

The Adventist Review and Sabbath Herald

Eliza Smith box 686

HOLY BIBLE

IS THE FIELD

THE WORLD

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

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THE TEN WORDS OF THE DECALOGUE.

BY STEPHEN ROESE.

(Maiden Rock, Wis.)

I AM the Lord thy God; serve only me;
Before no image bow thy impious knee;
Use not my name in trifles nor in jest;
Dare not profane my sacred day of rest;
Ever to parents due obedience pay;
Thy fellow-creature, man, thou shalt not slay;
In no licentious conduct bear a part;
From stealing keep with care thy hand and heart;
All false reports against thy neighbor hate,
And ne'er indulge a wish for his estate.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord harkened, 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.

PERSONAL PIETY ALONE OF VALUE.

BY MRS. E. G. WHITE.

In his sermon on the mount, Christ presented to the people the fact that personal piety was their strength. They were to surrender themselves to God, working with him with unreserved co-operation. High pretensions, forms, and ceremonies, however imposing, do not make the heart good and the character pure. True love for God is an active principle, a purifying agency. The scribes and the Pharisees appeared to be very punctilious in living out the letter of the law; but Christ said to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What a startling declaration was this! It made manifest the insufficiency of legal or natural religion, and showed the need of moral renovation and the necessity of divine enlightenment. The Jewish nation had occupied the highest position; they had built walls great and high to inclose themselves from association with the heathen world; they had represented themselves as the special, loyal people who were favored of God. But Christ presented their religion as devoid of saving faith. It was a combination of dry, hard doctrines, intermingled with sacrifices and offerings. They were very particular to practice circumcision, but they did not teach the necessity of having a pure heart. They exalted the commandments of God in words, but refused to exalt them in practice; and their religion was only a stumbling-block to men. The old bottles were found unfit to contain the new wine, and new bottles must be provided for the new wine. Thus it was with priests and rabbis, scribes and Pharisees; they were

as old bottles that could not contain the new wine of the kingdom of Christ. Although they had hitherto held undisputed authority in religious matters, they must now give place to the great Teacher, and to a religion which knew no bounds and made no distinction of caste or position in society, or of race among nations. But the truth taught by Christ was designed for the whole human family; the only true faith is that which works by love and purifies the soul. It is as leaven that transforms human character. The truth brought into the soul temple cleanses it of moral defilement; but where there is no change in the characters of those who profess to believe it, it is evident that it is not taken into the soul temple, and is simply no truth to those who advocate it. Such are under a deception.

The gospel of Christ means practical godliness, a religion which lifts the receiver out of his natural depravity. He who beholds the Lamb of God, knows that he takes away the sins of the world. True religion would result in an entirely different development of life and character than that seen in the lives of the scribes and the Pharisees. Jesus presented the true nature of religion in comparing his followers to the "salt of the earth." He said: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Salt that has lost its savor well represents the condition of the Pharisees and the effect of their religion upon society. Again Christ spoke of his people as "the light of the world." He said: "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." While Christ taught the value of humility, and condemned all the ostentation and self-exaltation which characterized the Jewish religion, he also distinctly set forth the fact that his grace and love cherished in the heart will be revealed in the character. If cherished in the soul they will be made manifest in outward conduct. Those who believe in Christ as their personal Saviour will love him, and through his Spirit and grace they will co-operate with him, giving themselves without reserve to his service. They will submit to him to be educated and disciplined for his kingdom.

Christ is our living example. He kept his Father's commandments. In his sermon on the mount he stripped human inventions and exactions from the holy precepts of the law, and revealed its true principle, showing that they were holy, just, and good. "The law of the Lord is perfect, converting the soul;" and this law is the foundation of his spiritual kingdom, the transcript of the divine character. If his disciples could reach no higher standard than that which was reached by the scribes and Pharisees, they could not enter into his kingdom. The condition of entrance to his kingdom was imitation of his life by obedience to his commandments. A religion like that of the Pharisees possessed no value and could not be accepted, for it possessed no saving power.

The people of God are to preserve the world from complete corruption by their own moral characteristics; but if they lose their moral qualities, they have no value to restore the world from its state of moral pollution. He who preserves his saving qualities and exercises them in benefiting humanity, is shedding forth the light of truth and co-operating with Christ. But those who lose their spirituality, whose love waxes cold because of the iniquity that abounds, have a sickly piety, and are as salt when it has lost its savor. Their energy and efficiency are gone.

The religion of the Jews had been perverted from its original nature and purpose. The Lord had given them light and knowledge to preserve them from the iniquity abounding on every hand, but they had erected partitioning walls to keep them in exclusion from every other people, and this was not under the direction of God. God does not give light that it may be hidden selfishly, and not penetrate to those who sit in darkness. Human agents are God's appointed channel to the world. Instead of being instructed to hide their light, the Saviour says to men, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The statements which Christ made in reference to practical godliness were misinterpreted by the Pharisees; for Christ did away with all their maxims, injunctions, and precepts, because they made of no effect the commandments of God. They had burdened the law with the rubbish of tradition, and in removing it from the commandments, they claimed that he was doing away with the law of God. But Christ himself was the foundation of the whole Jewish system of religion. He rolled away from the minds of scribes and Pharisees the supposition that they were making, that he did not teach the law of God. He met their unspoken thoughts, and said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." He was to fulfill every specification of the law, to obey every requirement, to redeem Adam's transgression, and to establish his kingdom upon the commandments of God. He said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The maxims, doctrines, and traditions of men had served to eclipse the dignity of the law before the world. They had dwelt upon forms, and the carrying out of specific, minute injunctions, and this had influenced men to depreciate the law. Though Christ did away with their multitudinous exactions, he explicitly declared that not one jot or tittle of the law should ever fail. He had come to exalt the law, to magnify the law and make it honorable. He revealed its true character by sweeping away the rubbish that had hidden it from the view of men. He sought to relieve the minds of men of the idea that the exactions of the law were stern and inexorable. The intolerable burdens which the Pharisees had urged upon the people made them regard the law as anything else than a law of liberty. They quoted the words of former rabbis to uphold their maxims and traditions, and felt

bitter hatred toward Christ, whom they termed a meddler and an intruder.

Satan held almost undisputed sway over the earth when Christ came to do the work of redeeming. He was the light of the world to shine amid the moral darkness; for darkness had covered the earth, and gross darkness the people. Of them it could be said: "Your iniquities have separated between you and your God, and your sins have hid his face from you; . . . for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance, for clothing, and was clad with zeal as a cloak."

WALKING WITH GOD.

BY ELDER J. G. MATTESON.
(College View, Neb.)

"ENOCH walked with God" on the earth; now he lives with God in heaven, "for God took him." Gen. 5:24. To walk with God is the best way on earth, and the only way which brings true happiness. The psalmist prayed, "Cause me to know the way wherein I should walk." Ps. 143:8. This way is to walk in the truth of God, to turn the heart and ear to him who is the way, and the truth, and the life. His voice is heard in his word, and gives life to the dead, wisdom to the ignorant, strength to the weak, and light to the blind. "Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name." Ps. 86:11.

The truth of God contains the precious light which emanates from the Lord. Blessed is the people that walk in the light of his countenance. Ps. 89:15. "God is light, and in him is no darkness at all. . . . If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:5-7. How forcibly the words of Jesus come to us just now, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be the children of light." John 12:35, 36.

Yet a little while Jesus will cause his light to shine in the world through the last message of mercy. How important, then, to walk with God in the brief period of time that may be allotted to us! The great day of judgment will soon come with trouble and distress, with clouds and thick darkness, with the sound of trumpet and war. Then God will bring distress upon men, and their blood will be poured out as dust. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy." Zeph. 1:15-18.

But the night of trouble brings also the glorious morning of eternity. How blessed then to be numbered with the children of light who have believed and walked in the light while they had the light! Walking in the light is to walk as Christ walked. 1 John 2:6. It is to walk

with the Lord in peace and equity. Mal. 2:6. It is to walk in love and holiness as the children of light. Eph. 5:2, 8. It is to walk in Christ and in the Spirit. Col. 2:6; Gal. 5:16. He who walks with God will bring forth the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Verses 22 and 23.

To walk with God is a daily walk. God requires that we should walk with him only one day at a time. This is very encouraging. Jesus has not taught us to ask for bread for one week or one month, but he has taught us to say, "Give us *this day* our daily bread." Matt. 6:11.

And just as the body is renewed and strengthened one day at a time, so the spiritual life is also renewed one day at a time. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed *day by day*." 2 Cor. 4:16. Let us, then, dear brethren, rejoice in the salvation of God to-day, and with diligence and faithfulness perform the work he gives us to-day. Then the Lord will be with us day by day until we with Jesus shall enter the pearly gates of the heavenly city and praise God to all eternity for his wonderful salvation.

THE TABERNACLE OF DAVID AND THE AGE-TO-COME.

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

THOSE who hold to the view that immediately succeeding the second coming of Christ there will follow an age in which the unconverted mass of mankind that have lived heretofore and that will live hereafter will enjoy a second probation, give great prominence in their argumentation on that point to Acts 15:16, 17, which reads as follows: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

To say that the foregoing text taken out of its connection cannot be so handled as to impress an audience with the theory in question, would be uncandid and contrary to the facts. This is not the only text, however, which, when manipulated in the manner spoken of, has been made to contribute to erroneous conclusions. The connection in which a passage stands and the circumstances under which it was written or uttered, frequently have as much to do with its proper interpretation as does the phraseology of the passage itself. With this point fresh in the mind, let us see if we can determine how far, if at all, Acts 15:16, 17 can be employed in the interest of the Age-to-Come doctrine. To do this it is requisite to understand how the apostle James was led to quote the text as he did and whence he derived the same.

By reading carefully the first six verses of Acts 15, it will be seen that when Paul and Barnabas were teaching at Antioch, certain men came down from Jerusalem, and, to use the language attributed to them in verse 1, said to the converts: "Except ye be circumcised after the manner of Moses, ye cannot be saved." After much disputation, Paul and Barnabas went up to Jerusalem to lay this matter before the apostles and elders, that it might be settled authoritatively. Verses 1 and 2. When they reached Jerusalem, they were received of the apostles and elders and the church, and made a statement respecting the dealings of God with them in the conversion of the Gentiles. Verses 3 and 4.

At this point certain of the sect of the Pharisees rose up and alleged that it was necessary for the Gentile converts to be circumcised and keep the law of Moses. Verse 5. The position

thus taken by the Pharisees seemed to be somewhat in advance of that adopted by their representatives at Antioch, since the former insisted only upon the circumcision of the Gentiles, while the latter argued that they must also keep the whole law of Moses. This was a grave question, and, inasmuch as the Pharisees were influential and able, no doubt, to make a favorable showing of their side of the case, a council was summoned to settle the vexed question decisively. Verse 6. After much disputation, Peter rose up and called attention to the fact that in time past God had selected him as the first one to carry the gospel to the Gentiles, adding that God had witnessed to his work by giving to the Gentile converts the Holy Ghost even as he had to the Jewish believers, "purifying their hearts by faith." Verses 7-9. In closing his brief and pointed remarks, Peter used these words: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Verse 10. That the yoke here mentioned answered to circumcision and the Mosaic law, and that Peter intended to protest against the attempt of the Pharisees to compel the Gentile converts to become Jewish proselytes, there can be no question.

At the close of Peter's remarks, Paul and Barnabas, by way of confirming what he had said respecting the manner in which the Holy Ghost had witnessed to his efforts to reach the Gentiles, narrated to the assembly the wonderful miracles which God had wrought in connection with their efforts in the same line; *i. e.*, in laboring for the conversion of the Gentiles. Verse 12.

When Paul and Barnabas had expressed themselves as fully as they desired to do, James, who occupied a very prominent position in the church at Jerusalem, briefly summed up the matter by indorsing the sentiments expressed by Peter and giving his reasons for believing the same to be sound. Here are his words: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me; Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." Verses 13-20.

(To be continued.)

GOD'S PROMISES.

BY MRS. H. E. S. HOPKINS.
(Oakland, Cal.)

THERE are many rich promises left on record for the benefit of every child of God; and he should never cherish the thought that they were not meant for him; for it is his privilege to claim them all as his own. As has been said, "The power of Christ lies in the promises of God. We cannot of ourselves stand against Satan. Grasp the promises of Christ by faith, and the victory is ours." "When we rest upon the sure promises of God, angels will be around us."

A well-known writer says: "The Bible promises are the lilies, the pinks, the roses, and the violets in the garden of God; and he wants us to look away from the briars and thorns that lie in our pathway, and look to the roses and the lilies." But these precious gems are only on conditions,—that we live in obedience to all

of God's divine commandments. Of course this will be a pleasure for every true child of God to do. Like David they can say, "Make me to go in the path of thy commandments; for therein do I delight."

"FOR THE SPACE OF HALF AN HOUR."

REV. 8:1.

BY FANNIE BOLTON.

(Melbourne, Aus.)

(Republished by request.)

WHEN the seventh seal is opened,
All the shining courts are stilled,
Heaven will miss its white-robed armies,
And its silence will be filled
With the radiance of the Father
And the glory of his throne,
As he waits his Son's returning
To bring back from earth his own.

Thousand thousands and ten thousand—
Times ten thousand angels bright
Will adorn his train with splendor,
Fill the firmament with light.
Marched in their ranks of glory,
They will move about the throne,
Where the Saviour's matchless beauty
Shines resplendent for his own.

As the lightning shines through heaven,
So his glorious light will be;
At his voice death's prison-houses
Will let all their captives free.
Sounds of trumpets will be ringing,
Shouts of victory reach the throne,
Where the Father waits in silence
Till the Son brings back his own.

For the space of half an hour
Heaven will miss the angel's song.
They will be near earth up-gathering
All the blood-washed, ransomed throng;
But the Father in his glory
Will rejoice that all is done.
He will see the mansions shining
For the children of his Son.

For the space of half an hour,
Seven glad, triumphant days,
Heaven will wait in raptured silence
For the wanderers from her ways.
God's great heart will throb, rejoicing,
For the dead live now; the lone,
Long-lost sheep is found. The Saviour
Soon will bring again his own.

From the earth's dark land of sorrow
Angels bear us in their arms;
Wreathed in heaven's undying glory
We'll behold the Saviour's charms.
We shall see him in his beauty,
He will greet us at his throne,
We shall rise in heaven's chariots
Through the heaven's spangled zone.

O that wondrous, unknown journey
Past the blazing worlds on high!
Will we greet the happy planets
As our train goes sweeping by?
All the worlds through space will know it,
When, no longer sad and lone,
Jesus will redeem his people
And take back to God his own.

And at last—O crowning gladness!
High will stand the gates of joy.
We shall pass the splendid portals
Where no care will e'er annoy.
For the space of half an hour
Heaven will miss the angels' tone;
But what songs shall compensate it
When the Lord brings back his own!

What a voice of praise will fill it,
What a voice of love untold!
What a tread of feet will murmur
Music from the streets of gold!
For the space of half an hour
God will wait and watch alone,
That his long-lost, exiled children
May rejoice before his throne.

BIBLE READING ON THE FOREGOING.

Who will come with the Saviour? Matt. 25:31.
How many angels will that be? Rev. 5:11.
Will that leave heaven silent? Rev. 8:1. (Half hour, prophetic
time—seven and one-half days.)
What will the angels do at his coming? Matt. 24:31.

THE GOSPEL IN THE EARTHLY SANCTUARY.

The Burnt-offering.

BY ELDER G. E. FIFIELD.

(South Lancaster, Mass.)

(Continued.)

WE have seen that the repentant sinner or trespasser must first bring his appropriate offering. After this had been accepted, never before, the regenerate sinner could bring his burnt-offering. This was brought by his own voluntary will "to the door of the tabernacle;" and was "accepted for him to make atonement for him;" that is, to make him one with God. Lev. 1:3, 4. The blood was to be sprinkled "round about upon the altar that is by the door of the tabernacle," or "wring out at the side of the altar." The animal was then cut up and burned, all of it, upon the altar of burnt offering. If the burnt sacrifice was a fowl, not so large as to make it necessary to cut it up in order to burn it on the altar, the direction was specific: Thou "shalt not divide it asunder." The fire with which the sacrifice was consumed was "sacred fire" taken from the altar of incense, where it had been kept constantly burning since ignited by God. On special occasions, as that of Elijah on Mount Carmel and that recorded in Lev. 9:24, the fire came directly from the Lord, and consumed the offering. Nadab and Abihu, offering "strange fire," were themselves destroyed by the Lord's displeasure. The burnt-offering, when truly sacrificed, is always said to be for "a sweet savor unto the Lord." Every one of these specifications is mentioned, because every one means something in practical Christian experience.

