be present to share in the blessings of the first week of the camp-meeting.

The Conference Committee, the Camp-meeting Committee, and a few who may be called upon to go, will be on the ground May 24. We ask the Auditing Committee and the laborers in the Conference, except the lady Bible and tract workers, to be on the ground not later than Monday, May 29. We also ask each church, if possible, to send from one to three persons, May 29, to assist in getting the camp in readiness. We would be glad to have as many delegates among this class as consistent.

While there will be no regular workers' meeting, the camp must be placed in readiness before June 1.

Council meetings will be held and instruction given from the beginning of the preparatory work till the regular camp-meeting opens. These will be of value to all present. Churches should elect their delegates to the Conference at once. Each church is entitled to one delegate, and one additional one for every fifteen members. The church clerk should send the delegates' credentials direct to the Conference clerk, George M. Brown, 865 5th St., Milwaukee, Wis., rather than pass them to the one elected. Blanks for delegates' credentials will be sent to the church clerks in a few days, to be used for this purpose. Orders for renting tents should also be sent in to George M. Brown.

The rent of tents will be from \$1.75 to \$3. The best tents 12 x 16 ft., will rent for \$3. The best 12 x 14 ft. tents will rent for \$2.75 down to \$1.75. Orders should be sent in at once. The Conference will provide a dining-hall, where a good liberal hygienic table will be set for all who desire to save themselves the trouble and expense of cooking, etc. Five tickets for one dollar, or twenty-five cents for single meal will be charged.

Hay, straw, etc., will be provided as usual. All should bring a sufficient amount of bedding and clothing so that if it is a little cool, no one will take cold. It may be very warm when you leave home, but at this season of the year the evenings are liable to be cool.

The location of the camp is at Portage, in a beautiful dry grove near Silver Lake, about three fourths of a mile northwest from the depot. We expect reduction of railroad fare, and full directions in this and in reaching the ground will be given in a few days. We expect much the largest and best meeting ever held in the Conference. The church officers should begin at once to work for as full an attendance as possible. Elders O. A. Olsen, J. H. Durland, G. C. Tenney, H. Shultz, J. G. Matteson, and W. A. Colcord will be in attendance from abroad, and above all, Jesus of Nazareth will be there. Bring your unconverted friends and interested neighbors.

In behalf of the Conference Committee,
R. A. UNDERWOOD, Pres.

STATE MEETING FOR ILLINOIS.

Our State meeting this spring will be held at Sheridan, May 30 to April 5. As this will be an important meeting to counsel in regard to the summer's work, we desire to see all members of the Conference Committee present, also the district directors.

The Sheridan church is making arrangements to care for a goodly number of our brethren, and we hope they will not be disappointed in the attendance. We would especially invite church officers to attend. Come and let us seek the Lord together; for he is longing to bestow rich blessings upon us.
O. J. MASON, Vice-Pres. Ill. Conf.

NEW ENGLAND WORKERS' MEETING.

This meeting is to be held at South Lancaster, Mass., May 19-29. All ministers, Bible readers, church elders, Conference and tract and missionary society officers, and all new canvassers who contemplate entering the field this summer, are invited, also any of the old canvassers who wish to attend the canvassers' institute held at the same time. The railroad fare to canvassers will be refunded when one half of the tract and missionary society profits on their sales are sufficient to meet it. No charges will be made for board. It is hoped that a larger number of consecrated workers will enter the work this season than ever before. The message demands an entire consecration of every worker. A general meeting or camp-meeting will be held later, at which all our people will be expected to attend.
CONF. COM.

ALBUNA DEDICATION.

The dedication of the first church building in Ontario will take place in connection with the general meeting to be held at Albuna, Essex Co., May 24-28, 1893. This company extends a general invitation to all Sabbath-keepers in the province to be present, also such as can attend from the States. This being the first gathering of this kind for this province, it is very important that there should be a full attendance of all the Seventh-day Adventists in Ontario. At that time we expect a church will be organized, and opportunity given for baptism.

Those from the East will leave the Michigan Central railway at Blytheswood, situated on a branch of this road, and will be met at this station by brother George Bailey, if they will notify him by card. Those coming from the West leave the train at Ruscomb Station, and inquire for

John McCanley, who lives near by. It will be well to bring bedding. Elders I. H. Evans, J. Fargo, H. M. Kenyon, and perhaps others will be present.
EUGENE LELAND,
A. O. BURRILL.

