

The Advent Review and Herald

HOLY BIBLE IS THE FIELD

"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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LIFE'S PRAYER.

BY S. O. JAMES.
(Milford, Iowa.)

DRAW me nearer to Thee, nearer,
While the days are going by;
And my pathway—make it clearer,
While the days are going by.
Let me hold my hand in thine,
Let me hear thy voice divine,
Let me know that thou art mine,
While the days are going by.

Though I now deplore my weakness,
While the days are going by;
I will trust Thee, bowed in meekness,
While the days are going by.
Painful though the waiting be,
I'll be patient, cheerful, free,
Little deeds to do for thee,
While the days are going by.

O remove from me my blindness,
While the days are going by;
Fill me with thy loving-kindness,
While the days are going by.
Change my nature every day,
Take the stony heart away,
And I'll bless thee, "some sweet day,"
When these days have all gone by.

Our Contributors.

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

ADDRESS TO THE CHURCH.

BY MRS. E. G. WHITE.

CHRIST, the true witness, addresses the church at Ephesus, saying, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." What effect have these words had upon the church? Have the professed people of God understood the import of the words, "I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent." When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling.

Many sermons are preached that are Christless as was the offerings of Cain, and heavenly intelligences look with amazement and sorrow upon

the self-tainted, worthless offering. Could men realize how their services are regarded by heaven, they would humble themselves before God. Many workers have educated themselves as debaters and critics; but have they the example of Christ for dealing with souls in this way?—No, and unless this class of workers shall humble their hearts before God, they cannot sit with Christ upon his throne. Only those who have the Spirit of a little child will enter into the kingdom of heaven. Should Christ come to our world as he came at his first advent, many who imagine themselves to be children of God, would criticise him. Those who think they are keen, smart men, who are wise in their own conceit, need to know Jesus and him crucified. They need to understand the power of his grace. All our hope is founded and sustained by Christ, then when our ministers fall on the Rock and are broken, they will say, "More of Christ and less of theories."

O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance to-day; but how long will the angels of God continue to hold the winds, that they shall not blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! How few there are who can say from the heart, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

To-day there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him "gold tried in the fire," and "white raiment that they may be clothed," and "eye-salve that they may see," they steel their hearts against him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the

same time, is in no way acceptable to God. Awake, awake, before it is everlastingly too late.

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world?

The people of God are called "the light of the world, a city set upon a hill that cannot be hid." "Glorious things are spoken of thee, O city of God." "God is in the midst of her; she shall not be moved." The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master. They would have fulfilled the injunction of the apostle: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

If Christ is not abiding in the soul, another spirit rules and controls; but Christ, the precious Saviour, is to be the Christian's all in all. Every holy thought, every pure desire, every godlike purpose is from him who is the light, the truth, and the way. Christ is to live in his representatives by the spirit of truth. Jesus said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." The events of the future will be discerned by prophecy, and will be understood. "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Christ is to live in the human instrument. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

The privileges, the blessings of the child of God are represented by the apostle in the following language: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." When we realize that our hope of glory is Christ, that we are complete in him, we shall rejoice with joy unspeakable and full of glory. The apostle further says, that he ceased not to pray "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

O, if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of God, we would have fulfilled the word, "Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life. We can impart only that which we first receive. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church-members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become selfish, narrow, bigoted, and their capacity to receive more and more heavenly illumination decreases rather than increases. They become less discerning, lose their appreciation of the richness of the heavenly endowment, and failing to value it themselves, they fail to present it to others. It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers the heavenly intelligences will co-operate. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth.

(To be continued.)

THE NEW MAN.

BY ELDER WM. COVERT.
(Essex Junction, Vt.)

The apostle says, "If any man be in Christ, he is a new creature." 2 Cor. 5:17. We know this proposition does not describe the Christian physically as to the present state; for we see the same material structure moving among us after conversion that we beheld before. There must therefore be a sense in which man is considered wholly from a moral and intellectual standpoint. From this view, he is represented as living and dying, and yet being born again; then as eating, and growing up into full stature, uniting in marriage, and living a happy life, etc., etc. Sin is represented as taking advantage of man's relation

to the law when he was in transgression. "For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. . . . For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:11, 12, 14.

The law that would have approved and defended the man, had he remained obedient to it, turns him over to death and condemnation because of his disobedience. Says the apostle, "The commandment, which was ordained to life, I found to be unto death." Instead of the law being able to help the transgressor, it only condemns him, and is then compelled to leave him subjugated to the power of sin and condemned by the law. This is why it is said that "the strength of sin is the law." 1 Cor. 15:56. Sin being here personified is represented as understanding the situation, and therefore proceeding to subjugate man. This man who should have ruled the body in righteousness being subjugated, sin has the dominion, and enforces disobedience. "For that which I do, I allow not." Rom. 7:15. That is, the subjugated man protests against the work done in the body, saying, "Now then it is no more I that do it, but sin that dwelleth in me." Verse 17. This man is practically deceased, having been slain by sin, and is therefore dead in trespasses and sins. Eph. 2:1.

The man of sin, having possession of the citadel, must now be displaced, that a new man may be enthroned who will rule in righteousness. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 5:21; 6:6.

But the being who takes the place that was occupied by the "body of sin" is a "new creature." He was born of the Spirit. "That which is born of the Spirit is spirit." John 3:6. "Except a man be born anew [margin, from above], he cannot see the kingdom of God." Verse 3, R. V. As the old man is crucified and a new man brought forward to take his place, it is profitable to learn what we can about this one. He is a child of faith; for of God's children it is written: "Ye are all the children of God by faith in Christ Jesus." Gal. 3:26. But how could faith produce a child for the Lord? The answer is that faith comes by the word of the Lord. Rom. 10:17. This word being spirit and life (John 6:63), when received into the heart by faith as indeed the word of God, will effectually work. 1 Thess. 2:13. The effectual work that it does is to slay the body of sin, and there itself live and abide.

The inspired writer pens the following: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. Here is a new creature, a child of God, born from above of the eternal word and Spirit. He receives the rite of circumcision in the heart. "Circumcised with the circumcision made without hands." Col. 2:11. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:6.

This child is to grow up in Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him." Col. 2:6, 7. Not only is he to be a branch grafted into Christ to receive life and character from him; but the design is also that he shall be a reproduction of Christ's image as to character. Says the word, "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:9, 10. This new man should develop symmetrical proportions. "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of

the body unto the edifying of itself in love." Eph. 4:16.

This growth must all be of Christ. "Speaking the truth in love, [you] may grow up into him in all things." Verse 15. The new man is all righteousness. "Put on the new man, which is created in righteousness and true holiness." Verse 24. To grow up strong and have moral muscle, both food and exercise are essential. The word of God is to be constantly eaten. "As new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2.