Now what does this burnt sacrifice mean? After the sinner has been accepted through the merit of Jesus, and the flesh crucified as unholy, what ought he to do next?—what but to present in love and gratitude his renewed life, as a sacrifice "of a sweet savor unto the Lord," to be consumed upon his altar, in his service, by the fire which God himself has kindled in the soul?—consumed, as was the life of Jesus, in the service of the poor and the needy and the suffering; our lives, if need be, going out as did his, crushed by ingratitude and jealous hate, misunderstood, misrepresented, betrayed, crucified, yet complaining not, because the fire of divine love still burns within, and the life has been given beyond any desire of ours to recall. This is the burnt-offering for "a sweet savor unto the Lord." Woe to him who brings to such a service a divided heart. It must be a "whole burnt offering."

The fire may be taken from the altar of incense, kindled long ago by God himself in the soul of prophet, priest, or king, inspired singers of the olden day, or writers of the prophetic word, caught by us from their burning utterances and living deeds, or from the written words and recorded acts of Him who spake as never man spake; or it may come directly from God to the individual soul, a flash from above on the altar of the heart. It must be the fire of love kindled by God, the source of all pure love. Woe to him who brings to this altar the "profane fire" of worldly ambition, or a selfish desire for popularity or precedence here or hereafter. He will surely corrupt the sacrifice and be destroyed.

The burnt-offering, when truly made by the voluntary will of the offerer, was "accepted for him to make atonement for him;" i. e., accepted as the outward expression of the inner consecration and sacrifice of the one who brought it,—a consecration and sacrifice, which, if complete in Christ, made him one with God. It was only when the man was "crucified with Christ," and his life renewed by Christ living in him, that he could make this sacrifice. It was not he, but Christ in him, that sacrificed

and made the atonement. It is not simply Christ on Calvary, or Christ in the heavenly temple, but Christ *in us* sacrificing and giving himself there for others, that makes us one with God. Can we be one with him, and keep our lives unto ourselves? Did God keep his life unto himself? If he had, then had we not lived.

God, in creation, poured forth his life freely into all that lives; for he is the "fountain of life," and "in him we live, and move, and have our being." In redemption God poured forth his life freely in Christ to be despised, rejected, and crucified. All this he did for our joy, which is one with his own "pleasure" for which he made us. Rev. 4:11. It is the very secret of God's infinite life, to give itself freely and find larger life in the giving. This is why he says that if we save our life, we shall lose it. Matt. 16:25. Can we be one with him, and not give freely as did he? Can we know the "power of his [Christ's] resurrection" without knowing also the "fellowship of his sufferings"? To ask these questions is to answer them. All this is in the burnt-offering.

All offerings, except in the case of the scape-goat, which did not represent Christ, were killed. "Without shedding of blood [i. e., without giving of life] is no remission." Heb. 9:22. Here is full consecration. The offering stood for the offerer. If it had been bruised, beaten, and then let go, it might have spoken of a certain degree of consecration. It might have said, "I will go with Him to Gethsemane and to Pilate's judgment-hall." It could not have said, "If need be I will go with him to Calvary." Only the flowing blood and the flesh consuming on the altar for a sweet savor could say this.

The regular morning and evening sacrifice was a burnt-offering. Exodus 29. The tabernacle was in the center of the camp; three tribes were camped to the northward, three to the eastward, three to the southward, and three to the westward. In the morning at sunrise, and again in the evening when the last red rays were kissing the tops of the distant mountains, the people all came to their tent doors and bowed in prayer. Incense was put anew upon the altar of incense. The sacrifice was burned upon the altar of burnt-offering. The smoke from the two altars, ascending, combined and went up, with the prayers of the people, to the God who is over all. Thus anew, morning and evening, was the life consecrated to God, and offered up in the merit of Christ,—the Christ whose life implanted in the soul had made them capable of offering this sacrifice.

Was this not true worship when truly offered? Was not the living, saving gospel there as well as here? After Israel ceased to be a nomadic race, and became a permanently settled nation, the tabernacle was, so to speak, merged into the temple at Jerusalem, and its worship was repeated there. Morning and evening the silver trumpet of the priests called the devout souls to prayer on the flat house-tops.

While the upturned faces and uplifted hearts poured forth praise and petition, the smoke of the incense and of the sacrifice on Mount Moriah combined and ascended. No wonder the inspired poet sang so sweetly: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. . . . Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."

What a pity that this spiritual worship was corrupted, its meaning lost and perverted, till even the temple itself became a "den of thieves,"

and Jerusalem, that might have stood forever, was terribly destroyed. What wonder that Jesus wept, saying, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Let us, with the devout of old, "pray for the peace of Jerusalem." We will next consider the Peace-Offering.

(To be continued.)

THE KRAKATOA ERUPTION.

By the politeness of the publishers we have permission to take the following excerpts from a very interesting article in the April *Cosmopolitan*, by Jean Theodore van Gestel. Our readers will remember the catastrophe which is here so graphically described:—

"The vicissitudes of my life have been such that not until now have I had the leisure or the disposition to describe the most terrific disaster known in the history of civilized man, of which I was an unwilling witness.

"About eleven o'clock on Sunday morning, May 13, 1893, the trouble began in the island of Java. All Java, Sumatra, and Borneo were convulsed. It was as though war had been declared underground. The surface of the earth rocked, houses tumbled down, and big trees fell out of the earth, as if it had ejected their roots. I saw a tree fully five feet in diameter crash up into the air and fall supine. The same phenomena were in progress throughout the group of islands, but nothing worse than an earthquake was expected, and an earthquake was no rarity in those days in that part of the world, nor is it yet. But this particular earthquake showed no signs of cessation. Day and night the subterranean convulsions continued. The earth quivered constantly; from its depths there seemed to rise strange cries and hollow explosions, with that all-pervasive ague which now began to shake my nerves.

"Thursday there came a telegram from the city of Anjer, ninety miles away, on the north-west coast of Java, that a volcano had broken out on the island of Krakatoa, about thirty miles west of Anjer, in Sunda Strait. The two cone-shaped peaks of Krakatoa were familiar landmarks to all voyagers in those waters. They were clothed with luxurious vegetation, and could be seen for miles in any direction. I was requested by the Dutch government, through the vice-admiral then at Batavia, to be off to the scene of action. I started with a party on a special steamer from Batavia, to take scientific observations. As we cleared the extreme northerly extension of the island of Java, next to the straits, we saw ascending from Krakatoa, about fifty miles away to the southwest, an immense column of fire and what appeared to be smoke. The terrifying character of the scene of which we were now in view can be imagined with difficulty. The ocean was as smooth as a mirror, and our steamer moved ahead with ease, at slow speed. But ever growing in intensity was the illumination spread from this lurid column, rolling from the northerly peak straight up to the sky, beyond the limits of human vision, flecked now and then with dark masses, constantly wrapped in and now entwining the furious commingling torrent of volcanic dust and smoke which took the semblance of a pillar of fire inside a column of white, fleecy wool. The diameter of that column I should put down at one and a half miles.

"From time to time, immense fragments of incandescent stone would be hurled up from the crater three or four hundred feet into the air, when they would burst with a loud explosion. The hours passed quickly, and dawn approached.

As the sun's rays fell on the shores of Krakatoa, we saw them reflected from the surface of what we thought was a river, and we resolved to steam into its mouth if possible, with a view of disembarking. When we had approached to within three quarters of a mile of that shore, we suddenly discovered that what we supposed was a river was a torrent of molten sulphur. The smell almost overpowered us; we steamed away and made for the other side of the island, turning our bow to the windward.

"When we landed on the coast opposite to that along which the river of sulphur was discharging, we saw no signs of inhabitants. The waves were washing the sandy shores. Four or five feet from the water-line rose a straight bank of powdered pumice-stone which was rained down constantly from the clouds that surrounded the column of fire. Everything human, everything natural, everything suggestive of life or growth, had been annihilated from what had been a beautiful landscape. A hideous mask of burning stone and steaming ashes had been deposited over all. Trees three feet thick, and which must have been fifty feet high, were already nearly buried, their branches twelve inches thick sticking out here and there. Several of us landed, and I began walking inland. We sunk knee-deep in the loose pumice; it was the consistency of snow, and hot. Our feet began to blister.

"I was more than half a mile now from the edge of the crater. My skin was roasting and cracking. The roar of the flames was so loud as to drown any other imaginable noise, save the detonations, now and then, of the bursting stones which would fly into fragments far up over our heads, it seemed, and sift their burning dust upon us. For the first three hundred feet from the edge of the crater, the ascending column was one uniform white-hot mass of clear flame of dazzling brightness, of such scorching energy as to blast us into a cinder, did we dare nearer approach. This column of flame was, as I have said, about one and a half miles in diameter.

"I turned to retrace my footsteps and seek safety on the water. As I started to put my feet mechanically back into the prints they had made going up, I shuddered. The bottom of each footprint was red, aglow with fire from beneath. Every human being, every animal, every bird, on the island of Krakatoa, must have perished by that time, and if we had not increased our speed, the same fate might have been ours.

"The steamer returned to Batavia, the roar from the great flame sounding continually in our ears, the glare from its fires gradually dimming in the distance. That roar and that glare lasted steadily day and night, until the 12th day of August. By that time everybody had gotten used to it, and nobody spoke of it any more. We supposed Krakatoa would burn itself out after awhile and rest again, perhaps for another hundred years.

"In the meantime, I had taken up my residence in the city of Anjer, on the Strait of Sunda, west of Batavia. It had with its surroundings from Merak Point to Bodjenegoro, about sixty thousand inhabitants. I lived in a villa, a mile back of the city, up the mountain slope. The city lay along the margin of the sea, the houses, of brick and bamboo, being nearly all one story high. Along the coast, at each side of the city, clustered groups of fishermen's huts, and their fishing-boats by the score lay at anchor a short distance from shore. Over the low roofs of the city I could see far out over the strait to where the Krakatoa monster, thirty miles away, was belching out his awful and never-ending eruption. As my gaze rested on the masts of the little boats, of which there were several score in sight, I became suddenly aware of the fact that they were all moving in one direction. In an instant, to my intense surprise, they all disappeared.

"I ran out of the house, back, up higher, to where I could command a better view, and looked far out into the sea. Instantly a great glare of fire right in the midst of the water caught my eyes, and all the way across the bay and the strait, and in a straight line of flame to the very island of Krakatoa itself, the bottom of the sea seemed to have cracked open so that the subterranean fires were belching forth. On either side of this wall of flames, down into this subaqueous chasm, the waters of the strait were pouring with a tremendous hissing sound, which seemed at every moment as if the flames would be extinguished; but they were not. There were twin cataracts and between the two cataracts rose a great crackling wall of fire hemmed in by clouds of steam of the same cottony appearance which I have spoken of before. It was in this abyss that the fishing-boats were disappearing even as I looked, whirling down the hissing precipice, the roar of which was already calling out excited crowds in the city of Anjer at my feet.

"The sight was such an extraordinary one that it took away the power of reason, and without attempting in any way to explain to myself what it was, I turned and beckoned to some one, any human being, to a servant we will say, to come and see it. Then in a moment, while my eyes were turned, came an immense deafening explosion which was greater than any we had heard as yet proceeding from Krakatoa. It stunned me, and it was a minute or two before I realized that when once more I turned my eyes toward the bay, I could see nothing. Darkness had instantly shrouded the world. Through this darkness, which was punctuated by distant cries and groans, the falling of heavy bodies, and the creaking disruption of masses of brick and timber, most of all the roaring and crashing of breakers on the ocean, were audible. The city of Anjer, with all its sixty thousand people in and about it, had been blotted out, and if any living being save myself remained, I did not find it out then. One of those deafening explosions followed another, as some new submerged area was suddenly heaved up by the volcanic fire below, and the sea admitted to the hollow depths where that fire had raged in vain for centuries.

"The awful surge of the maddened ocean as it rushed landward, terrified me. I feared I would be engulfed. Mechanically, I ran back up the mountain-side. My subsequent observations convinced me that at the first explosion the ocean had burst a new crater under Krakatoa. At the second explosion, the big island, Dwers-in-de-Weg, had been split in two, so that a great strait separated what were the two halves. The island of Legundi, northwest of Krakatoa, disappeared at the same time, and all the west coast of Java, for fifteen or twenty miles, was wrenched loose. Many new islands were formed in that thrice, which afterward disappeared. A map which I made not long afterward shows the change of the configuration of that part of the world.

"My investigations showed that there were one hundred feet of water where the city of Anjer had been, so short a distance from my villa, and that the coast-line was just one and one-half miles farther inland. It seemed to me to be a very moderate estimate, that one hundred thousand lives were lost in Java, and one hundred thousand more in Lombok Bay, on the coast of Sumatra, just opposite. Several entire towns were washed away there. Pulverized pumice and ashes are known to have been carried many thousand miles, and to have been held in suspension in the atmosphere for years. The atmosphere over the American continent was filled with minute particles, which for weeks floated in the air. It would be folly to say that human intelligence will ever arrive at the accurate solution of the causes of this dread event, or even form a fair idea of its tremendous circumstances."

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.

OUR SAVIOUR.

BY EUNICE M. JONES.

(Tingley, Ia.)

BEAUTIFUL rose, bright queen of flowers!
Its perfume fills the air.

The lily, too, so pure and white,
Of all the flowers most fair.

Our Saviour dear, so meek and mild,
Is like the lily fair;

His royal, kingly state is shown
By the regal rose so rare.

The loveliest things in the universe
Are but to teach of Thee,—

The brightest star, the sweetest dove,
The stately cedar-tree.

And as we look upon them all,
May we behold thy grace,

Who "altogether lovely" art,
In heart and form and face.

And may we here have patience long
Till safe we reach the goal,

Then to behold Thee, face to face,
The fairest to my soul.

JOHN THE BAPTIST'S WORK AND OURS.

BY ELDER W. H. WAKEHAM.

(Battle Creek, Mich.)

To that people who live just before the second coming of Christ, the life and the work of John the Baptist are replete with interest and instruction. He was the forerunner of the Messiah. He was to "make ready a people prepared for the Lord." "He was a representative of those living in the last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ." A study, then, of the ministry of this great reformer will indicate the position and work of those who are giving the third angel's message.

The Baptist was no mere theorist. Eminently practical was the repentance that he preached. The preparation that he evidently considered necessary to receive the promised Messiah was not the mere acceptance of some dogma, but the living exemplification of the principles of Christianity. To the formal theorists who came to him for baptism, he said: "Bring forth therefore fruits answerable to amendment of life" (margin). Matt. 3:8. Nor does he leave them long to doubt the true import of these words. "And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke 3:10, 11. Here we find placed first among the fruits of a regenerated heart, practical benevolence, caring for the poor and the needy, ministering to the physical wants of the indigent.

How these instructions must have burned in the hearts of the hypocritical Pharisees and the sanctimonious priests, who alike ground down the poor beneath the iron heel of oppression, reduced their wages, "devoured widows' houses," and despised the destitute and forsaken. And they despised him, too, who, like the Saviour, was a friend of the common people. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:29, 30.

This is present truth now. That which prepares the people for the second coming of the Lord is not simply a theory, however good that theory may be. Nor is the preaching of the

closing message fulfilled by telling people of a time of trouble to come, so much as by helping them to meet the trials and difficulties of the present. People are much more quickly and properly prepared for the coming of Christ by seeing Christ exemplified in the daily lives of his professed followers, and thus becoming familiar with his actual presence,—becoming acquainted with him as he really is,—than by listening to all the beautiful descriptions of Christ that were ever written or recited.

When questioned with regard to the character of his work, John plainly declared that it was to prepare the people for the coming of the Lord. A similar work must be accomplished in the last days. This work is described in Isa. 62:10, 11. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." The eleventh verse clearly shows that the preparatory work brought to view in the preceding verse synchronizes with the third angel's message.