ILLINOIS. NOTICE!

THE office of the Illinois Tract Society has been removed from 28 College Place, Chicago, Ill., to 125 W. Monroe St., Springfield, Ill. Librarians of local tract societies and those having accounts with us, will please make a note of this fact, and address us accordingly.

All money on account, first-day offerings, fourth Sabbath offerings, Christmas or yearly offerings, and pledges to *Sentinel* fund, Orphans' Home and endowed bed, should be sent by draft on New York or Chicago, express order or post-office money order, payable at Springfield, to Illinois Tract Society, 125 W. Monroe St., Springfield, Ill.

A. W. ROTHWELL, Sec.

NOTICE TO DISTRICT NO. 2.

DEAR BRETHREN AND SISTERS: In harmony with the recommendation of the late General Conference, I am now in this field. The General Conference Committee decided to make Chattanooga the headquarters for the tract society; therefore, in company with Elder Kilgore, I made a thorough search of the city, and decided to locate the office at 23 Early St. We are pleasantly situated, and hope soon to have the office so far arranged that I can begin my work in my new field. I am much pleased to be here, and know I shall greatly enjoy my work and also my new home in the South.

I am very anxious to get into communication with the dear workers in this district, that we may become better acquainted with each other, and that I may get a good understanding of the needs of the different parts of the district, and the plans of work that are now in operation. I am desirous that our members should be wide-awake to the interests of the cause, and active in the circulation of our smaller literature, especially the religious liberty tracts and leaflets, and the *American Sentinel*.

I wish to hear from all of you with orders for supplies, also would be glad of any points of information that will help to a better knowledge of the needs of your society and neighborhood; and in the meantime, I shall open communication at once with those whose addresses I have. I shall be glad to see you personally whenever you can make it convenient to call on me at this office.

I feel greatly my need of the blessing of God in my work here, and solicit your prayers to that end. May he also use each of you to the glory of his precious name.

Your brother in that blessed hope,
L. DYD CHAMBERS.
23 Early St., Chattanooga, Tenn.

News of the Week.

FOR WEEK ENDING APRIL 22, 1893.

DOMESTIC.

—The Edison Company has been defeated in its suit for an injunction against the Columbian Incandescent Lamp Company.

—April 19 and 20 a heavy, wet snow-storm prevailed throughout the Northwest. In some places it fell to the depth of thirteen inches.

—The Ann Arbor railroad at Toledo, Ohio, has filed a petition against Chiefs Arthur and Sargent, demanding \$300,000 damages. The charge is conspiracy.

—The sword of General Beauregard, which he bequeathed to the city of Charleston, S. C., was received by the city, April 12, with appropriate ceremonies.

—Five hundred special detectives have been gathered from all parts of the United States and from Europe, to Chicago, to protect the visitors from crooks and thieves.

—The extra session of the Senate closed April 15. The President informed a committee of the Senate that he would have no further communications for the Senate.

—One of the worst cyclones that ever visited Kansas struck Osage City, April 18, and in a few minutes forty buildings were destroyed, two persons were killed, and twenty injured.

—The Spanish caravels, designed to represent the vessels of Columbus, arrived in Hampton Roads, April 21. They were given a rousing reception by the fleet assembled there.

—Workmen on a crib out in Lake Michigan at Milwaukee, were cut off from land by a severe storm, April

20, and fourteen of them were drowned. One survivor was rescued by a tug.

—The American Railway Union, composed of railway employees of every sort, was formally organized in Chicago, last week. It will comprise the various orders already in existence.

—The keels for two new ocean steamers were laid at Cramp's ship-yard, Philadelphia, Pa., April 18. They will be 511 feet long, and 63 feet beam. They are designed for merchant vessels, and will fly the American flags.

—A bill to incorporate a Loyal Orange Lodge, which was introduced into the Legislature of Michigan, met with so much opposition from those who feared it would stir up religious animosity, that it was finally tabled.

—A company with a capital stock of \$20,000,000 has been organized at St. Paul, Minn., to construct a canal from Buffalo, N. Y., to the Mississippi River at St. Paul. It is expected that this will cheapen freight rates by one half between those points.