This assimilation of God's word is most beautifully described in the last song of Moses. He says, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb." Deut. 32:2. The distillation of the water in nature's invisible process of making dew, comes as near as anything to a description of the spiritual process of distilling God's word so as to become the character of Christ in man. When the tender plants first spring from the ground, they feast upon the dew-drops, as the infant feeds upon the chyle that nature has prepared for its nourishment. So also does the Spirit of the Lord cause his word to become incarnate in the believer, that the life of Christ may be produced in his children. By the study of these figures, we may gather the meaning of Christ's lesson where he says, "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." John 6:55-57.

This eating of Christ through the assimilation of the words of life enthrones Christ in the heart. The apostle speaks of the dwelling of Christ in the heart by faith, and pleads in our behalf as follows: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." Eph. 3:16, 17. This new man has for the present to dwell in an earthen vessel. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:6, 7. There is no greater manifestation of God's power anywhere to be seen than is beheld in his management of man through the power of gospel grace. In the wonders of redeeming grace we behold the Lord take a perishable body of sinful flesh, and empty out the old man of sin, and put within it the treasures of heaven, by enthroning the Saviour there, and then keep the man within growing stronger and brighter till the old earthen vessel dissolves. To incorporate this thought, the following was written: "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16. "They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. 92:14. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. Of the strength that he may attain, the apostle speaks in a petition asking, "That ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory." Col. 1:9-11, R. V.

Again in admonition he is addressed in the following assuring language: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." Eph. 6:10, 11. The new man in the power of the might herein described can resist the Devil, and he will flee from him. James 4:7; 1 Peter 5:9. It is the presence of the in-

dwelling Saviour that gives the Christian victory over Satan. Only with Christ dwelling in the heart by faith can a fiery dart of the evil one be quenched. The new man is encouraged by the promise that he shall fill the measure of Christ, for we are told that the gifts shall continue "till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13. But how much does this promise include? Let the following scripture answer: "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:9, 10.

Where, then, are the new man's affections? "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth." Col. 3:1, 2. The reason why this should be done is given as follows: "For ye are dead, and your life is hid with Christ in God." Verse 3. The assurance with which he may depend on this condition is set forth in the following scripture: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. This reckoning is the anchor of the mind in solid rest upon the eternal Rock. Reckon it, settle it, accept it as a fact accomplished, a problem solved, that you are dead indeed unto sin. Let sin call, but heed it not. Christ will sustain the reckoning. The second point in the proposition may just as surely then be depended upon: "Alive unto God through Jesus Christ." The new man is always ready, always willing, ever active. The language of his heart is, "Speak, Lord, for thy servant heareth."

When the earthen vessel has paid the Adamic penalty, the new man sleeps in Jesus, with whom his life is hid till the time comes for the grand union of the family of God. Then the purchase of Jesus' blood will be called forth. They will then bear the physical image of their Redeemer in an imperishable body, like the glorious body of Christ. Phil. 3:20, 21; 1 John 3:2. Says the prophet, "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth." Isa. 25:7, 8. Glorious promise. Happy day, that hasteth greatly.

DOLL CHRISTIANS.

BY A. SMITH.

(Grandville, Mich.)

THERE are more or less doll Christians to be found in nearly every church. They keep their moral robes quite clean, so far as outward appearances are concerned, while the saw-dust within is out of sight; and the glow of sanctity upon their countenances is painted there. They speak and pray in meeting, sometimes, automatically. They move into communities where there is a large church, with the idea of *enjoying themselves*. They pay to support the gospel only enough to appear respectably consistent, and use their money, mainly, for self-gratification. They go to meeting when it is not too stormy, too cold, or too hot, and when the meetings are specially interesting.

Move into communities where the churches are small?—Not they; for, to be respectable, they would have to help build a meeting-house, and to take burdens that would not be easy to bear, and sometimes be misjudged when doing their best. They will not carry disagreeable burdens, but the church has to carry them. When they die, they have respectable funerals, and quite flattering obituaries; but when Christ

comes, he will not raise them from the tomb, nor translate them if living; for there is no place nor use in heaven for doll Christians.

THE LATTER RAIN.

BY JESSIE HOCKER.

(College Place, Wash.)

It is not that we need to strive and cry
For God to send his Spirit and its power;
'T is waiting us; in mercy he withholds,
Lest coming thus upon us in our sin
Its light should blind; its awful power consume.
Beware, then, that ye ask not carelessly
For this great gift; but rather ask of him
A deep heart searching, that will bring to light
The hidden things of darkness Satan hides.
"A sinless life,"—and this is what we're told
Must be our record in that awful day!
"Sinless" because in us his life is lived,
And our part lies in letting that life shine.
Ten days of prayer preceded that great shower
Of pentecostal blessings and their power,—
Ten days of prayer and deep humility
Ere sin was vanquished on the battle-field,
And then the blessing came—came into hearts
Softened, subdued, and humbled by a sense
Of their great sinfulness, his majesty.

THE LAW OF GOD IN THE GOSPEL AGE.³

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" Rom. 7:1.

In this chapter the law system is sometimes referred to as a whole, and sometimes the reference is to the moral, the ceremonial, and sometimes to the civil law contained in that system. Verse 1 simply states a general principle; *i. e.*, "the law hath dominion over a man as long as he lives."

"For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Verse 3.

The law of verse 2 is the Jewish law of marriage. By it the man might obtain a divorce under certain conditions, but the woman could never obtain a divorce from her husband. She was bound to him, therefore, as long as he lived, unless he divorced her.

"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man." Verse 3.

In verse 4 the marriage relation is employed to illustrate the attitude of a Christian to the law. In this and the succeeding verse, the believer is metaphorically represented as married to the Adamic, fleshy, or carnal nature. The law condemned the natural or carnal man to death. Unless, therefore, the Christian could be released from that man, he must die with him.

Christ suffered for the believer the penalty denounced against the carnal man, so that in the eye of the law that man was dead. As a consequence, the believer could be married to Christ and be no adulterer; *i. e.*, he had met in Christ all the demands of the law, and was therefore free to marry again.

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Verse 5.

Here the same highly wrought figure is continued. When Christians were in the flesh, or before they were converted, and while still married to the carnal nature, their wicked impulses continued to work and through the law to produce death.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Verse 6.

The expression, "That being dead wherein we were held," is incorrect. The Revised Version renders it, "Having died to that wherein we were holden." By this change of translation the text in this chapter which was supposed to furnish the strongest proof of the abolition of the law, is forever disposed of. It is not the law

that died, but the believer that died to the law; *i. e.*, become to the law as though he were dead, or had suffered its penalty in the crucifixion of Christ. But if in A. D. 60 sinners were only dead to the law when they accepted Christ, they must have been alive to it before they accepted him. If so, the law had dominion over them at that time, which could not have been the case if the law had been previously abolished; but if the law had an existence *then*, it does *now*. Christians, it is true, are delivered from the law; *i. e.*, the penalty of the law, not that they may have the right to break it, for the apostle says that they serve it in newness of spirit and not in the oldness of the letter. A law which can be observed in spirit must exist in fact.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Verse 7.