This same work and those who are carrying it forward, are brought to view in the fifty-eighth chapter of this same prophecy. It is those who undo the heavy burdens that let the oppressed go free, and break every yoke. It is those who deal their bread to the hungry that cover the naked, and satisfy the afflicted soul. It is these of whom the Lord says: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Verse 12. Who cannot see that "the restorer of paths to dwell in" is the same as he who "prepares the way of the people"? Also that those "who build up the old waste places" and "raise up the foundations of many generations" are identical with those who "cast up the highway," and "gather out the stones," and "lift up a standard for the people"? And who does not see in all this that those who are led by the third angel to proclaim a message that will fit a people for the coming of the Lord will be those, who, like their Master, will be "touched with the feelings" of human suffering and woe, and who, like him, will spend their lives in "doing good"?

TOO GREAT VARIETY.

BY MRS. E. E. KELLOGG.

(Battle Creek, Mich.)

SIMPLICITY of diet should be a point of first consideration with all persons upon whom falls the responsibility of providing the family bills of fare, since the simplest foods are, as a rule, the most healthful. Variety is needed; that is, a judicious mingling of fruits, grains, and vegetables; but the general tendency is to supply our tables with too many kinds and to prepare each dish in the most elaborate manner, until, in many households, the cooking of food has come to be almost the chief end of life. While the preparation of food should be looked upon as of so much importance as to demand the most careful consideration and thought as to its suitability, wholesomeness, nutritive qualities, and digestibility, it should by no means be made to usurp the larger share of one's time, when simpler foods and less labor would afford the partakers equal nourishment and strength.

Eating simply for the gratification of taste is a degrading custom. A great variety of foods at one meal exerts a potent influence in creating a love of eating, and is likewise a constant temptation to overeat. Let us have well-cooked, nutritious, and palatable food, and plenty of it;

variety from day to day, but not too great a variety at each meal.

The prevalent custom of loading the table with a great number of viands, upon occasions when guests are to be entertained at our homes, is one to be deplored, since it is neither conducive to good health nor necessary to good cheer, but on the contrary is so laborious and expensive a practice that many are debarred from social intercourse because they cannot afford to entertain after the fashion of their neighbors. Upon this subject a well-known writer has aptly said: "Simplify cookery, thus reducing the cost of living, and how many longing individuals would thereby be enabled to afford themselves the pleasure of culture and social intercourse. When the barbarous practice of stuffing one's guests shall have been abolished, a social gathering will not then imply, as it does now, hard labor, expensive outlay, and dyspepsia. Perhaps when that time arrives, we shall be sufficiently civilized to demand pleasures of a higher sort. True, the entertainments will then, in one sense, be more costly, as culture is harder to come by than cake. The profusion of viands now heaped upon the table, betrays poverty of the worst sort. Having nothing better to offer, we offer victuals.

SPRING TONICS.

BY DAVID PAULSON, M. D.

(Sanitarium.)

WE have reached the time of year when "blood purifiers" and "spring tonics" are in great demand. This is the harvest-time for those who manufacture such remedies. There must be some reason for this demand. That which gives the tonic property to the majority of these compounds is the large per cent of cheap whisky which they contain. Yet thousands of people who would be shocked to take liquor under ordinary circumstances, swallow large doses of these compounds, the ingredients of which are unknown to them.

During the winter the cold is a real tonic to our systems, and many of the habits which we may have, and which tend to reduce the vitality of the system, are by it more or less overcome, so that we do not notice the evil results following, as we otherwise would. But when spring comes, we lose this invigorating effect, and unless we at the same time exercise greater care for ourselves, we shall certainly be depressed more or less with "all-gone" feelings, and be tempted to borrow from our future resources by taking into our systems some noxious compound as a tonic.

If persons have indulged during the winter in highly-seasoned and irritating foods or large quantities of animal food, or have eaten immoderate quantities of even the simplest kinds of food, they may possibly have done this without feeling any serious effects; but now, as the stimulus of the cold weather is taken away, nature will begin to groan under the burden that has been imposed upon her. What should be done? Should we add more poison, in another form, to goad on our weary and overburdened systems? or should we, as intelligent Christians, seek in every way to bring our habits into conformity with the requirements of our systems? Our food should be prepared in the most simple and non-stimulating manner, and should consist mainly of the natural products of the earth. Water should be drunk freely between meals, as in this way much of the poison which is lodged here and there in the system will be washed out. An abundance of pure water is the best of all blood-purifiers. Bathing should be frequently practiced, not merely for its cleansing, but also for its tonic effects upon the system. For this purpose it is best to bathe in water as cool as agreeable, a little colder each time as the body becomes accustomed to it.

It is God's purpose that his children should

have the blessing of mental, moral, and physical vigor, and if we do not enjoy these, it is a sure evidence that there is a cause for it which should be carefully and prayerfully sought out; and then in the same spirit we should seek to remove it, with the firm conviction that the blessing of God will rest just as abundantly on every effort of ours to put ourselves in possession of physical health, as we are sure that his blessings rest upon us when we seek for spiritual advancement.

ANOTHER CHAPTER ON SABBATH-KEEPING.

BY ERNEST J. SMITH.
(Vassar, Mich.)

IN the REVIEW of Jan. 29 there was given a description of how Sabbath is kept at brother Brewster's. Perhaps it is only justice to tell the reader how it is kept at brother Alden's. Brother Alden's family consists of father, mother, and six children, and although they belong to the same church as brother Brewster, their ideas of Sabbath-keeping differ. Brother Alden's people do not wait till Friday night to remember the Sabbath day, but remember it every day through the week, and on Friday they make it a point to remember frequently through the day that when the sun sets, Sabbath begins; and instead of beginning any large undertaking, they do the odd jobs out-of-doors and in the house that need to be done. Each member of the family has a bath on that day, the cooking is done for the next day, everything about the premises is put in as good condition as possible; in fact, it is a busy day for each member of the family.

Their work of preparation is not done so much for the applause of men as for the honor of God; but at the same time their light is shining to their neighbors, and when brother Brewster's near neighbor meets brother Alden's neighbor, and says, "Well, I do not see that the Advents keep Saturday any better than other people keep Sunday," and tells of seeing brother Brewster in town buying groceries when the sun was only half an hour high Friday night, brother Alden's neighbor replies, "Be that as it may, there is an Adventist living near me who seems to make it his business to keep the Sabbath. Everything around his premises is always laid straight on Friday, even to whittling his kindling-wood for the next day and raking up the chips around the woodpile. If you were to pass by his barn on Friday afternoon, you would likely see him out oiling his buggy, so that he would not have it to do on the Sabbath, and all such little things; and if you were to step into the house, you would think they expected company from New York or London, for everything would be the very perfection of neatness. I do not believe in all their doctrine, but I do admire the faithfulness and zeal of the man and his worthy family."

As the sun is sinking in the western horizon, they of course have nothing to do but to gather around the sitting-room fire and sing a hymn appropriate for the occasion, read some choice selections from the Bible, after which all kneel around the family altar and pour out their souls in a hearty thanksgiving for the blessings of the week, and heartily welcome the holy Sabbath which is just coming to them.

It almost seems that they are breathing the very atmosphere of heaven. No cares to mar their joy, no unfinished tasks to distract their minds, but they are free to enjoy the holy moments as they pass. Kind words are exchanged by the parents and echoed by each of the children. The Sabbath-school lessons, which have been studied through the week, are reviewed preparatory to the morrow's reciting.

The alarm is set for five o'clock, the same as on week days, and when it sounds, it is only a

short time till every member of the family is up and dressed. Yes, the children are glad to get up; for this is to them the happiest day in the week, truly a delight.

No angry words or wry faces mar the enjoyment of the least member of that large family. No boots to blacken or Bibles and lesson papers to hunt up, but plenty of time for singing and grateful prayer to the Giver of such a happy Sabbath-day. Brother Alden does not like to be late, nor have any member of his family late to Sabbath-school, so all are ready on time. But before starting from home, they unitedly ask the dear Saviour to accompany them and keep them in his sanctuary, and their prayers are answered, for the children do not have to be spoken to for whispering or laughing in the sacred precincts of the house of God. Edward Alden, instead of taking a seat with George and Will Brewster by the stove marches up and seats himself with his father and mother, where he belongs, for Satan is always around the back seats, tempting to disorder those who sit there. Jennie's Sabbath-school teacher, having learned that she is not allowed to whisper, takes advantage of this fact by using her as a partition to separate two unruly ones in her class. Of course the family cannot all sit together during Sabbath-school, but as soon as it is over, and the time comes for meeting to begin, they all take a seat together as the Lord directs, and well up toward the front of the building.

Much more might be said if time and space would permit, but this will suffice to show the contrast between Saturday-keeping and Sabbath-keeping.

THE MANNERS OF PARENTS.

If parents are habitually courteous to their children, the children always have pleasant manners. If they are rude, so are the children. They reflect the manners of their elders as a mirror reflects the objects by which it is surrounded. Many parents who are well-bred in their manners to their equals never trouble themselves to be considerate in their manners to their own children. Indeed, there are parents who actually seem to think that it is not well to be courteous to a child.

"Say, 'Thank you,'" I heard a mother command a little daughter when she tied a sash for her.

"You never say, 'Thank you,' to me," returned the child instantly.

"It is not my place to say, 'Thank you,' to you. You are my child, and it is your duty to do whatever I order," responded the mother.

How often we command when we should request!

"Pass the bread."

"Shut the door."

"Go up-stairs and get me a clean handkerchief—quick."

How can we expect children to have serene and gentle manners when they are treated like this?

Then, again, in some families, children are ignored. They come down to the breakfast room and take their places at the table without any morning greeting whatever. When school-time comes, they are put in order by their mother and dismissed with a, "There, you are ready at last. Go along." No wonder such children are shy and awkward when some stranger chances to give them a cheerful greeting.

When company comes, how many children are told to "keep out of the way"—"to keep still and not say anything" in the presence of the guests. It is not strange that the little things act like scared kittens under such circumstances. It is remarkable to me that they appear as well as they do.

I once knew a lady whose son, a little lad of ten, was the admiration of every one for his beautiful manners. While he was perfectly simple, frank, and boyish, his manners were as

assured and correct as those of a grown man. When visitors were at his home, he did his little share of entertaining them. He was quick to wait upon them and to show them every respect, and though he was not forward, he was quite ready to converse with them if they seemed so inclined.

"How did you manage it? What course of training did you pursue?" people used to inquire.

"Well," I heard his mother answer at one time, "for one thing I never snubbed him. He has no idea that there are people in the world who do not like boys. He supposes that everybody is as friendly as he himself. Then I have always brought him up to take care of me and be polite to me, and I am as careful to be considerate and courteous to him as I am to his father. So he never has to put on his good manners; they are the habit of his life. I think that is about all there is of it."

That was all, but it was a good deal, and if all parents would pursue the same courtesy, they would have less occasion to lament their children's rudeness and awkwardness.—*Normal Instructor*.

EVILS OF LAX DISCIPLINE.

CHILDREN should be taught by precept and example. Parents should meet their grave responsibilities with fear and trembling. Fervent prayers should be offered for divine strength and guidance in this task. In many families the seeds of vanity and selfishness are sown in the hearts of the children almost during babyhood. Their cunning little sayings and doings are commented upon and praised in their presence, and repeated with exaggerations to others. The little ones take note of this, and swell with self-importance; they presume to interrupt conversations, and become forward and impudent. Flattery and indulgence foster their vanity and willfulness, until the youngest not unfrequently rules the whole family, father and mother included. The disposition formed by this sort of training cannot be laid aside as the child matures riper judgment. It grows with his growth, and what might have appeared cunning in the baby, becomes contemptible and wicked in the man or woman.—*Early Education*.

Special Attention.

CURRENT EVENTS.

POLITICAL POT-BLACK.—The example set by Dr. Parkhurst in grappling the matter of municipal corruption, has been taken up by a large number of those who would be his imitators. It is not our province to discern the motives which prompt ministers of the gospel to leave the snow of Lebanon for the polluted streams of the slums. It may be desire for notoriety, though we have some grounds to hope that in many cases it is a sincere desire to do good. And since preaching does not seem to accomplish all that is desired, judge and juries are employed. What the church and the gospel do not do, politics, the ballot, the legislature, the platform, the newspaper,—the whole carnal machine of worldly demagogism must be employed to accomplish.

It is not our wish to impugn the motives of those ministers who step down from the pulpit to the political pit, who drop the cross of Christ for the club of a policeman; but we would ask these men to stop a moment and look at their hands. The proverb inquires, "Can a man take fire in his bosom, and his clothes not be burned?"—No. Nor can one handle present-day politics and keep his hands pure. Dr. Parkhurst

is sacrificing heavily in his exalted position as a preacher of pure gospel, and is gaining rapidly in reputation as a second-class pot-house politician. Will his fearful sacrifice accomplish all for reform that he hopes?

TOO REVERENT TO BELIEVE THE BIBLE.—R. Heber Newton, an Episcopal clergyman of New York, who has already gained quite a reputation for his rank disbelief of the Scriptures, goes a step further in his Easter sermon by denying the physical resurrection of Christ. The belief of such doctrines as the resurrection of the body, he relegates to an age when people did not know so much more than the Lord as they do now. But we do not propose to quote what he says. One point in his remarks is exceedingly ludicrous for its cant. "Some will ask me," he says, "'What, then, became of the body?'" But *I am too reverent* to speculate about what became of that sacred temple of the Divine Spirit. I leave all such irreverent speculations to higher ecclesiastical authorities!"

What a hypocritical robe to draw over such daring perversions of God's plain words! Too reverent, indeed! The smallest degree of true reverence would prevent a man's casting the Bible all to one side; and modesty should prevent his pleading reverence after he had done so as an excuse for not answering an unanswerable query.

SOME PLAIN TALK.—The Sunday newspapers have for some time been a favorite mark for Sunday-by-law advocates. Lately the fusillade has become more than usually lively. But intelligent editors are not ignorant of the real merits of the question. The Chicago *Inter Ocean* of April 23 says editorially:—

"The Sunday newspaper is not published or read on the Sabbath day. The Saturday newspaper is published on the Sabbath. 'The seventh day' is that on which Israel was commanded to do no work, thou, nor thy sons, nor thy daughters, nor thy man-servant, nor thy maid-servant, nor the stranger that is within thy gates. Once for all, this clerical juggling with words should cease. Sunday is not the Sabbath of the Bible, and every preacher knows that it is not.

"Not only is Sunday not the Sabbath, but it is not a holy day observed for or because of the reasons that bound Israel to Sabbath observance. Of the Sabbath—our Saturday—it was written, Thou shalt keep it holy, for in six days God created the heavens and the earth, and rested on the seventh, wherefore he hallowed it. The Sabbath was instituted wholly and solely for commemoration of the ending of the creative work of God, and for inculcation of the need of rest. There is not a passage of Scripture, not one, in which commandment is given for change of the Sabbath from the seventh to the first. . . . The observance of Sunday is customary with Christians, but, as we conceive, by habit of reverence only. We know of no divine command for the observance of Sunday. We make bold to say that there is no direct divine command for its usage."

G. C. T.

THE VILE SUNDAY NEWSPAPER.

MRS. R. J. GEORGE, in an article on "Sabbath Observance," in the *Christian Nation* of April 10, speaks as follows of the Sunday newspaper: "The national government having established a mail service on the Lord's day, trains must run in defiance of the Sabbath laws of the States, and carry it. By these we have the distribution of the vile sheets appropriately called the 'Sunday newspaper,' in honor of the pagan sun-god."

This is indeed a most remarkable statement. Why should the Sunday paper be called a *vile* sheet? We have the privilege every week of seeing a number of the great Sunday newspapers;

but we have never yet discovered anything particularly *vile* in them, any more than in the same paper published on any other day of the week. Does that which is right on every other day of the week become all at once *vile* when issued on Sunday? What is the cause of this? What refinement of ethical distinctions are these people laboring under?

And again: what a strange distinction is made in the foregoing quotation, in the announcement that this Sunday-newspaper business is "in honor of the pagan sun-god"! The modern reformers call the Sunday newspapers a *dishonor* to Sunday, and a violation of the sanctity of the *day*. Is that honoring the sun-god? Is that what the sun-god was for? Was it the object of pagan sun-worship to dishonor and disgrace the day?—Not by any means, but to honor the day above all other days, and to distinguish it by the special regard publicly shown to it.