—The ships of war of the various nations who are to participate in the great naval review in New York harbor, are now gathering in Hampton Roads. As each fleet, or single ship arrives, they give each other the usual salute of twenty-one guns, and the scene at Fortress Monroe reminds the spectators of the days of '61 to '64.

—Religious prejudice in New York City has prevented the election of Theodore Seligman to be a member of the Union League Club. His father, Jesse Seligman, the Jewish banker, immediately resigned, saying, "If my son is not good enough for the club, certainly I am not." Much indignation was expressed by the liberal members of the club at this outrage.

—The duke of Veragua, who is a direct descendant of Columbus, and who, at the request of the United States Congress, visits this country as this nation's guest, arrived at New York City April 15. He was received with every attention by the municipal authorities of New York. No other foreigner except La Fayette has ever been the invited guest of the United States. The duke is a pronounced Liberal, and stands high in the estimation of his party in Spain.

FOREIGN.

—The Home Rule bill passed to its second reading April 20, by a vote of 347 against 304.

—The cholera is said to have reached Winnipeg being brought there by emigrants from southern Russia.

—Scholars claim to have discovered in the convent Mount Sinai a complete Syrian text of the four Gospels of the New Testament.

—Quite a severe earthquake occurred in Serbia, April 11. Thousands of houses and many churches have been wrecked. The loss of life was small.

—Koreans are threatening Americans in that country and President Cleveland has ordered a United States ship to proceed from Hong Kong to Korea without delay.

—The Russian government has consented to the appointment of a joint commission to delimit the boundaries of the Pamirs. The interested powers are Russia, China, and Great Britain.

—More than two hundred Methodist ministers in England have signed an appeal to Methodist ministers in England to oppose home rule, both on religious and commercial grounds.

—It is believed in Europe that the revolution in Serbia by which the young prince takes the throne, was instigated by Russia and France in opposition to the Triple Alliance.

—Osman Digna has made another raid in Upper Egypt. He directed his incursion toward Tokar, was met and repulsed by the Egyptian cavalry, cavalry pursued Digna's forces, and killed twelve of dervishes.

—The sultan of Turkey has issued a law forbidding Jews to purchase real estate in Palestine and Syria. The sultan fears that their expulsion by Russia will send so many of them into Palestine as to cause disturbance there.

—It is now known that the riot in Peru in which an American consular agent was wounded, was an anti-Masonic riot, instigated by the Roman Catholic bishop of Arequipa. The archbishop had issued an edict bidding the celebration of the Masonic rites, which being disregarded, the mob attacked the Masons.

—The riots in Belgium developed into the magnitude of a revolution. The people demanded the right of suffrage, and severe fighting between the people and the troops has taken place. The whole militia of the kingdom was called out, and some European states began to fear that it might lead to serious complications with other powers. This has happily been averted by a vote of the Chambers, April 18, giving universal suffrage to the people. This was done by a vote of 127 against 12.

—Another very severe earthquake has taken place at Zante, one of the Ionian Islands. This last shock occurred April 17. The greater part of the city of Zante was destroyed, and twenty persons were killed.

—General Herbert, commander-in-chief of the Canadian militia, has been summoned to England for consultation with the home government in regard to the defenses of Canada in case of war.

—The English, Scottish, and Australian Chartered Bank has failed, with liabilities amounting to £6,000,000. The bank was incorporated by royal charter in 1852, and claimed to have a paid-up capital of £900,000 and a reserve fund of £300,000.

RELIGIOUS.

—The prayer of Wilford Woodruff at the dedication of the Mormon Temple fills five long columns of the Deseret News.

—In one of the Episcopal churches in St. John, Canada, on a recent Sunday, the sermon was just eight and a half minutes long.

—The last Methodist General Conference authorized a commission to organize a Methodist insurance company. The enterprise has been put into shape, and is now before the church.

—The recent Conference of the Latter-day Saints, at Salt Lake City, Utah, closed April 16. Their next Conference is appointed at Lamoni, Iowa, in 1894.

—The Eastern Synod of the German Lutheran Church, comprising the States of New York, New Jersey, Connecticut, Maryland, Massachusetts, Delaware, Pennsylvania, Virginia, and Rhode Island, and embracing 100 congregations and 50,000 members, were recently granted the right to have a new college for the education of ministers.

Appointments.

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

CAMP-MEETINGS FOR 1893.