In verse 5 the apostle declares that the motions of sin which were by the law did work in our members to bring forth fruit unto death. Fearing lest that assertion might be taken as a reflection on the law, he returns to the subject in verse 7, for the purpose of counteracting such a tendency. Is the law sin? he inquires. Then follows the emphatic repudiation of such a doctrine in the words, "God forbid." Next comes the statement that he had not known sin but by the law: "for I had not known lust except the law had said, Thou shalt not covet." The word "covet" marks the ten commandments as at least part of the law that he had under discussion. According to this verse, as elsewhere urged in this article, the law is the measure of sin. It saved Paul from the sin of lust; did it not perform a good office? Might it not do the same in the Christian dispensation? Is it not now necessary that sin should be defined?

"But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." Verse 8.

It is sin, not the law that is responsible for evil desires. True it is, that law quickens and strengthens the inclination of the sinner to do wrong. Heathen writers even have acknowledged this fact.* The spirit of rebellion in the heart of the sinner makes him long to do wrong, just because it is forbidden. Eve perhaps would never have cared to eat of the forbidden fruit if God had not forbidden her to do so. Was then God's prohibition wrong?—Certainly not. That prohibition was necessary to show to the world that the principle of disobedience lurked in the hearts of our first parents. Just so the law is necessary for the prohibition of sin, even though the principle of sin may take advantage of it to strengthen the sinner's wicked desires to do wrong. The principle is one of general application. That which is true of God's law is equally true of man's laws. Both in one sense stimulate to sinning. If, therefore, this fact militates against the law of God, it does also against that of man. Hence no argument can be predicated upon it unfavorable to the existence of a divine law, at this or any other time.

"For I was alive without the law once: but when the commandment came, sin revived, and I died." Verse 9.

Here the apostle continues the same line of argument, showing that the law resulted in his death; *i. e.*, condemnation to death. Ignorantly he might sin without suffering the full penalty of the law; but when the law revealed to him the fact that he was sinning in a certain particular, then that sin, if persisted in, would become deadly. This again is a general principle of universal application. Undesigned ignorance is always pleaded successfully, as at least a partial defense. Who would think of urging for this reason that it would be wrong to make a law prohibiting a certain act, and to publish the same that the public might be apprised as to what was forbidden. If sin revived when the commandment or the law came, thus causing the

*"What is lawful is insipid; the strongest propensity is excited toward that which is prohibited."—*Osai, Amos. lib. ii.*

"Luxury, like a wild beast, is irritated by its very bonds."—*Livy.*

death through the law of the sinner, it was sin and not the law that was to be blamed. The law simply forbade sin, which is wrong *per se*. The object of the prohibition was the saving of the sinner if possible, by showing to him the true character of his sin. If the law does not succeed in doing this, it is simply because the sinner defeats its amicable intentions.

"And the commandment, which was ordained to life, I found to be unto death." Verse 10.

The foregoing confirms what the writer said in the comment on verse 7; *i. e.*, that the commandment, or law, had for its ulterior design the salvation of the sinner. The law condemns sin. In so doing it awakens in the sinner a sense of his lost condition and his need of the Saviour. The Saviour was shadowed forth even in the law system. The general scope and design of that system, therefore, was beneficent. This will become evident when we recollect that those who sin without law all finally perish.

"For sin, taking occasion by the commandment, deceived me, and by it slew me." Verse 11.

Here again it is sin which, through the law, slays the sinner. Sin is personified; *i. e.*, is presented in the form of a person. Sin could not slay the sinner through the law, unless the sinner deliberately turned his back upon the law, and became the servant of sin. In taking such a course, the sinner merited death. If, when he discovered the nature of his offense, he had repented and reformed, using the means which, first, the law system, or later, the gospel, had provided, sin could not have slain him. This will be admitted when it is remembered that the real penalty of the law is the second death.

"Wherefore the law is holy, and the commandment holy, and just, and good." Verse 12.

In this verse Paul sums up the argument previously given. The Antinomian says that the apostle has been attempting all along to establish the proposition that the law was not a good thing. The apostle, on the contrary, declares that it is holy, just, and good. "Wherefore" signifies "for which reason." In the previous verses Paul had demonstrated that it was sin, and not the law, which was accountable for all the evils which had befallen the sinner as the effect of transgressing the law. This done, he pronounces upon that law the encomium of the verse just quoted. The law he says "is holy, and just, and good." If it is holy and just, certainly nothing can be charged to its account. He says it is good. If it is good, then it is to be desired. If it did not do a good work for the sinner, how could it be called good. If in the Mosaic age man needed a law that would condemn sin and drive him to Christ, why does he not need it in the gospel age? Of course the types and ceremonies of the Mosaic system are not now required, since Christ has come in person; but the sinner needs now as much as then a law which would make sin appear to be exceeding sinful, and thus drive him to the Saviour.

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Verse 13.

Again the apostle, fearing that some might infer from what he had previously said that he intended to reflect upon the law, emphatically repudiates any such design.

A paraphrase of his reasoning would run like this: God forbid that I should charge my death to the law. The law is good. It is sin and not the law that is responsible for my death. The tyrant sin, taking advantage of the law which is every way good in itself, slew me through it, by deceiving me into a disregard of its righteous provisions. I now realize the situation, and perceive the true character of sin. As I reflect upon what it has done, sin appears to me more heinous than ever before. The law is good, but sin is exceeding sinful. It is difficult to see how a higher compliment could be paid to the moral law than Paul has paid to it in this connection. Sin is the deadly enemy of our race, and anything that will

serve to reveal its true character is of the highest value to mankind. The moral law will do this as nothing else will. Is there not therefore a crying need for that law in this dispensation?

"For we know that the law is spiritual: but I am carnal, sold under sin." Verse 14.

That which is spiritual is according to Webster, "pure, holy, divine." If divine, then it originated with God, and is a transcript of his nature. Such being the character of the moral law, it would seem almost like blasphemy to argue that it has been abrogated. Some have thought that when Paul speaks of himself in the first part of this chapter, he refers to his experience before conversion. Others hold that all which he says of himself was true of him after he became a Christian.

It is not material to our present purpose to determine which of these two theories is correct, but more will be said about this hereafter. The reader will apply what Paul says here about being carnal and sold under sin either to Saul of Tarsus, or Paul the convert, according as he holds the one or the other of these views. If the language applies to Saul, as a sinner, then it was literally true. If to Paul, as a saint, it must be taken in an accommodated sense; *i. e.*, to mean that the carnal nature, the fruit of which is death, was not wholly extinct in Paul.

"For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I." Verse 15.

This language also is easily understood if spoken of a sinner. If it applies to a nominal Christian, then it must relate to that struggle between the evil and the good propensities which goes on for years in the heart of so many professors. Unconverted men have acknowledged a like contest between those two principles.