The fact is, Mrs. George and all her co-laborers in this work of seeking Sunday sanctity and Sunday legislation, are the *very ones* who are honoring the old pagan sun-god. It is not the newspapers which are making it what it is, only a secular day, that are honoring that institution.

But we are glad to know that the connection between Sunday and ancient paganism is beginning to be seen and acknowledged, and we trust that the whole truth may finally dawn upon these Sunday agitators, showing them that Sunday has its root and origin in paganism, and is codded into the Christian church by the papacy, and that Sunday-keeping was the first step in apostasy from the Creator. And then we would that they might soon turn from that delusive system, and come back to the only divinely-appointed Sabbath, the seventh day, and honor Jehovah, as saith the prophet (Isa. 58 : 13), by loyally observing his holy day. U. S.

A SUNDAY-LAW FOR CALIFORNIA.

CALIFORNIA is the one State in the Union which has no Sunday law. Moreover, the Supreme Court of California has declared that a Sunday law would be contrary to the constitution of that State. Thus California is nearer being the ideal State than any other of the United States. The difference between California in this respect and most of the other States of the American Union, is that its legislation is in harmony with its constitution, and the others are not. In other words, California's laws do not conflict with its constitution, which lays down the principles upon which its laws must rest. Other States have declared the same principles, copying the United States Constitution, but the force of religious customs, inherited from the Church-and-State countries which first settled the American continent, have molded the laws of the States contrary to the high ideal set forth in their constitutions.

A very interesting question now arises, Will the States which have laws for the observance of Sunday repeal those laws, that their laws and constitutions may be in harmony? or will California, which has no Sunday law, now enact such a law, and thus follow the example of the other States in enacting a law opposed to her own constitution? and contrary to an authoritative interpretation of that constitution upon this very point by the highest court in the State? From the present outlook the repeal of any existing Sunday laws in the several States is not very

likely, and at this very time an effort is being made to enact some kind of Sunday law in California. Such a law is not sought because Sunday is not kept there as well as it is in other States of the Union. Worship on all days of the week is now fully protected by California law, as it should be, and the people of California declare that in no other State is there a better observance of Sunday. This is undoubtedly true, for every one keeps it who wants to do so, and those who do not want to keep it do not keep it; and that is just about what is done in other States.

Since these facts are notorious, is it not remarkable that there are those who desire a Sunday law for California? But such is the case. The American Sabbath (Sunday) Union, whose mission seems to be to compel the religious observance of Sunday, is very anxious that California should fall into line with the other States and have Sunday laws, and this Union has sent men there from distant States to work up a sentiment in its favor. Finding the legislature and the people generally not particularly anxious for this kind of legislation, which is of no use except to give one class of religionists the power to vent their hatred upon another class, they have very artfully tried to make their work appear to be a *temperance* measure! They would prevent the sale of liquor on Sunday! Thus they would raise a false issue, and deceive the temperance people into the belief that they are voting for temperance, when they really would be voting to make a distinction between Sunday and the other days of the week in the interests of a religious idea, held by only part of the people, which would be an action contrary to the spirit of the United States Constitution, and squarely opposed to the constitution of California, as defined by its Supreme Court. In spite of these facts the legislative committee to whom this mixed Sunday and temperance measure was referred, reported in its favor, with the further recommendation that the question of a general Sunday law for the State be at the next regular election submitted to the people. Thus religious intolerance has again invaded the State of California, and a battle upon this question must soon be fought there. This new agitation will make it a very favorable time to show the people of California the true nature of Sunday laws, and their practical working in the other States.

M. E. KELLOGG.

WHERE ARE THE WEBSTERS?

DANIEL WEBSTER said:—

"If I thought there was a stain upon the remotest hem of the garment of my country, I would devote my utmost labor to wipe it off."

But alas! instead of this patriotic spirit, we have a class of men rising up of late years, who are not laboring to wipe off any stain on our country's garments, but are laboring to smirch them all over with the malodorous stains of the Dark Ages. Shame! But this is not all. Seeing the danger, another class of people are lifting up the voice of warning, and seeking to arouse the nation to preserve its liberties. But these men are denounced as enemies and traitors to the country. They are set upon by mobs. Old blue laws, the relics of Church and State bequeathed to us from the medievalism of the Old World, are invoked against them; they are fined, imprisoned, and forced into the chain-gang for worshiping God according to the dictates of their consciences. Tyranny or freedom are before us. The index finger now points to tyranny.

U. S.

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THE WORLD'S ATTITUDE.

WHEN the first advent of Christ was about to take place, a general expectation prevailed in the civilized world that some great event was impending. The thought that the Messiah was soon to appear was agitating the minds of many. And when Christ's second coming is about to occur, might we not expect to see the same condition appear again? And is not this the case at the present time?

To any one who is taking note of the current thought of the day, it must be evident that there is a more widespread and a more rapidly growing interest on the great theme of the near advent of Christ, than has ever existed before. This assumes somewhat different phases among different denominations; but the fact is no less significant that the minds of the people are being largely turned in this direction. On the supposition that the great day of the Lord is indeed near at hand, this is not only natural but a necessity; for "coming events cast their shadows before." And as the grand consummation approaches, the interest that must be aroused with reference to it, and the movements that must be in progress in the heavenly world concerning it, bring us into an atmosphere charged with influences inseparable from such a time, which must make their impression upon many minds. The Spirit of God will work to impress hearts; new light will gleam forth from the word of God; a feeling of general expectation of the soon coming of some momentous change, will begin to prevail among the people, and the subject will be agitated through all the many channels of society.

Such times are now here, and such conditions already prevail. The swift diffusion of intelligence by the press calls the attention of all classes to the subject, and laymen wonder why the clergy are so silent upon the question. They feel that if it is true that the time is near when the Lord is indeed to return to this earth in power and glory, to usher in a new dispensation, it is above all things important that it be known, and the people be taught and warned accordingly in regard thereto; and they will press upon those who have taken it upon themselves to teach the people in spiritual things, to answer the question, and demand more and more to know if these things are so. The clergy cannot long ignore the subject; they must speak and take some position in the matter; and all their theories will be brought to the test of the Scriptures.

The numbers, position, and influence of those who are already agitating the doctrine, and advocating the soon coming of the Lord, are such that the subject is not likely to be set aside as an idle dream of fanatical and ill-balanced minds. So the movement is destined to grow, the subject come more and more to the front, and the world be warned.

Closely connected with this theme there is another question no less important and no less widely attracting the attention of the people, and that is the question of keeping the law of

God and a return to the observance of the Sabbath of Jehovah, according to the requirements of the word of God, as a prerequisite for a preparation for the coming of the Son of man. This movement also is not only natural, but a necessity, on the ground that the great plan instituted by Heaven for the salvation of lost men has now reached its last stages, and is about to be completed.

It is on the Sabbath question that the greatest opposition to God has been manifested in this world. The Sabbath is the great memorial which Jehovah set up in the beginning to maintain the memory of himself and his honor and worship among mankind. It is the innermost barrier against any departure from God, and the very first step in apostasy must break over this barrier. Sabbath-breaking, therefore, lies at the root of idolatry, with all its accompanying evils, and so persistently has error labored against the true Sabbath, which God so emphatically claims as his own, that overstepping the bounds of the heathen world, its error has infected all Christendom.

But when Christ comes, there must be a people who are ready to meet him,—ready because cleansed by the word of God, unadulterated with the doctrines of men (Eph. 5:26, 27), and sanctified through the truth, not through error. John 17:17. Such a people must therefore be developed in the last days, stripped of all the false trappings of Babylon, and freed from the effect of apostasy and error of every kind. They must be distinguished, among other things, as Sabbath reformers.

Besides this necessity, another reason exists why the Sabbath is to be extensively agitated in the last days. It is because prophecy clearly announces that a reform in this respect is to be accomplished just before Christ comes. That which will particularly distinguish the contending hosts between truth and error in the closing conflict, is a right and a wrong position on the Sabbath question. Rev. 13:16; 14:12.

But an error so strongly entrenched, as is the wrong theory and practice now prevailing in regard to the Sabbath, is not to be broken away from by any considerable number of people without causing a tremendous agitation of the subject. And whether few or many see and accept the truth on this question, the warning which it is necessary that all men should receive against error on so vital a matter, will render necessary a universal agitation as to the teachings of the word of God regarding this practice.

This question, therefore, like that of the second coming of Christ, is now taking its place as a prominent topic of discussion. Circumstances have so shaped within the last few years, and are still more rapidly shaping themselves at the present time, as to make this agitation inevitable, not only in this country but throughout all Christendom. Never was the interest in these things so great as it is at this very moment. The advocacy of error and the attempts to coerce by law the consciences of those who will obey the right, are opening the subject before the people as nothing else could do; and it will all work out to the advancement and triumph of the truth. Let, then, the agitation go on. Let the "heathen rage, and the people imagine a vain thing." It is thus that prophecy is fulfilled; and in these things the evidences are multiplying that we are right upon the eve of the final crisis, and the everlasting triumph of the cause and truth of God.

U. S.

RIGHTEOUSNESS AND SELF-RIGHTEOUSNESS.

THE trials through which the patriarch Job passed did more for him than to illustrate the power of saving grace. They taught a lesson of patient forbearance even when friends are false, and every one misinterprets our motives, attributing evil when good was intended.

They did even more than that for him and for us. While it was true that as a man Job was perfect and upright, it is also true that no one had quite so full a sense of that fact as Job did. When Elihu undertook to point out the secret of his trouble, he referred directly and repeatedly to that fact. His three friends saw it, and on account of his persistency in maintaining his own righteousness, they became discouraged and abandoned their efforts to lead him to see his faults. "So these three men ceased to answer Job, because he was righteous in his own eyes." At the same time they had mistaken views, and worked with a wrong purpose. They manifested a spirit to condemn and crush Job,—to force him to a confession of some enormous sin which he was covering up. They attributed his afflictions to divine displeasure, as a just punishment for heinous wickedness. Job was conscious that he was not guilty as they charged him, and this led him to defend himself by the stoutest asseverations of his blameless character.

But such assertions virtually criticised divine justice. To claim that he was faultless, was to impeach Him who, as a wise father, was teaching and disciplining his child. We read, "Then was kindled the wrath of Elihu . . . against Job, . . . because he justified himself rather than God." 32:2. He does not proceed, however, to pounce upon the afflicted man with bitter accusations. On the contrary he says: "Behold, I am according to thy wish in God's stead; I also am formed out of clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee. Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, 'I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, he findeth occasions against me, he counteth me for his enemy; he putteth my feet in the stocks, he marketh all my paths.' Behold, in this thou art not just; I will answer thee, that God is greater than man." 33:6-12. In justifying himself, Job spoke against God. Again, Elihu says: "For Job hath said, I am righteous; and God hath taken away my judgment ['my right,' Revised Version]." 33:5.

Elihu points out the spirit in which chastisement should be received: "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more; that which I see not teach thou me; if I have done iniquity, I will do no more." 34:31, 32. He adds: "My desire is that Job may be tried unto the end, because of his answers for wicked men. For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God." 34:36, 37. Again he asks the following pointed questions: "Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?" How did Job say it? "For thou saidst, 'What advantage will it be unto thee, and, What profit shall I have, if I be cleansed from my sin?'" 35:2, 3.

Job had asked that he might be "weighed in an even balance." That is, he was willing to

risk his standing with God in the merits of his own works. He did not ask for, nor feel his need of, mercy. He was all right as he was. No matter how upright and charitable a man may be, when he has such an estimate of his own righteousness that he is not afraid to be weighed in an "even balance," or "balance of justice," as the margin says, before God, he is upon exceedingly dangerous ground. His virtues become a snare to him. He compares himself with his neighbors, and very complacently imagines that since he is so much better than they, he must be about as good as the Lord wants him to be, perhaps as good as the Lord himself.

This terrible self-deception has worked the ruin of thousands of men and women who prided themselves on their morality. We believe it was threatening the ruin of Job. In the thirty-first chapter, Job, in most pathetic eloquence, pleads his own merits, offering to wear any charge that can be brought against him upon his shoulder, and to bind it as a crown to him. He says, "My desire is, that the Almighty would answer me, and that mine adversary had written a book."

Job seemed to fall into the error we so often adopt, that, when we are afflicted, God becomes an adversary. It is a hard thing for a child to believe that his parent loves him while he is punishing him; that because he loves him, is the reason for his punishing him. Sometime he may see it, but not at that time. But that is really the best evidence we have that God loves us, and that we are his children. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

The words of Elihu were tempered with wisdom. He did not charge Job with being a reprobate, but showed him that holiness, justice, and mercy were attributes of God. (Read chapter thirty-six as an example of judicious counsel.)

In chapter thirty-eight and onward the Lord speaks. The infinity of his power and wisdom, combined with goodness, pass before Job. At last Job cries out, "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no further." Among other things God told Job that if he could manifest the qualities of infinite greatness, "then will I also confess unto thee that thine own right hand can save thee." But until he could show himself possessed of almighty power, he should realize that he was as utterly dependent upon divine mercy as the most wretched sinner.

Job saw it clearly now. He cries: "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." 42:2-6.

That a remarkable change had come over Job is very evident. This speech is very unlike his replies to those accusing friends. This is the language of true contrition; it is the language of every truly converted heart. He who has not yet seen himself a poor, lost, undone sinner, has not known the sweet joy of pardoning love; and

no matter how "moral" his life has been, his sins as a thick cloud are shutting him away from his Lord. It may require the grinding, humiliating process which Job passed through before he can see God as he is. And he never will see himself in his true light until he sees Christ in his holiness as a sin-pardoning Saviour.

This was Job's experience; and viewed from this standpoint, we can see with James that the purpose of the Lord in his case was that of pity and tender mercy.

G. C. T.

THE LAYING ON OF HANDS.

(Republished by request.)

A CORRESPONDENT earnestly requests us to pen a few lines on this subject, in view of the fact that the Mormons, or Latter-day Saints, are pressing their views in various places, and causing a measure of confusion in the minds of some, on this question. He sends us three tracts in which the views of this people on this point are set forth, that we may the better understand their arguments. According to these documents, they hold that three steps are necessary to a person's initiation into the church: First, Baptism; secondly, The laying on of the hands of the elders upon his head; and, thirdly, The gift of the Holy Ghost received by that means; that the laying on of hands is consequently a church ordinance, and those who do not practice it are not obeying the teachings of Christ.

From this view we are compelled to dissent entirely. We believe that Seventh-day Adventists and many others are practicing in this respect all that the teaching of the New Testament warrants us to do. That we have correctly stated their position, a paragraph from a tract entitled, "Laying on of Hands," page 1, will prove. Whoever reads the Mormon argument on this point will be pretty sure to learn that Samaria received the word of God through the preaching of Philip the evangelist, and that Peter and John were sent down from Jerusalem to look after the matter. The account is found in Acts 8:14-17. It states how they came down and prayed that they might receive the Holy Ghost, and how they laid their hands on them, and they received the Holy Ghost. After quoting this account, a paragraph immediately follows, which we now present:—

"Comment upon these texts could not make them plainer; for the first and most palpable thought that impresses the mind while reading them, is that the apostles laid their hands upon those who had been baptized that they might receive the Holy Ghost; and they did, through obedience to this ordinance, receive the Spirit; not before baptism, but after; not without the laying on of hands, but with. Will any one take the responsibility of saying that those who were baptized would have received the Holy Ghost otherwise than by the laying on of hands; or that they received it before baptism? Was not the laying on of hands a means, and the receiving of the Holy Spirit the result?"

In the three tracts we have received, this account stands in the forefront of the argument on this question, and is made to bear a large share of its weight. Their next quotation is invariably Acts 19:1-6, which records how Paul found certain disciples at Ephesus who had been baptized unto John's baptism, and preached unto them Jesus. And, "when they heard this," says the record, "they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." The query at once arises why the interesting account of Acts 10 is so studiously passed by in silence; and the only reason appears

to be that the facts there recorded inevitably lead to a different conclusion from the one our Mormon friends wish to establish. That chapter gives a statement of the experience of Cornelius, his sending for Peter, and Peter's journey down to Caesarea, and his preaching to Cornelius and his kinsmen and friends whom he had called together on the occasion. Peter's discourse is recorded in verses 34-43. The record then continues:—

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Now here is the record that a company of Gentiles by accepting the truth received the gift of the Holy Ghost, and that, too, before they were baptized, and of course without having hands laid upon them. And so far as the record goes, hands were never laid upon them. And yet that was recognized by the disciples as the work of God.