Table listing camp-meetings for 1893, categorized by District Number (One, Three, Four, Five, Six) and location (e.g., Pennsylvania, New York, Canada, Indiana, Ohio, Michigan, etc.).

Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

THE twenty-first annual meeting of the Wisconsin Tract and Missionary Society, for the election of

officers and such other business as may come before the society, will be held in connection with the annual camp-meeting of this State, June 1-12.

R. A. UNDERWOOD, Pres.

THE next annual session of the Upper Columbia Conference will be held in connection with the camp-meeting, at Milton, Oregon, May 24-30.

R. S. DONNELL, Pres.

THE next annual session of the Upper Columbia Tract Society will be held in connection with the camp-meeting, at Milton, Oregon, May 24-30.

R. S. DONNELL, Pres.

THE twenty-third annual Conference of the Seventh-day Adventists of Wisconsin will be held in connection with the camp-meeting, at Portage, Wis., June 1-12, for the election of officers, etc.

R. A. UNDERWOOD, Pres.

APPOINTMENTS FOR PENNSYLVANIA.

Table listing appointments for Pennsylvania: PRICETOWN (April 27), Reading (April 28, 29), Allentown (April 30). L. R. CONRADL.

BUSINESS NOTICES.

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

WANTED.—Ten men wanted for peeling tan bark. For further information, address S. A. Mott, Moon, Wis.

WANTED.—A young man (Sabbath-keeper) from fifteen to eighteen years of age, to work on the farm. G. D. Clarke, Albion, Dane Co., Wis.

FOR SALE.—Farm of 120 acres, at Winameg, Fulton Co., Ohio. Well improved. Good buildings. Excellent water. Fine fruit. Daily mail. Splendid location. Eight and one-half miles from county seat. Terms easy. Address J. D. Rice, 561 28th St., Ogden, Utah.

PAPERS WANTED.

CLEAN late copies of the REVIEW, Signs, Sentinel, and Instructor will be thankfully received and distributed, if sent post-paid to Lida Conley, Shiloh, Ohio.

CLEAN copies of the REVIEW, Signs, Sentinel, and tracts will be thankfully received, and used in missionary work, if sent post-paid to Mrs. Addie Apt, Caledonia, Ohio.

CLEAN copies of the REVIEW, Signs, Sentinel, Youth's Instructor, Little Friend, tracts, or any other of our publications for missionary purposes, will be thankfully received if sent post-paid to A. Cox, 603 Mc Kinney Ave., Houston, Tex.

ADDRESS.

My permanent address, until further notice, will be 43 Bond St., New York City, N. Y. I. D. VAN HORN.

CHANGE OF ADDRESS.

My address is now 36 Pinkney St., Greenville, S. C. J. O. JOHNSTON.

Obituary Notices.

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

OTTER.—At Howard, So. Dak., March 20, 1893, James Otter, aged sixty-two years. Brother Otter embraced the present truth under the labors of Elder A. D. Olsen during a tent meeting held in Howard several years ago, and has been a worthy member of the church at Vilas ever since its organization.

GRANELLO.—Died March 23, 1893, at Grand Rapids, Mich., of tumorous cancer, our dear friend and brother, Francis Granello. He was born at Norfolk, Va., Nov. 13, 1830. At the time of his death he had been a resident of this city for some ten years.

CLEMENS.—Died of chronic ulceration of the bowels, at the Sanitarium in Battle Creek, March 25, 1893, my beloved wife, Mrs. J. C. Clemens, aged 38 years, 9 months, 25 days. She had been a great sufferer very much of the time for the past three years, but was continually sustained in her sore trials by the presence and blessing of her Saviour.

J. C. CLEMENS.

WELLS.—Mrs. Clarissa E. Wells died at the home of her daughter, Mrs. A. J. Barrett, Edmore, Mich., Feb. 22, 1893, aged 79 years, 6 months, and 18 days. Mrs. Wells embraced religion in 1840, and united with the Baptist Church.

W. C. HEBNER.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table showing train schedules for Michigan Central, including stations (Chicago, Detroit, Ann Arbor, etc.) and times for various routes (East, West).

Daily. † Daily except Sunday. ‡ Except Saturday. Accommodation Mail train goes East at 1.18 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday.

Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.43 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.

R. R.

Time Table in Effect June 26, 1892.