"If then I do that which I would not, I consent unto the law that it is good." Verse 16.

Thus the apostle again commends the moral law by admitting that it is approved by his better judgment, even when he is transgressing its precepts.

"Now then it is no more I that do it, but sin that dwelleth in me." Verse 17.

Here the personification of sin is continued. The man yields, if at all, not to the verdict of right reason which is against sinning, but to the clamors of passion and appetite.

"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Verse 18.

At this point the apostle frankly acknowledges that, naturally speaking, there was in him nothing good. His will was on the right side, but it was vanquished sooner or later in every struggle with the flesh.

"For the good that I would, I do not: but the evil which I would not, that I do." Verse 19.

This statement is substantially the same as the one found in verse 15. The condition of things which it portrays is deplorable indeed. If predicated of a converted man, it must be taken in a limited sense.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Verse 20. (A repetition of verse 17.) "I find then a law, that, when I would do good, evil is present with me." Verse 21.

Here again, the existence of the higher and lower nature of man is recognized.

"For I delight in the law of God after the inward man." Verse 22.

Can it be said of an unconverted man that he delights in the law of God? If so, then this text proves that the law of God is so exalted in character that even an unregenerated man may become enamored of its charms. Is Paul speaking of himself after he was born again? Then as a Christian the moral law was his delight. This being true, it is certain that he would have kept it. Such a conclusion would demonstrate that it is obligatory upon us.

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Verse 23.

In this verse the conflict still rages. Saul,

the sinner, or Paul, the saint, continues to resist the enticements to sin with varying success.

"O wretched man that I am! Who shall deliver me from the body of this death?" Verse 24.

Anciently, criminals were sometimes bound face to face with a corpse. One can imagine the horrors of the situation. It was with such a figure as this that the apostle sets forth the union in the flesh of the higher and lower natures of man. The dead body represents the propensity to sin, the living body the aspiration of a noble soul to avoid sin. Sin is the transgression of God's law. In the mind of the apostle it was as loathsome as a putrid corpse. How think you, then, he would have regarded the men who at this epoch seek to extenuate sin and degrade the law of God?

"I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." Verse 25.

The substance of the foregoing text seems to be this: Paul thanks God through Christ that with his mind he serves the law of God, even though his flesh still invites to sin. Let the reader note the fact here that the "I" of this chapter has at least found Christ at this point. Were it not so, he would not have thanked God through Christ. Let him remember also that the law of God mentioned in this connection is the same as the law previously under discussion. As a consequence of these facts, the reader will discover and admit that either Paul or some other converted man is represented in the Christian age through the grace of Christ, as serving the law of God; but how could this be true, if the law of God was abolished by Christ at the crucifixion?

Reader, if Paul as a Christian in A. D. 60 served the law of God, then all Christians should do the same at this time.

(To be continued.)

SOME THINGS OTHERS SEE.

BY F. PEABODY.
(West Valley, N. Y.)

THE evidences that Church and State are uniting here are so conclusive that many are seeing it, and are raising the warning voice.

The Rev. Dr. De Costa, of the Church of St. John the Evangelist, lately said, as reported in the New York Herald: "We are being drawn toward the vortex of a cyclone. Corruption is rife in all callings and professions, and the clerical order fails conspicuously to rise to the requisite moral height."

Masses of the people are held in worse bondage than black slavery, and in the judgment of such a man as Bishop Holly, "Church and State, in a mutual embrace, are preparing for an awful plunge."

THE CHRISTIAN'S SABBATH.

BY E. W. WEBSTER.
(La Crosse, Wis.)

WE are "created in Christ Jesus unto good works, which God hath before ordained [margin, prepared] that we should walk in them." Eph. 2:10. He does not say he has ordained us to walk in the good works, but has prepared them for us to walk in.

"God hath before prepared." The "righteousness and true holiness" (Eph. 4:24), and all "the works were finished from the foundation of the world" (Heb. 4:3), and the proof that they were finished is the Sabbath (verse 4) which is also one of the "good works." Therefore we are "created in Christ Jesus" to keep the Sabbath, which was prepared from the foundation of the world. This lays on all Christians a double obligation to keep the seventh day.

—God has filled the world with things that we can see, to tell us of things we cannot see.

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.

STRIVE WITH A PURPOSE.

STRIVE with an earnest purpose
In every task to excel;
That which is worth the doing,
Is worth the doing well.

Where there's the will for winning,
Surely the way will come;
That which is worth beginning
Is well worth being done.

Think that however humble
Tasks which around you lie,
Half-hearted work will ever
Yield but a poor reply.

Then let us strive with fervor,
Toil with whole-hearted zest;
That which is worth the doing
Is worth our very best.

—Mary L. Warner.

DO YOUR BEST.

THE story is told that a prominent judge who lived near Cincinnati, once wished to have a rough fence built. He sent for a carpenter, and said to him: "I want this fence mended to keep out the cattle. There are some unplanned boards, use them. It is out of sight from the house, so you need not take time to make it a neat job. I will pay you only a dollar and a half."

However, afterward, the judge coming to look at the work, found that the boards were planed, and the fence finished with exceeding neatness. Supposing the young man had done it in order to make a costly job, he said angrily:—

"I told you this fence was to be covered with vines. I do not care how it looks."

"I do," said the carpenter.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

"Why did you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only the dollar and a half."

And he took it and went away.

Ten years afterward the judge had a contract to give for the building of certain magnificent public buildings. There were many applicants among master builders, but one face attracted his attention. It was that of the man who had built the fence.

"I knew," said the judge, afterward telling the story, "we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

Hon. Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case, which was brought to him while a young lawyer in Portsmouth. The fee promised was only twenty dollars. Yet, to do his clients full justice, Webster found he must journey to Boston and consult the law library. This involved an expense above the amount of his fee; but after hesitating a little, he decided to go to Boston and consult the authorities, let the cost be what it might. He gained the case.

Years after this, Webster was passing through the city of New York. An important insurance case was to be tried that day, and one of the council had suddenly been prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

"It is preposterous," said he, "to expect me

to prepare a legal argument at a few hours' notice."

But when they insisted that he should look at the papers, he consented. It was his old twenty-dollar case over again, and, having a remarkable memory, he had all the authorities in his mind, and won the suit. The court knew he had no time for preparation, and was astonished at the skill with which he handled the case.

"So you see," said Webster, as he concluded, "I was handsomely paid, both in fame and money, for that journey to Boston;" and the moral is that good work is rewarded in the end, though to be sure, one's own self-approval should be enough.—*Selected.*

NEATNESS IN DRESS AT HOME.