Only one of the writers whose tracts we have under notice (Elder Isaac Sheen) makes any reference to this circumstance at all, and he endeavors to skip over it with the following brief allusion:—

"To convince the believing Jews that the Gentiles might be saved, the Lord poured out the Holy Ghost upon Cornelius and his friends before they were baptized, but the strong prejudices of the Jews against the Gentiles made it necessary. Their case was an exception for an extraordinary purpose."

But this case is not to be so easily disposed of. If there was any commandment, or instruction, or uniform practice to the contrary, there would be more excuse for trying so to construe it. But as it is, there is no excuse whatever; for Peter has more to say concerning it in chapter 11. Some of the Jews took exception to Peter's course in going to preach to the Gentiles, and he therefore rehearses to them his experience substantially as recorded in chapter 10. When he comes to his discourse before Cornelius and his friends, he says (chapter 11:15, 16): "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. [That is, on the day of Pentecost.] Then remembered I the word of the Lord, how that he said, John indeed baptized you with water; but ye shall be baptized with the Holy Ghost." This was a prophecy made to them by Christ just before he was taken from them to heaven. Acts 1:5. Peter repeated it on the day of Pentecost (Acts 2:38, 39), and declared that the promise was to them and their children, and to all that were afar off, even as many as the Lord should call. And when the Holy Ghost came upon Cornelius and his friends, Peter recognized it at once as a fulfillment of the prophecy. In the light of this fact, then, what was the intent of the prophecy? It was simply this; that the Holy Ghost should be given to believers, as well before baptism as after, as well without the laying on of hands as with; for in either case it would be equally a fulfillment of the prophecy, the order of the events and the laying on of hands being merely matters of circumstance or indifference.

To say that this "was an exception for an extraordinary purpose," is to speak without due consideration of the subject; for it involves a grave absurdity. Mr. Sheen says that the prejudice of the Jews against the Gentiles was such

that this was "necessary;" that is, that these Gentiles should receive the Holy Ghost before baptism. But hold! Peter's prejudice had already been broken down by his vision of the sheet let down from heaven (Acts 10:9-16); he had been told by the Spirit (verses 19, 20) to go down to Cesarea with the messengers of Cornelius, nothing doubting; he had heard their statement (verses 30-33), and had become fully convinced that they were accepted of God; for he said (verses 34, 35), "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, *is accepted with him.*"

Such was the state of Peter's mind, and his feelings toward them when he commenced his discourse to them. How utterly groundless the thought that he needed anything more to break down his prejudice! But if some further evidence was needed by Peter, could not the Holy Spirit, under whose immediate guidance and instruction Peter then was — could not that Spirit have instructed him to baptize them, and lay hands on them, that they, too, might receive the Holy Spirit? — Most assuredly; and this would have been the course so naturally to be expected, that anything different would wear the complexion of a blunder. Which would have been the more easy and natural — for the Holy Spirit to give such a chosen instrument as the apostle Peter a little further instruction, and have everything come in in order? or to fall upon that whole company before they were baptized, and were ready for it, and set them to speaking with tongues and magnifying God prematurely? And let any one explain, if he can, on the ground of Mr. Sheen, the course of the Holy Spirit on that occasion, which, instead of further instructing Peter, fell upon that company in a manner to break down an order which he claims the Lord had established, and the apostles were carrying out in the church.

Such reasoning will never answer. Every circumstance of this case shows that no such order as, first, the laying on of hands; and then, secondly, the reception of the Holy Ghost, had been established in the church.

To come to other texts, we find sixteen instances in which the laying on of hands is spoken of in the New Testament. And we find that this act was performed in connection with three different classes of transactions: First, In setting apart men to some special work in connection with the church and the gospel ministry; secondly, For the recovery of the sick; and thirdly, For the imparting of special gifts of the Holy Spirit by those who were themselves already endowed with such gifts. But these are all simply historical or prophetic statements, narrating what certain ones did on certain occasions, or what they would do; but none of them containing any command, precept, recommendation, or instruction for others to follow, nor laying any obligation directly upon any one in respect to them. Nor do we find, except in the first particular, even uniformity of action. All of which would go plainly to show that, with the exception of setting apart persons to the ministry, or service of the church, there is no precise rule to be invariably followed. Let us look at the subject more particularly under these three heads: —

1. Setting men apart for the service of the church, or the ministry. In Acts 6 we have the account of what is called the appointment of the seven deacons. The men were chosen and set

before the apostles; and the apostles prayed and laid their hands on them. This was not to impart to them the Holy Ghost, for they were already "full of the Holy Ghost and wisdom" (verse 3), but simply to set them apart to their office. In Acts 13:2, 3 we read this concerning Barnabas and Saul: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." This laying on of hands was not to impart the Holy Ghost; for Paul (verse 9) was converted ten years before this, and it would be preposterous to suppose he had not received the Holy Spirit before this. This act was simply to set them apart to their special work. But Seventh-day Adventists and other denominations follow the examples of the New Testament in this matter.

2. Healing the sick. Christ laid his hands on many sick persons, and they recovered. (See Mark 6:5; Luke 4:40; 13:13.) But his practice was not uniform in this respect. He sometimes healed without laying on of hands. He spoke to the son of the widow of Nain (Luke 7:11), and raised him from the dead; but no laying on of hands. The woman who touched the hem of his garment was healed; but no laying on of hands. So of the centurion's servant (Luke 7:2-10), and the demoniac of Gadara. Luke 8:26-35; and many others. Neither did the apostles always lay hands on the sick to heal them. (See the case of Peter and Eneas, and Peter and Dorcas. Acts 9:34, 40, 41.) And in James (5:14), where more particular instruction is given in reference to the sick, nothing is said about the laying on of hands, but only of prayer and anointing with oil.

But, it will be asked, did not Christ say positively, "They *shall* lay hands on the sick, and they shall recover"? and is not this a command? — No; not a command, but a promise and a prophecy. We read in the same verse (Mark 16:18), "They *shall* take up serpents." We do not take that as a command, and consider ourselves under obligation to go around hunting up serpents, in order to take them up, or to keep a stock on hand for the purpose. The passage is simply a prophecy that these signs should follow believers, and when circumstances were such as to require it, they should be fulfilled. If they should chance to come in contact with a deadly serpent, as Paul did at Melita (Acts 28:1-6), it should not harm them. In some cases they would be moved to lay hands on the sick for their recovery, as Paul did on the father of Publius (Acts 28:8), but sometimes would perform the miracle without the laying on of hands, as Paul healed the impotent man at Lystra (Acts 14:8-10), and as the shadow of Peter healed the sick in Jerusalem (Acts 5:15), and handkerchiefs and aprons from Paul dispelled diseases and cast out evil spirits. Acts 19:11, 12.

Thus we see that no uniform rule can be drawn from the practice of either Christ or his apostles in this respect. Therefore Seventh-day Adventists adopt no such rule. But they do frequently lay hands on the sick, according to the New Testament examples, and anoint with oil, after the instruction of James; and the cases of recovery through these means are frequent and marked. But it cannot be expected that recovery will be certain in every case; for it was not so even in the days of Paul himself; inasmuch as he left

Trophimus, on one occasion, at Miletum sick (2 Tim. 4:20), and inasmuch as the special message now going forth pronounces a special blessing upon those who die in the Lord during the time of its proclamation. Rev. 14:13.

3. To impart the especial gift of the Holy Spirit. The case of the Samaritans, of which so much is made (Acts 8:14-20), is a case in point; for there was one Simon, who, when he "saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that *the gift of God* may be purchased with money." Here it is called "the gift of God;" and how this gift operated is told in other scriptures. The company at Cesarea (Acts 10:46) on receiving this gift, spoke with tongues; the disciples at Ephesus who received the gift by the laying on of Paul's hands (Acts 19:1-6), began immediately to speak with tongues and to prophesy. But are such gifts of the Spirit common to all the church? — By no means; for we are expressly told, in 1 Corinthians 12, that there are diversities of gifts by the same Spirit, among which are enumerated the gift of tongues and the gift of prophecy, these not being possessed by all indiscriminately, but divided "to every man severally," as the Spirit wills. Verse 11. The gift possessed by Timothy was beyond question a special gift. 1 Tim. 4:14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Of what is here called the presbytery, or "body of elders," Paul was doubtless a member; for he says to Timothy again (2 Tim. 1:6): "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands." This was accompanied with the gift of prophecy, which is one of the special gifts. In connection with the words quoted, Paul exhorts Timothy to give attendance to reading, exhortation, and doctrine, and not to be ashamed of the testimony of our Lord. His gift was therefore, doubtless, a special gift to the ministry, as mentioned by Paul in Rom. 12:6, 7: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering."

But in the bestowment of these special gifts, the circumstances are not uniform. Sometimes it is accompanied with the laying on of hands, sometimes not. On the day of Pentecost, when the disciples were baptized with the Holy Ghost, according to the promise of Christ, there was no laying on of hands; and afterward, when the place was shaken by the impulse of the Holy Ghost coming upon them, there was no laying on of hands (Acts 4:31); and at Cesarea, the Holy Ghost was given without the laying on of hands. Acts 10:44, 46. It would look to us like a fearful thing to become so inflated with spiritual pride as boldly to invade the realm of the special gifts of the Holy Spirit, and claim to be endowed with gifts which we do not possess. To do so would be to make a solemn mockery of sacred things. While we are to covet earnestly the best gifts, and be ready to acknowledge and appreciate them wherever they appear, God forbid that we should act with the presumption above stated.

There is one more text to be noticed; namely, Heb. 6:2: "Of the doctrine of baptisms, and of laying on of hands." But this paper has already reached such a length that it will be impracticable to say much here concerning it. Nor will this be necessary, so far as the object of this article is concerned. The text speaks of "the doctrine . . . of laying on of hands," but does not tell us what that doctrine is. Our friends say that the doctrine referred to is that every one who comes into the church must have hands laid upon him, and through that imposition of hands receive the Holy Ghost. But we have seen that there is no such doctrine in the New Testament, hence nothing of that kind can be referred to; while, as we have found, there is enough else to which it can refer. And that is all we need to say here in explanation of the text. We have no evidence that hands were ever laid upon the three thousand converted on the day of Pentecost (Acts 2:41), nor upon the five thousand members of the church mentioned in Acts 4:4.

U. S.

HYPNOTISM.

THE question is agitating many minds, What is to result from the new power now becoming so prominent — or an old power masquerading under a new name — called hypnotism? The Boston Sunday Herald of April 7 gives a long article on this subject, in which it says that many eminent French physicians have been investigating this new manifestation, and applying it to the healing of disease. They use it as yet, according to the report, principally in the treatment of those who have become the victims of intemperance. Case after case is reported in which the power of hypnotism has been used, apparently with the best of results.

Of course the more it can put on the air and wear the face of something that is beneficent and helpful to the cause of humanity, the more people will be attracted to it and embrace it with open arms. It is a part of that mysterious power hidden in the very constitution of things that Satan has tried to use in his own cause from time immemorial; but in which he has been happily restrained, though he was to be permitted to make special use of it in the last days, under various names and phases. But as its use becomes more prevalent, more and more common will be the efforts of men of evil minds to use it for wicked intents and purposes.

Mention was recently made of the case of a man who was hypnotized and made the instrument, according to the decision of the court, of murdering another man, whom the hypnotizer wished to put out of the way. The one who did the killing was cleared, and the hypnotizer (the one by whom the other was "bewitched," as it would have been described anciently) was held responsible, and condemned accordingly.

What a field of terrible possibilities does this open before the world! The time may come through this agency that will surpass the old days of the Salem witchcraft. Who will be safe? Who may not be made to suffer? God will take off restraint and permit the powers of evil to work to such an extent as to test all men. But he has foretold us of the coming of that hour of trial and temptation which is to "come upon all the world, to try them that dwell upon the earth." And he has made full provision to deliver all who will put their trust in him, and shield themselves behind his truth, which he has mercifully sent forth to prepare all who wish to understand the situation for this very hour. Here is our only safety, — to keep the word of his patience, to hide ourselves in the message, and so be shielded from the last cunning deceptions and the unwonted power of the enemy in his closing work.

U. S.

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.

AWAKE!

BY E. J. JOHNSON.

(Yule, Fla.)

AWAKE, my soul; no longer sleep;
The sands of time are nearly run;
A few more hours of slumber deep,
And thou wilt find thy work undone.
The moments that remain fly fast,
And soon the harvest will be past.

Take up the duty next thy door;
Heed the commandment of the Lord
To clothe the naked, feed the poor,
Nor fail to speak the warning word;
Let some poor sinner hear to-day
Of Him, the life, the truth, the way.

Hide not the light for these last days
That God hath caused to shine on thee;
Millions are groping for its rays;
Canst thou not help one eye to see,
And thereby gain a dazzling gem
To sparkle in thy diadem?

By precept and example shine
A light upon life's darkened road;
Some one may heed the truth divine,
And join thee in the blest abode,
Arouse! and zealous vigils keep;
In time's last hour how canst thou sleep?

FROM SWITZERLAND.

In a private letter Prof. W. H. McKee writes to Elder Holser, giving an account of an episode in which he was an interested party, showing the spirit with which they propose to pursue their punishment. We are kindly permitted to publish the letter:—

"Basel, March 8, 1895.

"DEAR BROTHER HOLSER: My report up to date is, 'All quiet on the Rhine.' The police and authorities are still watching us, however, as is shown by an incident that happened to me one evening last week. I went over to the Schützenhaus for a little lunch, and I noticed one of the judges sitting in a corner. Pretty soon he went out. When I had finished eating, I started down the street to go to brother Kürz's. It was dusk by that time. I had gone but a short distance when I heard some one behind me speak as if calling to somebody. I did not think it was intended for me, so went on. In a moment I heard the man hurrying behind me, and saying, 'Holser! Herr Holser!' I stopped then, and waited for him to come up. As he came up, I said, 'I am not Herr Holser. What do you want of Herr Holser?' The man was a pretty well dressed, good-looking man, but warm with wine. He poured out a torrent of Basel Deutsch immediately. I could not make head or tail of what he wanted. About all that I could make out was 'Holser,' and every now and then he would break out, 'Henrico! Henrico!' He would repeat that over five or six times. I thought perhaps it was his name, and I told him that I did not know him, and asked what he wanted. He kept on talking about 'Holser,' and I thought perhaps he was some one who had a grudge against you because some of his family had become a Seventh-day Adventist.

"He seemed to address me as if he thought I were you, and I asked him if he thought I was Mr. Holser, but I could not get a direct reply out of him. Yes or no did not seem to be in his vocabulary. I told him I could not understand German very well, and that he must try to talk so I could understand him. Then he said, 'You were in Schützenhaus?' I answered, 'Yes.' 'You had some roasted potatoes?' I answered, 'Yes.' 'A piece of black bread?'—'Yes.' 'And a bottle of lemonade?'—'Yes.' By that time I began to think the man was crazy, and wonder how I was going to get rid of him. Then he said, 'And you read the paper in the Schützenhaus; you understand German good enough. You preach, you preach good enough.' Then he began to talk about the police department. It occurred to me that there would be some one there who could understand English, and so I said, 'We cannot understand each other; we will go to the police department and find some one to translate for us.' On the way he wanted to stop and talk every little while, but I would tell him to come along. He said once just before we got there, that he was a policeman, but by that time I did not believe him and paid no attention.

"Once we were inside the door, he shut it and put his back to it with a sort of triumphant now I've got-

you air, that made me think for the first time that he was a policeman in citizen's clothes. He began to talk again, and I told him a little impatiently by that time not to talk any more, but to find some one who could speak English. The officers heard us speaking and came from both sides of the hall and down the stairs. The doorkeeper came down the stairs, and the man with me said something to him. He answered, 'That is not Herr Holser.' Then I understood that the fellow thought he had caught you. I asked them if he thought I was Herr Holser, and they answered that he did. I told them they knew who I was, and gave them my card. I could understand them, and they me, without much trouble. I asked them if I could be of any service to them, and if they would like your address. They said they would, and I gave it to them. I expressed myself as being very sorry I could not talk German with fluency, that we might have some conversation together; and wanted to know if there was anything more that I could do for them. They seemed a little embarrassed, and rather glad than otherwise that I could not find words to keep me any longer talking.