Detailed train schedule table for Chicago & Grand Trunk R.R., showing times for various routes and stations.

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.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 25, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

Twenty-four new candidates went forward in baptism in the Tabernacle baptistry, Sunday, the 23d, Elder J. O. Corliss officiating.

A private note from Elder I. D. Van Horn, from South Norridgewock, Me., states that meetings of excellent interest are in progress there, and that the attendance from without is better than it has been for twenty years.

Ground is now being excavated just west of the west Office building, for a new building, to be 90 ft. long, 50 ft. wide, and two stories in height. This is to be used for the business offices of the Michigan Conference, General Conference, and for Office chapel, thus giving more room in our present Office building, a portion of which is now used for the foregoing purposes, for an enlargement of Office work.

In the articles on "The Law of God in the Gospel Age," now going through our columns from the pen of brother Littlejohn, we would remind the reader that an examination is being given of every text in the New Testament which contains the word "law," so that he is getting both a concordance and a commentary on that subject. The articles as a whole will be found to be a most triumphant vindication of the doctrine of the perpetuity of the law of God in the gospel age, in contradiction to the position and claims of Antinomians.

The canvassers' school which has been in session here five weeks, closed April 23. The attendance has been about two hundred. The instructors have been Elders J. O. Corliss, F. D. Starr, E. E. Miles, I. H. Evans, the general canvassing agent, F. L. Mead, and other brethren. Not only was much valuable instruction given in regard to canvassing, but a deep religious interest was manifested, and many precious seasons of spiritual refreshing were enjoyed. The canvassers held a Sabbath-school by themselves. Their contributions to the mission in India amounted to \$26.48. Most of these canvassers will work in Michigan and Ontario. They go out with good courage in the Lord. May the prayers of all our people go with them in their work.

The stockholders of the Pacific Press Publishing Company will meet at the office of the company, corner of Twelfth and Castro Sts., Oakland, Cal., Tuesday, May 12, 1893, at four o'clock, P. M., at which time reports of the workings of the institution, and all the branch offices, will be given, with the usual business to come before the annual meeting. The call sets forth that the meeting is one of special interest, and asks for a full attendance. A first meeting will be held at the time and place prescribed by the By-Laws, and adjourned to the date here given, to accommodate those who may wish to attend the California camp-meeting, which is to be held in Oakland, May 11-21.

Inasmuch as the pamphlet heretofore mentioned in the REVIEW, entitled "The Loud Cry, Babylon Fallen," etc., claims to find support for its positions in the writings of sister White, many have no doubt felt desirous of knowing her views in regard to this movement. To such we would say that we have had the privilege of seeing a copy of a letter from her to the leader in this movement, in which she kindly but firmly discountenances the work in which he is engaged. We take the liberty to extract a few lines, which will serve as an index to the whole: "I am not in harmony with the position you are taking. Just such things I have been shown by the Lord will arise. . . . Now, my brother, if you are teaching the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you such a message to bear. Every mind that Satan can now get access to, to get up some false theory or tangent that will get up a false excitement, he will use to the best of his power to divert the mind from the issue. I presume some may be deceived because they are so full of curiosity for something new and strange. But it makes me feel sad indeed that you should in any way be deceived with the suggestions of the enemy; for I know that it is not the truth. You will do great injury to yourself, and injure souls in advancing any such thing. Do not seek to misinterpret and twist and pervert the Testimonies to establish any such message; for I have been shown again and again, as others have started up full of zeal to proclaim this same message, that it is not truth."

The *Christian Union*, of April 22, joins the *Independent* in condemning the persecution of the Adventists in Tennessee, on account of their Sabbath views and practices, making two religious papers, out of the great mass of such journals published in this country, which have had the intelligence, religion, and manhood to speak against this iniquity. It says: "Something might be said for a State which fined a farmer who called on his farm hands to work on the Sabbath, or for a church which excommunicated the president of a telephone company who required his employees to operate the telephone on the Sabbath; but to fine a farmer for quietly plowing his own land, or to excommunicate a young woman for being the medium for the transmission of telephonic messages for such as wish to send them, is to contravene the spirit of Christian liberty, and misinterpret the legitimate function of both State and Church."