THE importance of neat and tasteful home dressing cannot be over-estimated. The matron who appears before the members of her family in a shabby, soiled wrapper, and makes the excuse—if, indeed she takes the trouble to make one at all—"that it is so much more comfortable," has little idea of the possible consequences of such a course. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach far beyond her own span of life; that her husband and sons cannot fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons cannot fail to decrease their respect for her, she might be induced to give more attention to her personal appearance. Not even the burden of care and constant employment can furnish a sufficient excuse for careless personal habits; for few things are more important to the well-being of a family. There is an old saying to the effect that an untidy mother has disobedient children; and while neither parents nor children may realize the why or wherefore of it, there is always a lack of respect and an indifference to the authority of a mother who takes no care for her personal appearance. And it is not the mother alone upon whose shoulders rests the burden of responsibility for home neatness and order in dress; the father has its duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well-kept hands, clean faces, neatly brushed hair, and orderly dress, at least at every meal where the family assemble.—*Brooklyn Magazine.*

WHEN THE SERMON BEGINS.

Then is the Time for the Coughers to Cough.

WHY should the beginning of a sermon be the signal for those who want to cough to get to work? They will remain with throats quiet, and will apparently show no desire or necessity for a thorough throat-clearing until the clergyman announces his text, and then each man, woman, and child who can feel the slightest inclination of a cough, goes to work, and makes up for time lost, during the rest of the service.

When the old woman on the south side of the aisle coughs, the old man on the other side seems to think that it will never do in the world to let a woman get ahead of him, so he coughs; and thus warned, his wife thinks that she ought at least to put in a slight "ahem," as her share, and to show her husband that her cold is really no better. Of course the small boy must get in his cough, and as he coughs, he looks at his sister, and she coughs because he did; and then he coughs to show her he had to, and probably as a sort of challenge to her to match his cold if she can.

And then comes some throat exercises from that old fellow who has had a cough for thirty years; he never knew why, never could tell why he coughed; he thinks this damp climate has something to do with it. He would be pained if a physician told him that there was no earthly use in his coughing; he coughs because he has

always coughed, and because it is not good form to spit in church; he must do something.

And on top of all these, come coughs of various styles that are contributed to the general fund, because some people cough when they do not know exactly what else to do. There is no exaggeration in all this. Watch, when next at church, and see how one cough will start a lot of people on that line who would not have thought of coughing if they had not heard the signal. Some people seem to think that they cannot settle down for the hearing of gospel truth until they have had just a little coughing spell; it seems to put them in the proper frame of mind to listen to the preacher.—*Buffalo Commercial.*

"AT THE BOTTOM OF THE SEA!"

"WHERE would you have been, if I had not met you?" asked a lady of a bright young lad.

"At the bottom of the sea!" was the prompt reply.

Both the lady and the lad spoke in Cantonese. The one spoke reprovingly; the other answered in a serious tone, that showed shame for having grieved the heart of one to whom he owed his life.

Last May two missionaries were passing near the bank of the river that flows by the house where I am now writing, when they saw a man and woman about to drown a lad of thirteen. On inquiry they found that he was a bad boy, following in the steps of his father in dishonest gambling habits. His ugly temper grew more intolerable under cruelty; and so, as in other cases, this father and grandmother were to put him out of the way.

It was not unknown to the neighbors. They would not object, nor would anybody else. When a parent is murdered by a son or daughter, crucifixion or decapitation is the punishment. Christmas week a woman was bound to the cross and sliced to death, in this city, for parricide. But "the stubborn and rebellious son," as in Deuteronomy 21, may be stoned or drowned without consulting "the elders of his city."

To the protests of the missionaries the father replied, "Do you want him?"

"O, no! We cannot take him."

The stripped and pinioned lad must therefore be cast into the river, like a dog, to drown.

These American ladies begged for two days' respite. It was granted. The boy was then brought to them. No longer delay would be granted. If they did not take him, he must die at once. There was no alternative. Papers were drawn, and he became theirs. He soon verified the description given. In his fits of ugliness he acted like a maddened animal. He had been used to flogging, having been tied up by the thumbs.

One day, when shut up alone, he screamed so loud the cook took the liberty to insert a gag. Compulsory silence led to willing submission. He began to improve, and to respond to loving approaches. He now goes to church and Sunday-school, is quick to learn in his daily studies, and bright and capable in household duties. The better nature strengthens as the old one is suppressed. Surrounded by Christian influences, he bids fair to become a useful, good man. Now and then a tempest comes, but with diminished violence, and sooner followed by calm.

Then, as in the response just quoted, the frankness of the lad is seen. He feels that he owes his life to those who rescued him at the last moment, and is trying to serve them faithfully. He also feels kindly toward those brutal kinsmen from whom he was taken. Recent improvements on the building where he lives necessitated the hewing of large timbers. He wished to write to his father, asking him to come and get the chips for fuel. These are hopeful signs. We who know him believe that God may yet make him a chosen vessel. He was "at the bottom of the sea" of heathenism, and can say of God, as did David, "He sent from above, he took me; he drew me out of great waters. He delivered me from . . . them that hated me."

Do missions pay?—Yea, verily, every way. And are not gentleness and love more potent factors in the work of drawing reluctant souls, everywhere, to a better life, than are more drastic methods?—*Dr. E. P. Thwing.*

The Mission Field.

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

THE GERMAN AND RUSSIAN FIELDS. 10

[An address before the General Conference, by Elder L. R. Conradi.]

(Continued.)

It will give you a little idea of the size of the country and population of Russia, to know that if you should put Russia on the United States, it would cover all south of the Ohio River and all west of Kansas. That is European Russia, and you will notice that Russia is far greater than all the rest of Europe. Here you have in the same territory 28,000,000 people; while in Russia there are 100,000,000.

But how did the truth come to Russia? The Lord knows how to introduce the truth. You remember that in Austria and Russia we have to-day, perhaps, as far as the government is concerned, the greatest difficulties in doing any missionary work. The government is decidedly against all such work. The Lord knew what was coming, and he prepared the way. Russia had opened its heart and invited the Germans to come in, and German settlers came; and somehow they seemed to make a girdle of German colonies around Russia, and there are some who have gone into the interior. We want to make a girdle right around Russia with the truth, so that they cannot get out without receiving the truth, wherever they go. In St. Petersburg itself there are nearly eighty thousand Germans. So, around all this large country it is just one continued string of German settlements,—about three millions of Germans in all. What have they been placed there for?—In order to receive the light of the precious truth of the last days, and to carry it to the Russians; and the government can't keep it out.

But further: how did the truth first get there? I remember the time when from this pulpit here the first appeal was made for Russian Sabbath-keepers. Perhaps some of you remember it, too. It was the appeal for the Russian Sabbath-keepers out West. I was a boy, then, going to the College here. I had but little idea about the work at that time. The first German church here was organized in 1882 at Milltown, South Dakota. It had seventeen members. When they got hold of the truth, they naturally felt a burden for the millions at home, and they began to think about sending the truth to them. One old gentleman about eighty years old stepped up,—a good faithful brother,—and said, "Brethren, I would like to go to Russia." "Go to Russia! What for?"—"To do missionary work." "He go to do missionary work!" "Why, he can't talk [something was wrong with his speech]; it would be better for him to settle down." "He is too old to go there, and then he has difficulty in speech." Well, finally he did go. He was not provided with means as liberally as he might have been for the journey; and so, when he got to Odessa, and wanted to go to the Crimea, he didn't have any money. He sold his boots, and got an old pair of shoes, and went on to the Crimea; and when he got there, he began to scatter our publications.