"I suspect it was the ridiculous mistake of the old judge in the Schützenhaus. I have taken pains since to go there several times and make their acquaintance. The old judge sits in his corner sometimes when I go in. I sit down opposite him, and he becomes uneasy and gets up and goes out."

March 19 brother McKee writes as follows:—

"No open measures have as yet been taken against the house, but that they are on the watch is evident from my comical experience of which I wrote you some time ago.

"We have as yet no further data from which to reason as to what they will do, or what they have in mind to do. The more I think of it, however, the more I am convinced that they will sooner or later declare you an absentee, and take charge of the house and stop the business, awaiting your return; or by some process of law declare the house responsible, its manager being a fugitive from justice, and levy upon the stock and machinery to satisfy fines and expenses. Of course I have no certainty as to what they will do, but that is what seems to me natural, and according to legal processes. They will naturally want to collect the money for fines, and if they can take advantage of your absence to declare the property of the house subject to distress, they will be pretty apt to do so."

As noticed last week, the preliminary step has been taken by declaring Elder Holser a delinquent, and depriving him of citizenship for two years. What they will do next, we wait to see. But the Lord will turn all things to his own glory.

A later letter says:—

"Last Sabbath three were baptized. Brother Ertzenberger has now gone to Berne to baptize some there. Last Sabbath there were twice as many persons present in the German meeting as I ever saw before. I told brother E. that I thought it looked as though a series of meetings could be carried on here profitably."

THE SUNDAY LAW IN NORWAY.

SINCE my last report there has been a further development in the Sunday-law case here in Christiania.

It now appears that the first complaint against us for working on Sunday was made by the bishop. A fine was then imposed, but after hearing our reasons for working, and charging us not to do it any more, the fine was canceled. But when we persisted in working, a second fine was imposed, and the first made valid and added to the second fine. This is why we happened to have two fines against us. A refusal to pay these fines was immediately entered.

Eventually the manager was summoned to appear in court, March 5. As stated in my last report, we had already sent the Home Office a statement explaining our reasons for working on Sunday. But in order to place the principles if possible more clearly before them, the board had a meeting, and adopted the following resolutions:—

"In consideration of the fact that we are commanded by God to keep holy the seventh day as the Sabbath, and that we cannot so keep the day holy to the Lord, while at the same time regarding the Sunday, which is a rival institution to God's Sabbath, thus yielding homage to the power of the papacy, which established the Sunday in opposition to the law of God and Jesus Christ, the Lord of the Sabbath; therefore,—

"Resolved, That it be recorded as the mind of the board of directors that, having closed our office on the Sabbath, we cannot in conscience also close it to our

employees on Sunday, nor can we refuse to allow them to work on Sunday if they desire to do so; and, further,—

“Resolved, That those in charge of departments be instructed to see that the provisions of the Factory Act are otherwise, where this principle is not involved, carefully complied with; and, further,—

“Resolved, That a copy of these resolutions be submitted to the Home Office.”

Appearing in court, matters were arranged so that the court was willing to suspend the fines until the decision of the Home Office was forthcoming. And, as we have heard no more, we suppose that the fines are canceled.

On March 17 the following communication was received:—

“The Local Inspector's Office, March 16, 1895.

“Under date, March 14, 1895, the Home Office has, in accordance with the Factory Act, section 27, second clause, and by the recommendation of the chief inspector of factories, given the Scandinavian publishing house permission to do such work as the business requires from six o'clock Saturday evening until ten o'clock Sunday evening,—however, not on Easter and Whitsunday,—on the condition that only such employees as belong to the Seventh-day Adventist denomination be allowed to work, and that these have the holiday rest stipulated in the Factory Act on another day; further, that no machinery be used, and that the society in all things observe such regulations as the police may deem necessary to avoid making offense.

“TRAP-JENSEN, Local Inspector.”

The reason why the Home Office could give permission “in accordance with the Factory Act, section 27,” is because the law has this exemption clause: “Except . . . other circumstances make it [the work] unavoidably necessary.” In conversation with the secretary of the Home Office, he said that the keeping of the seventh day was a *circumstance* that justifies our working on Sunday.

The authorities claimed all the time that the law was not religious, that the only intent of it was to secure rest for the workers. And of course we had the right to hold them to their law. But now comes the wicked thing in which the working of Satan can be plainly seen, and which reveals the religious character of the law. Mark the condition: Only laborers belonging to the Seventh-day Adventist denomination must be employed on Sunday. This is a snare.

Now we have a few employees not of our faith. Have we the right to employ any one on Sunday who desires to be employed?—God has given us this right, and no earthly power has it to give.

In drawing this line and in making this distinction, the nature of the law was plainly revealed—that Sunday is the object of protection, not the working-man.

After interviewing the local inspector and presenting the principles in regard to this matter before him, the following protest was entered:—

“MR. TRAP-JENSEN, LOCAL INSPECTOR, CHRISTIANIA:—

“With reference to our interview of to-day, we wish to submit the following statements, that you may the better be able to understand our position:—

“If the Factory Act, section 27, does not deny our right to work on Sunday, then we believe that this right also holds good for our employees not of our faith, and who also take their rest on Saturday.

“For us to close the office on Sunday would make us a party to forcing them in keeping a day which they have no regard for, seeing they work on it. It would also make us accessory in using a law whose intent is to protect the worker (not Sunday), to rob him of one sixth of his time, and thereby cut him off from one day's earnings.

“Referring you to the resolutions handed you this morning—that ‘we cannot in conscience also close it to our employees on Sunday, nor can we refuse to allow them to work on Sunday if they desire to do so’—permit us respectfully to say that with our employees we had in mind all our workers, both those who work here now and those who may work for us later, no matter what faith they cherish.

“Further, that we do not compel these employees to work on Sunday as they themselves can testify, but that they have liberty to go to church or be entirely free.

“Hoping that you may see the justness of our position, we remain,

“Yours respectfully,

“The Scandinavian Publishing House,

“C. CASTBERG, Sec.”

Whether the authorities have taken any notice of this protest or not, we do not know. Norway is in the midst of a political contest just now that takes up nearly all the public attention. Before this article reaches you, we may have had a change in the cabinet, and with the new heads of the government offices we may also have a change of sentiment. Be this as it may, we know that the time has come in Norway, and, in fact, everywhere, when liberty in Christ is to be maintained at the cost of the loss of civil liberty.

But, brethren, let us not fear the trials when we have Jesus Christ. Only a little while yet. The end is not far off. If faithful, we shall soon stand on the sea of glass, having gained “the victory over the beast, and over his image, and over his mark, and over the number of his name,” singing “the song of Moses the servant of God, and the song of the Lamb,” a song of triumph and victory.

C. CASTBERG.

Christiania, April 2.

NEW BRUNSWICK.

ST. JOHN.—Thinking that the readers of the REVIEW would like to hear of my safe arrival in this place and the prospects of future work, I will say that, April 11, myself and family left Boston at 8 A. M., on the steamer “New Brunswick,” for this place, where we arrived in safety the evening of the 13th, and were met by a friend who is very much interested in the truth. Elder Webber and wife soon left for Maine to visit friends, and made us welcome to their home till after the general meeting here in May.

We find a warm-hearted people, whose hearts have been moved upon by the same Spirit that those were which we left behind. The work of God is one, and wherever the truth takes hold of the hearts of the people, it develops unity of action and oneness of heart.

I am happily surprised in some things that I find here. In the first place, I find a good interest here, and quite a large gathering of people come to listen to the word spoken. There is a church here of about forty-five members, with several others keeping the Sabbath; and much of the city has not yet heard of the truth. So far as I am able to discern, the people are not so much prejudiced as in some places in New England; however, there is a strong tendency to cling to the churches in which they have been brought up.

My courage is good in the Lord, and I rejoice in the fact that I can have a part to act in the glorious work of carrying the light of present truth to some in this field. Pray for us.

H. J. FARMAN.

WORK IN BARBADOES, W. I.

THERE are at the present time seven persons engaged in canvassing in Barbadoes, not including brother Beans and myself. Five of the seven are brethren who are devoting most of their time to the work. They handle principally “Glorious Appearing,” selling also “Steps to Christ” and “Gospel Primer” occasionally.

This year nearly 1000 orders have been taken for small and large books. The books delivered and the direct sales made number 484; value, \$244.46. Besides this a number of books were sold in St. Lucia. Four of the eleven parishes in the island have been canvassed for “His Glorious Appearing.” I intend to canvass the estates for “Patriarchs and Prophets.” The cry of “hard times” is now heard more than ever; but if we fully realize the importance of the work, it will only make us more earnest and persevering. It is when the load goes slowly, that extra force is needed. So may we work harder, the harder the times.

WILLIS HACKETT.

DISTRICT NO. 5.

SINCE leaving Battle Creek after the General Conference, I have entered upon the work in Dist. No. 5. The first point visited was Keene, Tex. In company with brethren Prescott and Henry I spent about five days at the above place. Here are located the school farm and the Texas Seventh-day Adventist school. One object of our visit was to look over matters connected with the school, as it is now to be passed over to the management of the General Conference. A good beginning has been made in clearing the land, setting out fruit-trees and vines, and erecting buildings for the school and students' home. A number of acres of the land are already planted to potatoes, etc. Several families of our people have settled in the immediate vicinity of the school grounds. In fact, Keene itself is composed exclusively of Seventh-day Adventist families. The Sabbath we were there, the Sabbath school was composed of 340 adults and children of actual settlers. The day school of the Keene Academy has an attendance of 160 pupils. The home has more occupants already than the managers supposed would come in this term. All seems to be moving on harmoniously. It is supposed that the Texas school will draw its patronage mainly from Texas, Arkansas, and Oklahoma. Of course its work problem, so far as the farm is concerned, will be confined to a limited number. Those going to the school should always correspond with the managers at Keene, or with Professor Prescott, the educational secretary, and not rush to Keene to be disappointed when they find no work there for them on the farm or elsewhere.

Brother Decker had arrived in Keene, at the time of our visit, and was busy with the Texas Conference committee, planning the work for the summer's campaign. I was pleased with my brief sojourn with the people at Keene. Our people in that Conference have done well in starting their school. The Lord grant them the satisfaction of seeing it wield a great influence for good on the work in their State.

While brethren Prescott and Henry passed on to Union College, Neb., I came to Ottawa, Kan., and was with our brethren there, April 2 and 3, in the closing days of their canvassers' school and Conference council. There were some forty or fifty of our laborers gathered there, who expressed themselves as greatly benefited by the opportunities they had enjoyed. The small-pox had broken out in the place, and the school closed in an opportune time; for in only a few hours after its close, the city authorities forbade all public gatherings of any kind, closing the Baptist college, all public schools, etc., and not allowing any meetings the following week, in any of the churches. I would say that this prohibition I understand, is now taken off, as the epidemic has almost wholly disappeared.

From April 4–11 I was with our people in the canvassers' and workers' school in Kansas City, Mo. Here I found some seventy-five persons gathered to receive instruction in the Bible, religious liberty, canvassing, health and temperance, etc. During my stay with them I had opportunity for a number of talks on the rise of the cause of present truth, the agencies the Lord has connected with the message from the first, etc. Here, also, I met in council with the president and officers of the Conference. Plans are being laid to push out the work vigorously the coming season, in new territory in Missouri. During my sojourn at Kansas City, I went to Topeka, Kan., and engaged rooms for our home in Dist. No. 5. These rooms are in No. 815 West Fifth St., Topeka, next to the Seventh-day Adventist church and depository. We now expect to move to Topeka about the first of May. From that date the above will be my home address.

April 12 I arrived in Springdale, Ark. This is the point where, in 1884, these modern perse-

cutions against Seventh-day Adventists began. Our meetings are being held in the meeting-house, the back of which, out of sight of the town, a brother was painting on Sunday, and for which he was arrested. Another, with whom I was conversing to-day, was arrested for hoeing in his garden on Sunday, and was prosecuted by a man who had come to make a trade with him on Sunday. I find here in this place also a school of the workers in progress. The people listen with interest to the talks of the writer on past experience in the Advent movement, and the rise of the third angel's message.

April 22 I expect to return to Chicago, to turn over to brother Lane the affairs of the Illinois Conference, and to move my effects to Topeka, Kan., and hope to be an instrument in the Lord's hand for the furtherance of the work in Dist. No. 5. I am in good health and happy in the Lord.

April 15.

MANITOBA.

SINCE my last report I have been laboring in Winnipeg. I hired a hall and held a series of meetings, beginning Jan. 19 and closing April 13. Brother J. C. Foster has been with me, engaged mostly in visiting, loaning tracts, and holding Bible readings. As a result of the efforts put forth, nine have started to obey the Lord, and others are investigating. April 14 I organized a church of thirteen members, all adults.

April 1-15 we held a canvassers' institute. We enjoyed much of the blessing of God, and our workers go out full of courage and faith. Thirteen canvassers go into the field this spring. Last year we started with four. We can see that the work is onward, and feel to praise God for the rich blessings with which he crowns the efforts put forth.

We expect to hold a general meeting in our new church building at Austin about June 5-10. Brethren, pray for the work in this province.

W. H. FALCONER.

MICHIGAN.

HOMER.—There are about thirteen who we have reason to believe are converted to God. Several others abstain from labor on the seventh day. These meet with the brethren nearly every Sabbath and take part in the Sabbath-school. We hope they will see the importance of confessing the Saviour before men before it is too late.

Our Sabbath-school numbers twenty-two, and most of the members study the lessons with deep interest; all those who take hold on the strength of the Lord are growing in the knowledge of the truth. We hold our meetings at our own hired house in the village of Homer. But as the time is near when we will go into the tent work, and vacate our place of meeting, the question comes up with great force, Who will take charge of this little flock after we go away? Must they be left to perish for want of proper care, and within twenty-six miles of Battle Creek? Most of these brethren and sisters live in the country; those in the village are not situated so as to accommodate them with a place to hold their meetings, and there is no public place that can be secured without quite an expense. Now is there not some family in the large church in Battle Creek that could move into Homer and provide a place to hold Sabbath meetings and act as leaders to this company? In view of the repeated testimonies of the Spirit of God to the Battle Creek church upon this point, it looks to us that if these little companies living around so near this great church are left to perish for want of the help that they could give them, somebody would be weighed in the judgment and found wanting.

Homer is a town of 1200 inhabitants, with

three railroads centering here. It is surrounded by a rich farming country, and is as inviting a town for business or manufactories as any of its size that we are acquainted with in the State. We hope the leading brethren of the Battle Creek church will talk this matter over and send these brethren help.

J. C. HARRIS,

J. F. BALLENGER.

WISCONSIN.

AFTER spending three years in the Scandinavian department at Union College, in June, 1894, I came to Wisconsin to labor in God's cause. Since then I have labored about ten months in the following places:—

Eau Claire.—I was sent to this place after the Wisconsin camp-meeting with brethren N. P. Nelson and J. C. Mikkelsen to labor in the tent work. The work was carried on till Aug. 6, and then discontinued on account of the small interest and attendance.

Cumberland.—It was decided that I go to this place to labor, which I did, and continued the work about six months; during this time seven decided to obey the truth. I believe that there are others who will decide for the truth, as I am sending papers to, and corresponding with, interested ones.

Chetek.—I visited this place a short time last winter, and on account of the eagerness of the people to hear and know the truth, I returned. A good and growing interest has been manifested ever since I came here. Nine have decided to obey all God's requirements. Sometimes those interested in the truth have appointed meetings and called on me to preach to them. This has been done by Methodists and Lutherans. I have had so much to do here, that I have not been able to fill all the invitations to hold meetings that have come to me. Surely this field is "white already to harvest." John 4:35. I am of good courage.

H. L. HANSON.

WISCONSIN CONFERENCE SCHOOL.

UNDER the direct supervision of the Conference committee this school was opened in Oshkosh, Jan. 9, for the benefit of those in the Conference who desire to fit themselves for the work of the Lord, and who could not attend one of the colleges. About forty-five students were in attendance at the opening, and the number rapidly increased till there were over sixty enrolled, not including teachers or domestic help. Elder P. H. Cady and wife had charge of the house, and nearly all the students found a home in the building, which was a large, commodious one.