The *Union* thinks the man who goes back to what it calls Judaism has too narrow a conscience, but is nevertheless entitled to his rights, and that to interfere with them will react disastrously upon both the Church and the Sabbath. We quote again: "But to fine a man because his too narrow a conscience sends him back from the freedom of Christianity to the bondage of Judaism, or to excommunicate a young woman because she renders telephonic service to her neighbors on the Sabbath, is to take efficient means to cast odium, not only upon the Sabbath, but upon the Church and the Christian religion."

In a paragraph on "The Ulster Agitation," the *Interior*, of April 13, says: "It is undeniable that many in the north of Ireland entertain the belief that opposition to home rule will take the form of armed resistance. Public men have declared this to be their purpose, and rumors more or less authentic are to the effect that men are now being enrolled, armed, and drilled for demon-

strative purposes, at least. Responsible statesmen may wink at it, believing that they will be able to control the warlike outburst before it becomes really serious, using it meanwhile as a powerful weapon against the Home Rule bill." The only progressive, enterprising portion of Ireland is a limited section in the North, where Protestantism has been able to shed its elevating influence; and the people there know too well that to put themselves at the mercy of the Catholic majority of the island, as home rule would do, would be to put themselves under a blight and incubus, more fatal than the deadly upas. Every blessing of freedom which Christendom now enjoys, she has been obliged to wrest from that anti-Christian power which dominated Europe through the Dark Ages, at the point of the sword and bayonet, and it is not strange that these people should feel that it may be necessary for them to resort to the same means to preserve what they now have.

The *United Presbyterian* (April 13) says: "The Protestants of Ireland have learned what we will probably soon be compelled to learn in this country. We do not blame them for fearing the Trojans, even when they come bearing a gift."

MORE ARRESTS FOR SUNDAY LABOR.

As already noticed in these columns, persecution for Sunday labor is arising in Maryland. A brother at Rock Hall, Md., has just had his trial, but the case is as yet undecided.

A representative of the Religious Liberty Association, who was in attendance at the trial, learned of another brother at Kent Island, a short distance from Rock Hall, who was also under arrest for working on Sunday. With reference to this matter, our representative writes us under date of April 17, as follows:—

"I am visiting a brother who was arrested on the 10th inst. for plowing on Sunday. Like our brethren in Tennessee, he was at work at a distance from any public road, and could not have been seen at all, had those who appeared against him been where they ought to have been on a day which they regard as the Sabbath. There is a public boat landing near brother Baker's field, and a number of people were down at that, some boating, and others watching the boats. This is the only way by which they even knew that he was plowing. After it was noised abroad that a man was plowing on Sunday, a number of people came down, apparently to see it.

"The indications are that the persecution will be worse here and at Rock Hall than in Henry county, Tenn. Just as soon as the Judefund trial is over, if he is convicted by the Circuit Court, others of our brethren will be arrested at Rock Hall, and I doubt not here also."

In the same mail by which the foregoing reached us, brother D. T. Shireman, of North Carolina, writes us as follows:—

"The prospect is that one or two of our brethren may be indicted for Sunday work. The court will be in session next week, and we hear that they will not say anything till near the time. One of the brethren is a farmer, and has seven children. He was found plowing in his field. He is a good man, and has been observing the Sabbath nearly one year. We are all of good courage."

Our brethren and sisters will see by this that these persecutions for Sunday labor are beginning to be much more general, and that they are now by no means confined to Henry county, Tenn.

The Lord has told us that such would be the case, and how can we doubt what is plainly before our eyes? Surely, we should be heeding the admonitions that the Lord is sending us, and work with all our might while things are so favorable for us as they are. We can work in comparative freedom now, but the prospect is that this will not be so very long.

Our Religious Liberty Association is doing all that it can to push the circulation of our literature, and as we do this, we find that many of those who read it, are led to take their stand with us upon these great principles of truth.

In these fields, especially where this persecution is arising, we should have millions of pages of our literature; and since there are very few friends of the cause living there, it will be necessary for this matter to be furnished from the general field.

We are glad to report that the appeals that we have already made, both through private circulars, and through the columns of the REVIEW to the members of our Religious Liberty Association, are receiving a hearty response, and we trust that the streams of benevolence that have been flowing to us so steadily will not only continue, but be greatly increased, because means will be needed to assist in pushing this work.

We pray that the Lord may give wisdom to all his people, so that they may rightly represent him in this important time.

A. O. TAIT.