After a little while, about thirty Sabbath-keepers were in the Crimea. I went there in 1886 and found this church; but I had been there but a short time when I was put in prison. Brother Laubhan has been there, and he has had to leave the country, and I have some letters here from some canvassers who have been imprisoned in the same prison, in the last two or three weeks, where I was in prison. I have a lot of mail here from them, and I hope to have time to read a few statements from their letters. Now you see that if any of us go there, we get into difficulty; but why doesn't this brother get into difficulty?—Why, he is an old man, can hardly talk, and no one would ever think of him. The

old gentleman takes a lot of tracts and pamphlets and goes around. He is old, and can't see very well, and on market days he will go up to a man with some of our tracts,—and he knows what to pick out, too,—and he says to him, "Now, I have something here; will you be kind enough to read it for me?" and the man reads a few sentences. Then the old man will say, "Now, isn't that good?"—"Yes, that is." "Well, you can have it." And so he distributes tract after tract, and is distributing tracts throughout the country in this way. The ministers are asking, "What shall we do?" Just think! An old gentleman nearly eighty years old! Suppose they call him before the court? They know very well that if they take hold of a man like him, it would show the weakness of their cause, and they do not like to expose their cause, and the man has gone on unhindered. Since that time, if a man wants to go out to work for the Lord, I have never hindered him. It is not by might nor power, but by the Spirit of the Lord; and he can take old men, renew their strength, and in his strength can do the work with them.

Well, in this field the work has been started. Brother Laubhan went to the Volga, and afterward brother Klein went there. Where we had in 1886 no organized churches, we have at the present time seventeen churches; and we have made a circle around the country, and the best of all is, we are getting into the circle.

I want to tell you a little about the difficulties we have to overcome. Brother Klein went there to labor, and the Lutheran minister wanted to drive him out of his own colony, and brother Klein went south. He wanted to go out in the country, but the Russian priest thought it was brother Laubhan. Brother Laubhan had been down there with the brethren, and they visited some Russians who became interested. As soon as the priests heard a minister was in there, they took right hold of brother Klein, and he was seventeen days in prison. The accusation was that he was laboring among the Russians; but he could not speak a word of the Russian language. They thought he could talk the Russian language. So, when he was put in prison, they would not give him anything to eat. They thought by this they could make him talk; but he could not, and they kept him there, and almost starved him. After he came out of prison, he was sick three or four weeks, on account of the great starvation he had gone through; and for two years his passport was withheld; but I can say, thank the Lord, that at last, through the efforts of the secretary of the American Legation at St. Petersburg, he is now free, and is laboring down in the South. It pays to hold on. It seemed sometimes, brethren, that the man could not get free. Month after month passes—year after year—two years. How long it seems! But, I think it was a good school for the man, and, oh, I am so grateful to God that he is free at the present time, and he can go and preach the gospel.

A good work has been begun among the German colonists on the Volga. How do they get in there?—They go into a town, and manage to get in there in the evening. They hold a meeting, and before the meeting is hardly over, they hasten out. They go to the next town, and they begin the same thing. At times brother Laubhan has found a policeman sitting at the bedside in the morning, who told him to leave. That was a German policeman. But if you get in trouble with the Russian policemen, and it gets into the courts, there is where the difficulty comes in.

Most of the work has been done so far among the Germans. How did the truth get among the natives? Some left the State Church, and joined the Baptists, and one of their ministers labored very diligently, and then was exiled to the Caucasus. To be exiled is simply to have his passport taken away, and he is confined to some distant town. Everybody in Russia has to have a passport, or else he cannot stop over night. If he goes outside somewhere, the first question

is, where is his passport. This exile tried to find work, and he hunted from door to door, saying, as he went from place to place, that he wished employment. "Why are you in exile? Have you stolen?"—"No." "Have you killed anybody?"—"No." "Why are you here?"—"On account of my religion." "O, you are not a Greek; we do not want any heretics here." He went from door to door until he came to a German Baptist, who afterward embraced the Sabbath with him, and he was sent to banishment for five years for opening his door to him.

The Russian says for the word "Sabbath" *Subbota*. The Russian catechism calls the Sabbath the rest day of creation. So this brother said we must keep the Sabbath; the word of God says so. And what did the man have to lose? He lost his family; he lost all; and he went away as an exile hundreds and hundreds of miles. When the truth is brought to them, they do not stop long to consider what they have to lose. It is all on the altar. The man began to keep the Sabbath, and he began to labor among his own people; and in a little while he gathered out a company of twenty-five Sabbath-keepers. Some of them were baptized at midnight.

Since then some seventeen have been again exiled to the Persian border, but we are thankful to God that now we are in regular correspondence with them. It may be interesting to you to show you one of his letters. [The letter was held up before the Conference.] Do you see the black mark? That is to show that the letter is from him. Whenever we get that mark, we know that signature. He does not put any signature to his letter, but that mark shows us who writes. Now while I was in Russia, I received letters, and one day I received this letter. [It was held up.] You notice the two big seals. The letter was sent to me from Hamburg. And what did they do? The government wanted to know what was in the letter, and they simply cut it open; and not finding anything which they thought worth while to keep, they put two big seals on it, to show that they had opened it.

(Concluded next week.)

SUMMARY OF WORK IN THE FOREIGN CANVASSING FIELD.

IN reviewing my work since leaving San Francisco, four years ago, I find I have held one canvassers' institute in New Zealand, two in Australia, one in Tasmania, three in Africa, four in Scandinavia, two in England, one in Germany, and three in Switzerland. To accomplish this and the visits I have made individual canvassers in the field, I have had to travel approximately 50,000 miles by sea, requiring a voyage across the Pacific Ocean, one across the Indian, three on the Atlantic, between Cape Town and England, four across the North Sea, a few across Dover Strait, or the English Channel, eight across the Irish Sea, two across Cook's Strait, between the two islands of New Zealand, and four across Bass Strait, between Australia and Tasmania. By land I have traveled 20,000 miles in the countries above named, and through Holland and France. In addition to this, I have visited the Sandwich Islands in the Pacific Ocean, Seychelles, Bourbon, Mauritius, and Madagascar islands, in the Indian Ocean, and the Madeira Islands in the Atlantic Ocean.

As I look back over this experience, I can see that the Lord has been with me, protecting and sustaining me. I have experienced his special help and blessing in my work, and the work of others for whom I have labored. I never felt of better courage in my life. I praise the Lord for his loving-kindness and tender mercies. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." I want to accept of these blessings which God has so graciously given from day to day.

E. M. MORRISON.

London, Eng.