The writer taught the classes in Bible and ancient history, excepting the time when he was attending General Conference, when his place was supplied by Elder Cady in the Bible class, and by sister Emma Thompson in the history class. Sister Thompson also taught two classes in grammar, and conducted the reading and spelling drills. Sister Ida Thompson taught the class in rhetoric, the higher grammar classes, two classes in arithmetic, besides a primary class in reading.

Brother S. G. Schwartz taught the German classes in Bible, grammar, reading, and the study of "Great Controversy." He also had a class of beginners in German. P. M. Hanson had the charge of the Danish canvassers, while the State agent conducted the English class in canvassing. Much personal assistance was rendered by the teachers in all the classes, outside of class work, which we are sure was appreciated by the students. Careful records of each class were kept, and the thoroughness of the work done was manifested by the high standings the frequent examinations revealed.

The school not only afforded an opportunity for the study of the Bible and the sciences, but for practical experience in missionary work as

well. A tract and missionary society was organized, and a club of fifty papers was regularly sent out, besides a large amount of other work performed, as will be seen by the accompanying summary. A Christian Help band was organized, and good work was done in the care of the sick and ministering to the needy. Bible readings were held, canvassing was done, tracts and periodicals were distributed, as two hours each day were devoted by all to that work, which gave opportunity for many rich experiences.

The following summary of work was furnished by the librarian of the School Society for the twelve weeks of its existence:—

No. of pp. of tracts distributed,	71,414
" periodicals distributed,	1,625
" missionary visits made,	160
" poor families visited,	30
" letters written,	34
" " received,	13
Value of books sold by canvassers	\$62 75
Amount of donations received,	14 68

From this school twelve will enter the canvassing field; some will distribute tracts and enter other lines of work.

Meetings for the public were held twice a week for a time, and interest was manifested on the part of some. One family began the observance of the Sabbath of the Lord before the close of the school, and as a corps of workers will be left in the city to follow up the interest, there is hope of others taking their stand for the truth. Here has been an opportunity for many to attend a school, who, from the lack of means, would not have been able to attend a school if there had not been one in the State. A charge of \$1.50 a week was made, and this fully met the expense of the school, with the exception of the teachers' wages, which were paid by the Conference.

The Spirit of the Lord was with the school all the way through, and we hope that the influence of the school will be with the workers in the field throughout the year, and that the blessing of the Lord will be with all our laborers.

Besides the school at Oshkosh, the French brethren held a school at Green Bay, under the supervision and instruction of brother Bourdeau. The average attendance at this school was about eighteen. The instruction was principally in the French language, with reading and writing in the English. They also received instruction in such lines as would fit them for the work when they left the school, and we expect some of these will engage in the work in various lines the coming season.

The expense of the French school was wholly met by donations by the brethren. So our Conference is out nothing in these schools except actual wages paid the teachers.

We have encouraged and shall continue to encourage all who can do so, to attend our denominational schools, colleges, and the General Conference school, as far as possible, aiding them as we have been doing, as far as we can, from our educational fund.

O. A. JOHNSON.

A GOOD REPLY.

ELDER J. W. KELCHNER sends to the Iowa *Workers' Bulletin* the following letter from some ministers in the place where he was laboring, together with his reply. We would call particular attention to the latter as being worthy of imitation under similar circumstances:—

"Sheldon, Ia., 10 a. m., April 4, 1895.
"Mr. J. W. Kelchner,
"S. D. Adventist Minister,

"Sheldon, Ia.

"SIR: You are hereby challenged to discuss publicly in Sheldon the following propositions: 1. The law of which the weekly Sabbath was a part is abolished; 2. The seventh day of the week should be observed as a Sabbath by Christians; 3. The first day of the week is the Lord's day, and should be observed as such by Christians; 4. Mrs. E. G. White is a true prophetess of God, and her so-called 'testimonies' and revelations are, in fact, revelations from God.

"The first and third of the foregoing propositions to be affirmed by John M. Van Kirk on behalf of the Church of Christ, and denied by J. W. Kelchner on behalf of the Seventh-day Adventist Church. The second and fourth propositions to be affirmed by J. W. Kelchner and denied by John M. Van Kirk. Said debate to begin within forty-eight hours from date hereof, and to be conducted according to such rules and regulations as may mutually be agreed upon. An immediate reply in writing to this communication, is asked for, as we desire to know before noon to-day, if possible, as to whether you accept or reject the proposal for debate. If you are favorable to debate, we shall be pleased to meet you at once at some designated place, to complete the necessary arrangements as to time, place, etc.

"W. F. Mc CORMICK, Pastor,
"JOHN M. VAN KIRK."

"Sheldon, Ia., 2 p. m., April 4, 1895.

"Messrs. Mc Cormick and Van Kirk,
"Ministers of the Christian Church,
"Sheldon, Ia.

"DEAR FRIENDS: Your communication of this date received and duly noted. I am engaged in delivering a course of Bible lectures, which I do not care to interrupt at this juncture. My purpose in coming to Sheldon was to preach the gospel, and not to enter into public controversy. You are at perfect liberty to discuss these questions as you deem proper and right. I reserve the right to do the same. I do not believe that any good could come to the cause of Christ through a discussion such as you propose. I am perfectly willing, as you ought to be, after we have presented these various questions to the people in our respective places of meeting, to leave the decision as to which is right or wrong to the judgment of the people. I will preach upon the topics referred to in your communication, to my audience in a few days, and will be pleased to give you due notice of the time when I shall do so.

"Very respectfully yours,
"J. W. KELCHNER."

"IT HURTS."

THE above is the heading given by the *Dayton (Tenn.) Republican* to a vigorous, outspoken letter on the situation in the South. The letter speaks in such a straightforward, manly way for religious equality, that we give it almost entire. The *Dayton Republican* and other papers in the South are doing a good work for liberty of conscience. May God bless them in it:—

"Atlanta, Ga., April 18, 1895.

"EDITOR DAYTON REPUBLICAN: Has it ever occurred to you what the effect of this religious persecution in Tennessee will have on immigration? If not, I can tell you.

"I have just returned from a nine months' visit to Ohio, where I found, scattered everywhere among the farmers, copies of the *American Sentinel* and other papers, giving full account of the imprisonment of the Adventists in Rhea county, Tenn. In one settlement a number of farmers had made up their minds to move to Tennessee, and had formed a club for that purpose.

"But this religious persecution knocked the whole thing in the head. The majority of these intending immigrants were Republicans, and they feared to move South. Said one of them to me:—

"The old rebel spirit is just as rampant in the South as ever, and I am not going where there is no religious or political freedom. If the Tennessee authorities persecute and imprison men and women for their religious belief, they would find some pretext to harass and persecute me, because I am a Republican, and the rest who would go there. No, sir, I am not going to such a State. I tell you we are not going to such a place. I see that they also imprison Adventists in Georgia, and I guess it is the same way all over the South."

"Thousands of people at the North want to come South, but they are afraid of religious or political persecution. Many of the old prejudices against the South had worn away, and there was a feeling of confidence in East Tennessee, with its big Republican majority, but the recent persecution of Christians in Rhea county

and the counting out of H. Clay Evans, have retarded immigration,—set it back for years,—and unless the intolerant laws there are repealed, and a free and honest ballot maintained, the State will lose millions in immigration.

"As a Southerner who loves the South, and wants to see it grow in population and in wealth, I am sorry to see such a state of things. There are thousands of Adventists and Seventh-day Baptists in the Northern and Western States, who observe the seventh day, but not the first day of the week; but not one of these people has ever been arrested or in any way molested because of his religious belief. To do such a thing is a crime against freedom, a violation of the Constitution, and an outrage on the rights of man. It is a monstrous act of injustice, for which Tennessee must surely suffer in loss of immigration, as I have already pointed out.

"I am not an Adventist. I have nothing in common with these people except a desire for liberty of thought. But I have lived among these people, mingled with them, and know that if there are any conscientious, honest, truly religious and really worthy people and patriotic citizens, they will be found among the Adventists.

"And to see other so-called Christians persecuting them, and informing on them, and backing up the authorities who send the Adventists to jail simply because they do not believe as the other Christians believe, is simply a horrible and contemptible mockery on religion. The Christian who would imprison another Christian because of a difference in belief, is not a Christian, but a devil incarnate. Why, if this thing keeps up, we may look for a re-establishment of the Inquisition with all its bloody horrors!

"All laws conflicting with perfect religious freedom, not only in Tennessee, but in all the Southern States, should be repealed, and laws enacted granting persons the right to worship and work as their consciences dictate. We want perfect mental, religious, and political liberty. Our forefathers fought for these things. But if good people are to be imprisoned because of their religious belief, then our forefathers fought in vain, and liberty is a mockery and a lie.

JOHN HAMILTON DAVIS."

ITEMS OF INTEREST.

The General Conference Committee will convene in Battle Creek, May 1.

Elder H. P. Holser and family and A. T. Jones expect to sail for Europe about May 8.

The camp-meeting season will be opened May 9, at Portland, in the North Pacific Conference.

Elder O. A. Olsen has been on a brief tour to the West; and Professor Prescott has visited the schools in the South and East. Both are expected in Battle Creek this week.

The newly opened Sanitarium in College View, reports an unexpectedly large patronage, their facilities being put to the test at once. Enlargement will probably soon be in order.

Elder Isaac Morrison and wife, of Portland, Ore., are to go to Pitcairn Island, by the "Pitcairn," to relieve Miss Hattie Andre, who has been on the little island for over three years.

Elder E. Hilliard and wife, of Minnesota, will be passengers on the next trip of the "Pitcairn." Their location is not definitely determined, but it will be on some of the Pacific Islands.

It was expected that the "Pitcairn" would get away by April 25. Dr. Braucht and wife and brother E. S. Butz and wife accompany the boat; the former to labor in Fiji, and the latter to locate in Fiji or elsewhere, as circumstances may seem to require.

It has been decided to rent a farm of eighty acres near the Battle Creek College, to afford students who wish to do so, an opportunity to engage in fruit and dairy farming on the co-operative plan.

A communication from Allen Moon, that reaches us too late for this REVIEW, states that the bill to make all property liable to execution introduced into the Tennessee legislature was defeated by a clear majority.

News of the Week.

FOR WEEK ENDING APRIL 27, 1895.

NEWS NOTES.

The effects of the notorious Parliament of Religions are being felt in missionary lands. From Buddhist countries especially word comes of increased opposition since the results of the Parliament have been made known. In Ceylon priests have become insolent and bitter. The opposition has become much stronger since the return of Dharmapala, who represented Buddhism in the Parliament.

Texas was suffering from drouth. D. L. Moody was holding meetings at Fort Worth. At 3 p. m., on April 21, prayers were offered for rain. At the following evening meeting Mr. Moody announced that word had come that rain was falling in several places. He called on his audience to offer praise for the rain, and while they were singing, "All Hail the Power," the storm burst upon the building, the roof of which was blown in. A panic ensued, and about forty people were injured.

United States Senator James F. Wilson died at his home in Fairfield, Ia., on the 22nd inst. He was a harness-maker early in life, and while learning and working at his trade, gained for himself an excellent education, and was admitted to the bar. At the age of twenty-five he went to Iowa, where he soon gained distinction at his profession. He was for several years a member of the legislature, then in 1861 he was elected to Congress. In 1882 he was elected senator, where he has since served in an honored position.

The Hovas in Madagascar are making a valiant stand for their liberties, but in the contest so far the French have everything their own way. Unless the great powers interfere, there is no doubt as to the termination of the conflict; France will quickly subdue the island. It would seem that justice would demand of the more powerful nations protection for the weaker. But since all these nations have similar prizes in view or in possession, their own interests make them silent when the pitiful cries of a small State that is just being swallowed reach their ears.

The three days' limit given by England to Nicaragua expired with April 26, and soon after midnight a force of British troops was landed at the port of Corinto, and the custom-house was seized. Three war-vessels are there, and a peaceful blockade of the port is declared. It is not probable that there will be any bloodshed. The United States very sensibly concludes that the Monroe doctrine does not require this country to protect our neighbors in offering insult and indignity to foreign powers, nor to oppose those powers in obtaining reasonable redress for such grievances. But it will be a costly \$75,000 to England, except she collects enough to pay her expenses while she is about it.

John L. Waller, ex-United States Consul to Madagascar, who was arrested and convicted by French authorities for communicating with the Hovas, appealed to a higher court. His sentence of twenty years' imprisonment was confirmed. He has been brought to France and will be held as a political prisoner probably on the island of Corsica. Mr. Waller was indicted on two charges; violation of an order of the French Admiral governing correspondence, and writing to the enemy. The evidence, according to reports, showed that Mr. Waller intrusted to a steamboat officer a bulky letter posted at Natal and landed at Tamatave, where the envelope attracted the attention of the authorities, who opened it, and found that it contained particulars regarding the strength of the French garrison, the number of sick, importance of outposts, etc. Mr. Waller's trial, the correspondent reports, lasted only three and three-quarters hours, at the end of which time he was condemned to twenty years' imprisonment.

The siege of Dr. Robertson, the British representative in Chitral, was raised as the British forces under Colonel Kelly approached. Shu Afzul and his forces fled. Dr. Robertson reported that the casualties during the investment of the north, to which he retreated upon the capture of the town, were thirty-nine killed and sixty-two wounded. He and Captain Campbell were severely wounded. Captain Baird was killed. Lieutenant Gurdon, who was reported to have been killed, is still alive. All the wounded are doing well. The garrison lost over one third of its strength, as there were only 290 troops and seven officers there. The highest praise is due to Colonel Kelly's brilliant feat at arms.

Mrs. Caroline E. Haskell has devoted a large sum of money to establishing in India a course of lectures on "Comparative Religions." Upon this the *Missionary Review* says "that the Calcutta missionaries do not favor the scheme of the Rev. J. H. Barrows, of Chicago, for a course of lectures to be delivered in India on 'Comparative Religions.' It appears that the influence of the recent Parliament of Religions has tended rather to foster confidence, already too arrogant, on the part of the Hindus, in their own religion and opposition to Christianity. The great business of Christians in regard to India is to preach the gospel in all its simplicity and glory, and leave the Hindus who hear to make their own comparisons."

Russia enters a serious protest against some of the provisions of the Japan-China treaty, in which she is seconded by France and Germany. The point they particularly object to is the cession of the Leao Tong peninsula, on which Port Arthur is situated, as this would give Japan a foothold on the mainland of Asia in the Chinese empire and in a menacing position to Manchuria, and to some extent to Siberia, to which Manchuria is adjacent. The Japanese are surprised at this interference, and talk of renewing the war. There is a possibility that Great Britain will support Japan in her position. And the United States is decidedly favorable to maintaining Japanese interests in the matter. Altogether the situation just at present is critical, and there is a chance for the greatest struggle this world has ever seen. It is probable that calm counsels will prevail. But the thought of Germany and France being yoked with Russia is an interesting one.

ITEMS.

Hon. George Curzon, M. P., of England, was married on the 22nd inst., in Washington, to Miss Mary Leiter of that city.

The Methodist Episcopal bishops of the entire world are now in convention in Carlisle, Pa., and will remain until Thursday.

Bill Cook, the celebrated desperado, is incarcerated in the United States penitentiary at Albany, N. Y. His sentence is for forty-five years of imprisonment.

At a political meeting held in Rio, President Moraes, of Brazil, said that if he could not govern the republic in tranquillity, he would resign his position.

In a riot among soldiers in the northern portion of the island of Formosa recently, twenty-eight persons, including two officers, were killed, and fifty wounded.

A dispatch from Odessa says that many people have been drowned and immense damage to property done in the governments of Keff and Tchernigoff, by high water in the Dnieper.

A dispatch from Vienna says that the Russian government has expelled Mme. Modjeska, the well-known actress, from Warsaw, owing to a violent speech she made against Russia at Chicago.

The village of Perley, Wis., was nearly wiped out by fire, April 24. Help was asked for from Cumberland, but Mayor Luff did not dare to send a fire engine, owing to the dangerous condition there.

Word comes from the United States minister at Madrid that Spain acknowledges the grounds of complaint for firing on an American vessel on the high seas, and reparation will be peaceably made.

President Cleveland has appointed Brigadier-General Wesley Merritt to be major-general in the army. General Merritt succeeds to the vacancy caused by the retirement of General Alexander McD. McCook.

The father of ex-President Fairchild, of Oberlin College, was wont to say that his sons had been a disappointment to him. "I educated them for ministers," he declared, "and three of them sort of petered out and became college presidents."