Special Mention.

STATE VS. COURT IN MINNESOTA.

Just at this time the legislature of Minnesota is being agitated over an effort to break up the "Coal Combine." For some reason or other the lower house was moved to appoint an investigation committee, with full power to summon and hear witnesses, and to seize any property of the supposed combine that was deemed necessary in its investigations. A representative of the committee with the sergeant-at-arms, did enter a certain office, and take possession of certain books, as ledgers, day-books, and a letter book. The courts were then impleaded to secure the property.

This caused a collision between the legislature and the courts. When, the next morning, the legislature of the great State of Minnesota found that one of its committee and sergeant-at-arms was detained by the courts to give reason why the property had not been returned according to the order of the court, its indignation knew no bounds. Strong speeches were made, repudiating the action of the courts. A rope and a lamp-post were suggested by one of the members. The more conservative advocated moderation. A resolution was adopted recommending the sergeant-at-arms *pro tem* to proceed at once to the courtrooms, and bring the body of the absent member. The Senate took the matter up, and by resolutions indorsed the action of the lower house. In the meantime, the officer *pro tem*, an African, proceeded to the court room and secured his booty, the court yielding as the creature of the law-making power. Action was begun by owners of the books against members of the committee for damages to the amount of \$50,000.

The whole thing is denounced by the press. It involves the question of personal liberty, personal rights, and the power of the legislature to break the power of trusts and combines. It is claimed that the Sherman Anti-trust bill is sufficient to "dismantle the Coal Combine, or any other trust or organization of monopolistic character intended to exist only for oppression of the people," and that if such proceedings are to be tolerated, "then anarchy is king. The strong may devour the weak, and courts and law and constitutions are worse than a mockery, and the dangers of the people have but just begun." But all of a sudden there came a lull in the investigation, and now the question is, "Will investigation investigate?" or has "boodles" done its work? Last night a mass-meeting was held at Market Hall. It was a very enthusiastic meeting, being addressed by members of both branches of the legislature. Resolutions were adopted supporting all lawful means for the suppression of combines and trusts, and urging the passage of most stringent laws, making the participation in all such trusts a State's prison offense. A bill passed the Senate to-day, making it possible to place prisoners in the "chain-gang" on the public roads. Thus it is that the "stakes" are all being set to bring suffering upon those who will be loyal to God. In the midst of all this excitement, the measures that effect rights of conscience are almost lost sight of. H. F. PHELPS.

AN IMPUDENT FRAUD.

The Chain-Letter Scheme.

The devices resorted to by unscrupulous people to acquire money without having the trouble of working for it, are many, but one of the most ingenious, and at the same time one of the most successful, is the "chain letter." These chain letters have been sent to all parts of the United States and Canada, and, no doubt, have been the means of wringing thousands of dollars from charitably inclined people who were unable to resist their piteous appeals. Sometimes these appeals are for "money to educate a young lady who is filled with a burning desire to preach the gospel to the heathen in foreign land;" sometimes imploring aid "to carry on the noble work of an institution for educating poor orphans;" always something calculated to secure the sympathy of kindly people, and winding up with an earnest appeal not to

break the chain by refusing to help the good work. No doubt some of the chain-letter schemes have been originated with good intent for some real charity, but as a rule they are fraudulent. In view of the fact that we have received several inquiries as to the reliability of this scheme, the following, which appeared in a recent issue of the *San Francisco Call*, signed Adeline E. Knapp, will be of interest:—

"I presume that nearly every reader of the *Call* has at some time in his or her lifetime received a 'chain letter.' Judging from the number that I have received of late, this form of pestilence has again broken out in the land. I have accorded these communications a variety of receptions. I have meekly complied with their unassuming request to 'send ten cents' (always ten cents) to the deserving object for which the chain is designed to raise a fund, and have selected from among my friends three other victims, and inflicted the outrage upon them, in turn. I have bought off the senders by direct contributions of money; I have cruelly ignored the touching reminder that 'any one who declines to comply with this request, and does not notify the originator thereby breaks the chain and causes irremediable confusion in the sequence,' and stony-hearted and regardless of results have consigned the letters to the wastebasket, and I have—

"RETURNED THE THINGS TO THEIR SOURCE, declining to be victimized by their plea, but not until one of these chain letters appeared the other day, asking the donation of ten cents, and the writing of three letters involving the outlay of considerable valuable time and ten cents more for postage and paper—all for the benefit of an orphanage somewhere in the East—did I sit down to consider the true inwardness and significance of a letter of this sort. The request seems so trifling on the face of it. 'Ought we not help this good work?' I have a plan. It is not original, and I ask you to help in it. It will cost you a dime and a little trouble. Each one receiving this letter is asked to make three extra copies of it, sending them to three of your friends, changing only the heading, and putting one number higher at the top. At the same time send this letter, with the names and addresses of your circle of three, and inclosing ten cents, to—etc., etc.' By the time you have complied with these requests, you have consumed anywhere from an hour to an hour and a half of valuable time. You have written four letters, three of them of good length. You are out the cost of four sheets of paper, four envelopes and four two-cent stamps and ten cents in money. You have, moreover, a sense of having—

"IMPOSED UPON THREE OF YOUR FRIENDS, and are already wondering, deprecatingly, what they will think of you. Judging from your own feeling of resentment toward the sender of your letter, you think you can judge pretty accurately as to what they will think. Your letters all mailed, beyond recall, you begin to wish you had had the moral courage to give the cringing, lying imposition the go-by. 'Only ten cents and a little trouble,' forsooth! It has cost you double that amount in actual money, and the trouble, to boot—to say nothing of the loss of self-respect involved and the direct injury to your sense of justice. But the appalling thing about these chain letters is the result that a very little calculation about them will bring to light. This particular one to which I have reference states that it is one of a chain of sixty-four. That does not seem a very long chain. You think, carelessly, that it hardly seems worth while to take that amount of trouble for the small result that will obtain. But consider what this chain of sixty-four means. I have gone through a trifling calculation over it, and the process covers several sheets of paper. It is like the old problem of the nails in a horse's shoes. Number one of this series is sent out—

"BY THE INITIAL FRAUD,

to three people. Each of these three persons, if obliging or lacking in courage to refuse, sends back ten cents, and mails a copy of the letter to each of three other friends, and thus nine letters, each numbered '2,' are sent forth to destroy the peace of mind of nine victims. These nine in turn send out twenty-seven letters numbered '3.' The twenty-seven write eighty-one letters, numbered '4,' and the eighty-one victims in turn select 243 others who shall be mulcted of ten cents in coin—ten cents in value and 'a little time.' These 243 receive letter No. 5, and send letter No. 6 to 729 other fellows, who, unless they are stony-hearted and indifferent to the orphan's cry and the manager's yearning to accomplish 'needed repairs,' will each send ten cents to the aforesaid manager, and write 2,187 letters to as many other innocent men and women, some of whom doubtless never did any

harm to any living creature. If there is no one cruel enough to break the chain, letter No. 8 goes to 6,561 unfortunates; No. 9 is received by 19,683, and when No. 10 goes forth, it carries its burden to 59,049 people. The dimes by this time foot up to—