The Peninsular and Oriental Steamship Company, of London, commonly known as the P. and O., is the oldest and one of the largest steamship corporations in the world. It commenced a mail service to the Spanish peninsula in 1837 with the "Siberia," a wooden side-wheeler of 516 tons and 180 indicated horse-power. This company's fleet now consists of 54 steamships of 221,807 tons and 225,650 horse-power, and 22 steam-tugs and launches.

Watts Murphy was murdered near Greenville, Ala., on the 20th inst. A Negro was arrested, who confessed to the crime, implicating two other men and two women—all Negroes. The next morning their dead bodies were found hanging to trees.

The bank at Plainfield, N. J., was robbed in the middle of the day of \$22,765, by a thief who entered the vault in business hours, while the employees were busy with customers, and calmly made off with the money. The theft was not discovered until after banking hours.

Nine tenths of all the Catholic church property in the diocese of St. Louis is deeded in fee simple to Bishop Kendrick. He now refuses to deed or will this property to his successor in office, and it looks as if the vast property, amounting to many millions, would go to his relatives at his death.

The grand jury of Rockford, Ill., is at last investigating the unsavory premises and enterprise of Schweinfurth, the pretended Messiah, with his so-called "heaven," "apostles," and female "angels." It is probable that the leader will be indicted and the place broken up. Surely it is about time.

The fastest time ever made on a railway was accomplished between Camden and Atlantic City, Sunday, April 21, by the *Philadelphia Times* flyer on the Camden & Atlantic Railroad. The distance, fifty-eight and one-half miles, was made in forty-three and three-fourths minutes. The fastest mile was run in forty-one seconds.

A collision occurred in the harbor of Naples, April 23, between the steamer "Cyrenian," Captain Cain, from Antwerp, and the Anchor Line steamer "Bolivia," Captain Baxter, which was on her way to New York, with 1100 emigrants on board. There was great excitement among the passengers for a time, but nobody was hurt. The "Bolivia" was considerably damaged, and her departure has been postponed until she can be repaired.

O. H. K. Risley, cashier of a bank in Connecticut, recently died, and was buried with every mark of honor and respect that a sympathizing community could bestow, for he had been long and favorably known as a business man of probity, a model man morally, and was highly esteemed. He was hardly in his grave before his true character as a forger, embezzler, and thief was made known to the astonished city. His forgeries alone amount to \$60,000, as far as discovered in two days. He stole from friends, widows, laboring men, and corporations alike.

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 1895.

The General Conference Committee has arranged for camp-meetings the coming season as follows:—

DISTRICT NUMBER ONE.

Quebec, Ayer's Flat,	June	14-24
Pennsylvania, Corry,	"	19 to July 1
Vermont (local), South Londonderry,	"	25 to " 1
Atlantic,	Aug.	1-12
Virginia,	"	8-19
Vermont, Morrisville,	"	16-26
Maine,	"	22 to Sept. 2
New England,	"	30 to " 9
New York,	Sept.	5-16
West Virginia,	"	12-23

DISTRICT NUMBER THREE.

Indiana,	July	30 to Aug. 12
Ohio,	Aug.	9-19
Illinois,	"	19 to Sept. 2
Michigan,	Sept.	11-20

DISTRICT NUMBER FOUR.

Iowa, "Ingleside Park," Des Moines,	May	23 to June 3
*Minnesota, Minneapolis,	June	4-11
*Wisconsin, Steven's Point,	"	11-17
*South Dakota,	"	18-24
North Dakota,	July	3-9
*Nebraska,	Aug.	26 to Sept. 9

DISTRICT NUMBER FIVE.

Texas,	Aug.	8-19
Arkansas,	"	16-26
Oklahoma,	"	22 to Sept. 2
Colorado,	"	29 to " 9
Kansas,	Sept.	12-23
Missouri,	"	25 to Oct. 7

DISTRICT NUMBER SIX.

North Pacific, East Portland, Ore.,	May	9-20
Upper Columbia, Walla Walla, Wash.,	"	16-27
*California, Oakland,	"	30 to June 10
" Hanford (local),	April	25 to May 5
Montana, Helena,	June	14-24

DISTRICT NUMBER EIGHT.†

Norway,	June	4-16
Sweden,	"	18-30
Denmark,	July	2-14
Germany,	"	16-28
Switzerland,	Aug.	1-11
England,	"	15-25

*Appointments marked by a star will be preceded by a workers' meeting.

†Perhaps all the meetings in this district cannot be conducted as camp-meetings.

ELDER F. M. WILCOX, with some of the Battle Creek brethren, will, no preventing providence, meet with the West Leroy church, Sabbath, May 4. A cordial invitation is extended to all.

I EXPECT to meet with the church at Potterville, Mich., May 4. Services Friday evening and Sabbath day.
G. C. TENNEY.

NOTICE!

WE wish to extend thanks to those who have so kindly sent us copies of the *Bulletin*, as called for a few weeks ago. We have received the desired number, and no more need be sent.

INTERNATIONAL TRACT SOCIETY.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atl'ntic Express.
STATIONS.						
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 9.30	pm 11.30
Michigan City.....	11.35		8.50	pm 12.17	6.20	am 1.19
Niles.....	am 12.45		10.15	1.15	6.23	2.45
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40	4.35
Battle Creek.....	3.00	8.10	pm 12.50	3.05	8.18	5.22
Jackson.....	4.30	10.00	2.40	4.25	9.35	6.50
Ann Arbor.....	5.40	11.05	3.50	5.15	10.25	7.47
Detroit.....	7.10	pm 12.20	5.30	6.15	11.25	9.20
Buffalo.....				am 12.35	am 6.45	pm 5.30
Rochester.....				3.38	9.55	8.40
Syracuse.....				6.40	pm 12.15	10.45
New York.....				pm 1.45	8.45	am 7.00
Boston.....				3.45	11.45	10.50
WEST.	*Night Express.	*N.Y. Bos. & Atl. Sp.	‡Mail & Express.	*N. Shore Limited.	*West'n Express.	*Kalam. Accom.
STATIONS.						
Boston.....				pm 2.00	pm 3.00	pm 7.15
New York.....				4.30	6.00	9.15
Syracuse.....				11.30	am 2.15	am 7.20
Rochester.....				am 1.20	4.10	9.55
Buffalo.....				2.20	5.50	pm 3.30
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.10	pm 11.10
Ann Arbor.....	10.25	7.30	8.43	9.25	2.12	5.57
Jackson.....	11.40	8.35	10.48	10.30	3.15	7.35
Battle Creek.....	am 1.17	9.48	pm 12.15	11.43	4.31	9.13
Kalamazoo.....	2.10	10.27	pm 12.22	5.09	10.00	9.36
Niles.....	4.00	11.48	3.00	1.40	6.27	5.00
Michigan City.....	5.09	pm 12.50	4.25	2.45	7.22	6.00
Chicago.....	7.10	2.40	6.35	4.30	9.05	7.50

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday, east at 7.27 p. m.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,
Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.					STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L't'd Ex.	6 A't. Ex.	42 Mix'd Tr'n.	2 P't. H Pass.		11 Mail Ex.	1 Day Ex.	8'd L't'd Ex.	23 B. C. Pass.	5 P't. H Ex.
a m	p m	p m	p m	p m	D. Chicago A.	p m	p m	p m	p m	a m
9.00	8.10	8.15	a m	.....	Valparaiso.	6.45	1.50	9.10	.....	7.50
11.25	5.05	10.30	6.00	.....		5.05	11.35	7.10	.....	6.45
p m					South Bend	3.10	10.15	5.44	.....	4.10
1.05	6.30	12.00	10.05	.....	Cassopolis	2.15	9.40	5.13	.....	3.28
1.46	7.12	12.45	12.40	.....	Schoolcraft	1.20	9.52	.....	p m	2.37
2.33	7.55	1.48	3.40	a m	Vicksburg	1.30	10.52	.....	p m	2.27
2.44	7.55	1.48	3.40	a m	Battle Creek	12.15	8.15	3.55	0.35	1.50
3.30	8.36	2.40	6.20	7.00	Charlotte	11.14	7.23	3.07	8.40	12.53
4.39	9.26	3.25	.....	7.47	Lansing	10.10	6.55	2.40	8.00	12.20
5.10	9.55	4.40	.....	8.20	Durand	9.35	6.55	1.55	6.50	11.25
6.30	10.45	5.08	.....	9.30	Flint	8.35	6.55	1.28	5.47	10.35
7.30	11.17	6.40	.....	10.05	Lapeer	7.49	5.02	1.00	5.10	10.01
8.15	11.50	6.15	.....	10.43	Imlay City	6.50	5.02	1.00	4.46	9.50
8.42	a m	6.35	11.05	.....	Pt. H'n Tunnel	6.50	5.02	1.00	4.46	9.50
9.50	1.00	7.30	12.05	.....	Detroit	a m	a m	10.40	4.05	8.45
9.25	p m					a m	a m			p m
a m	p m				Toronto	p m	p m			p m
8.15	6.25					9.20	9.20			1.00
p m	a m				Montreal	a m	a m			p m
8.15	7.25					9.15	9.15			p m
a m	p m				Boston	8.30	8.30			p m
8.12	1.15				Susp'n Bridge	p m	p m			p m
a m	p m					10.15	7.05			2.25
7.50	4.25				Buffalo	a m	a m			1.00
a m	p m					9.30	9.30			p m
7.00	5.40				New York	a m	8.15	6.10		8.00
p m	a m				Boston	8.15	8.15			7.00
8.53	8.08									
a m	10.20									

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

†Stop only on signal.

A. B. MOINTYRE,
Asst. Supt., Battle Creek

A. S. PARKER,
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On another page will be found an article on the "Laying on of Hands," to which we would call the attention of those correspondents in answer to whose questions it is republished by request. The attention of others is also called to it, for the doctrine there refuted is urged in some quarters with an assurance and persistency quite embarrassing to those who have not studied the subject. While we confidently hold that enough is there given to refute the idea that the laying on of hands was a command and a regularly established custom in the early church, other reasons will doubtless occur to the reader as he further studies the subject.

The papers just now are speculating over the question, whether or not it is possible for one to *remember* the pain he has suffered. Arguments are presented pro and con. But whether the question can ever be decided or not, so far as it pertains to this state of being, the time is not far distant when it will be settled forever. For in the coming reign of the Redeemer, there will be, in the first place, "no more pain,"—happy condition; and, in the second place, "the former things shall not be remembered nor come into mind." Then will be fulfilled Paul's estimate of the matter, when he says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18.

In our Special Mention department this week will be found a notice of the flippant, reckless, and blasphemous manner in which some divines, of whom Rev. (?) Heber Newton is a sample, treat the word of God. When an insuperable objection is raised against some of his astounding assertions, he all at once becomes too reverent to give it any consideration. The *Interior* of April 25 notices this class of people, and attributes their strange course to an itching desire to be called "original and fear-less thinkers." They must say something that is startling. That paper gives the following additional example: "One of the Chicago University lecturers spoke highly of St. Paul, but said that if he were in Chicago to-day, he would be utterly destitute of equipments for

dealing with present moral conditions. Such statements make a man angry. They are the language of an ignoramus and a blatherumskite, though we suppose the learned professor is neither, but only intended to be original and sensational. He could not, if his soul were staked on the failure, name a sin or a wrong that Paul has not catalogued and given the remedy for, and yet he stands up and eloquently mouths such preposterousness, and retires with new plumes in his flat-head cap."

The position assumed by these and other ministers can only be read with utter amazement. They are astounding. With infidels openly battling against the word of God, and ministers treating it as no more sacred and of no more account than a last year's almanac, what can be expected from the people generally? Is it not time to cry aloud, "It is time for thee, Lord, to work; for they have made void thy law"?

While many Protestants are hastening to express feelings of the utmost fraternity and unity with the Roman Catholic hierarchy, and confidence in the Catholic Church, as a part of the body of Christ, etc., influential Protestant papers express great satisfaction in seeing these utterances on the part of Protestants, and noting this attitude of friendliness in reference to that church. How any real Protestants can take such a view of the matter is not clear to us. The very foundation principles of the Romish Church are subversive of freedom of conscience, freedom of speech, freedom of the press, and liberty of every form and name. Its claims are anti-Christian and blasphemous, according to Protestant principles. Its nature is demonstrated in its past history, as marked with martyrdom and blood. Its principles never change, and it would do the same things to-day had it the power. It makes no pretensions to conceal its object,—to gain control of this country politically and religiously; and then it must, according to its own principles, carry out the same work here by which it has been characterized elsewhere. The great bulk of its doctrines, in the eyes of every intelligent Protestant, are contrary to the teachings of the word of God; and priests and other officials in that church are under oath to war against and destroy heresy and heretics, by every means in their power. To encourage, aid, and foster the growth of such an organization, with its acknowledged aims, is to increase the dangers that now threaten us; and this is just what this attitude of friendliness and expressions of confidence on the part of so many Protestants are doing. They are calculated to throw unsuspecting (because uninformed) Protestants off their guard, and to give that church, in its hopes and sinister designs, an advantage to which it is not entitled. Many good Christian people are in the communion of Rome; and it is not against any, as individuals, that opposition is to be raised; but all Protestants should be made acquainted with, and kept informed on, the un-Scriptural principles of the Romish hierarchy, their objects and aims here as elsewhere, to be guarded against their aggressions; and as many as possible inside that organization should be informed on the true principles of the Bible, to be rescued from the snare they are in. The unity for which the pope so mildly pleads is not a unity of Catholics with Protestants, but a unity of all the world in bowing down to the pretensions of the Roman See.

"THIS IS OUR GOD."

It is stated in the prophecy of Isaiah (25:9) that when Christ comes, his servants will exclaim in triumphant joy, "This is our God; we have waited for him, and he will save us." There is evidently great significance to be attached to the word "our" in this declaration. Why do they say, "This is *our* God"? Why do they not simply say, "This is God."

The word "our" implies that there has been some special relation existing between God and that people. There must have been some acquaintance to enable them to speak in this manner; but this acquaintance could not have been then formed for the first time and cultivated only on that day and that occasion. No; the one who then appears, and of whom they can speak with so confident assurance, is one with whom they have previously been upon terms of intimacy, one whom they have loved and looked for; one whose appearing they have desired, and for which they have patiently waited. He is one, moreover, who has met them ere this hour of glad union, with tokens of his love, giving them evidence that he had accepted and enrolled them among the number whom he could call his friends. Otherwise they would have no assurance that it was their privilege to say, "This is our God."

But this suggests a thought for the present moment: If he grants us the tokens of his love here, and our love flows out to him in return, is he not our God *now*? But if our relation to him is such that he is not ours now, will he be ours in that coming day, when it will be worth all the worlds to be able to say that he *is* ours? Here is the important element in this thought: The Lord will be ours in the day of his coming if we have acquainted ourselves with him, and made him ours, in the present tense. The question then is, Is the Lord ours to-day? Have we appropriated him by faith as our Saviour now? If he is *not* ours, he waits to become such. If we are not his, he waits to receive us.

In the day of which the prophet speaks, it will be the most blessed thing of all if we can say, "Lo, this is *our* God." But to be ours *then*, he must be ours *now*. U. S.

ANOTHER BROTHER ARRESTED.

A LETTER just received at our Religious Liberty office from brother J. B. Thayer, of Harri-man, Tenn., states that on Sunday, April 21, he was visited by a policeman where he was at work on his land planting potatoes, and in-formed that he should appear before court the next day and answer to the charge of working on Sunday; he was further told that he would have to stop working altogether on that day. Brother Thayer continued his work, however, and the policeman returned and told him that if he did not desist, he would have to take him away at once. Brother Thayer assured the policeman that he did not wish to defy the law, yet he could not render obedience to a papal institution which was antagonistic to the law of God.

He requested brother Thayer to go with him to the chief of police, who, after having vainly tried to persuade him to stop working, told him he would see him the next day.

Brother Thayer gave the police some reading-matter and talked with them upon the principles involved in his arrest. What the result of the trial may be, we will announce as soon as we know the facts.

The town of Harri-man is some distance from Graysville. This shows that the authorities in Tennessee are determined to arrest as many of our people as possible, and while they are doing the arresting, we are circulating thousands of pages of our reading-matter in these localities, and it is being read with deep interest by the people. So the work goes. A. O. TAIT.