"QUITE A TIDY SUM,

and the originator of the scheme has \$8,857.20 as interest on his original outlay. I have carried the multiplication of this nuisance up as far as letter No. 26, which is the number of the one that lies before me, and I find that if no one has refused to comply with this simple request, a copy of this twenty-sixth link in the chain has been sent out to 2,493,253,921,329 other people, and if each one who received it remits a dime, the poor little orphans will be able to repair their orphanage to the tune of \$249,325,392,132.90, which is quite a comfortable sum, even if you leave off the ninety cents. The letter tells us that there are sixty orphans in this orphanage, and it seems to me the management ought to be able to get along and keep the wolf from the door for quite a spell on the above amount. They evidently think otherwise, for while the above result is on the twentieth-sixth letter, they state that the chain will not end until it has reached No. 64. When one considers what that means, one wonders why they end it at all. Why not let it 'go on forever,' like Tennyson's brook, and become a permanent source of income. Now, of course, we know that no such number of letters has been written in behalf of this orphanage, and it would hardly be possible to estimate just what proportion have refused thus to dry the orphan's tear; but there is no doubt that enormous sums are often received by the promoters of chain-letter schemes."—*Montreal Star*.

COMPULSORY COMMUNISM.

WE learn from a trustworthy source that the Socialists of Switzerland are endeavoring to obtain the 30,000 signatures necessary to submit to the people the question as to whether the following clause shall be added to the constitution: "The right to sufficiently remunerative labor is guaranteed to all Swiss citizens by the State." The proposed reform is said to be very popular even among the non-socialist workmen, and the Socialists are very confident that they will have no difficulty in securing the signatures requisite to put the referendum machinery in motion. After the question is submitted to the people, an absolute majority in favor of the amendment will be needed to enact it into law. Those who are not aware of the technical signification of the term "right to labor" will be puzzled by the above information, and ask in wonder whether it is possible that Switzerland, with all her free political institutions, as yet fails to recognize the natural right of a man to labor and contract. But by the "right to labor" the Socialists do not mean the right to appear in any labor market and offer to sell one's services to the employers competing for them, but the right to demand employment and remunerative wages from the government when the market for labor created by private industry fails to furnish employment to all seeking it, or when the wages offered are considered too small by the workmen. The workmen are not to ask whether the government *needs* their services; the government is simply bound to provide them with work and good wages, whether the work be needful and profitable, or pure waste. Inasmuch however, as the government has no means of its own, but gets everything by taxing the citizens, the claim of the Socialists reduces itself to this: that the well-to-do are bound to care for the poor, and employ them at high wages, whether they want their services or not. Stated in this way, the injustice and absurdity of the proposition must be apparent to all rational beings; but, stated in the Socialist way, the claim is acquiesced in by a great many people of intelligence and right feeling. Why should not the rich and powerful "government" guarantee employment, grant pensions and bounties, and help everybody who is in straitened circumstances? The good people clamoring for these things are really preaching compulsory communism.—*Weekly Review*.

PERISHED IN A SNOW-STORM.

REPORTS from Russia tell the sad story of a party of exiles in Siberia, who, while being driven from one town to another, were overtaken by a terrible snow-storm, and out of 374 persons only 91 survived.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 4, 1893.

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THE LORD'S PRAYER.

First Petition.

"Hallowed be thy name." There is a logical reason why this petition should stand first. It is directly connected with the preceding invocation. Before we can exercise any emotion or perform any action with reference to a name, we must first know what that name is. That name has already been referred to in the preceding sentence, "Our Father which art in heaven,"—a name calculated to call forth our warmest love and awaken our deepest reverence; a name expressive of the kindest care and regard for us, and yet a name of the highest majesty and power. How natural and spontaneous the desire, after such a name is revealed to us, that it should be hallowed with the greatest reverence and veneration.

This petition naturally stands first for another reason; that is, that it is exceedingly comprehensive, covering all the succeeding supplications of this prayer. Thus, when we say, "Thy kingdom come," we know that God's name will then be hallowed by all, and hence one reason why we so pray, is that it may be thus hallowed. When we say, "Thy will be done on earth, as it is in heaven," it is that God's name may be hallowed on earth. And when we pray for our daily bread, is it not that we may be strengthened that we may hallow his great name? And when we pray that our trespasses may be forgiven, is it not that we may be cleansed so that we will be in a proper state of heart and mind to hallow God's name? And when we say, "Lead us not into temptation," what is this but praying that every impediment may be removed, so that we may fully and freely hallow the name of the Lord? Thus all the other petitions may be looked upon as pointing directly to this.

This leads to the direct inquiry as to the import of the name; for to "hallow" his name implies a comprehension, so far as our finite powers can grasp it, of what that name imports. The name of God stands for himself, as men are often said to build a temple to his name, etc., meaning that it is to himself. It therefore includes the attributes and qualities of the divine nature, his glory, his majesty, his omnipotence, his omniscience, his eternity. Men recognize the same principle among themselves, when in addressing each other they use terms to signify some quality which they attribute to them, as, "Your Honor," "Your Excellency," "Your Lordship," "Your Majesty,"—very silly terms for one poor worm of the dust to apply to another no better than he, but appropriate when applied with reverent spirit to the Lord of hosts. A German commentator, as quoted by Alford, says: "God's name is not merely his appellation which we speak with the mouth, but it is, and principally, the idea which we attach to it, his being as far as it is confessed, revealed and known." And Alford himself adds, "The name of God in Scripture is used to signify that revelation of himself which he has made to men, which is all that we know of him. Into the depth of his being as it is, no human soul can penetrate."

The name further refers to God as revealed to us in Jesus Christ. "They shall call his name Emmanuel, which being interpreted is God with us." It includes those attributes and workings by which God is distinguished from all other beings, the God that made the heavens and the earth. Whatever conception we can form of him, which is in harmony with his revelation to us, that is included in the name of God which is to be hallowed.

What, then, is it to hallow the name of God? The word "hallow" is defined to mean, "To make holy; to set apart for a holy and religious use; to consecrate; to treat as sacred; to reverence." But the name of God is holy already, and how can it be made more so? It cannot be, in itself, and

therefore that is not the thing for which we pray. On this point Bishop Latimer wrote: "When I make my petitions unto him, saying, 'Hallowed be thy name,' I desire that his name may be revered, that we may know what Scripture speaketh of him, and so believe the same, and live after it; I do not desire that his name may be hallowed of himself, for it needeth not—he is holy already, but I desire that he will give us his Spirit that we may express him in all our doings and conversations, so that it may appear by our deeds that God is even such an one indeed as Scripture doth report him, and that all his goodness will remove and put away all infidelity and all things that may let and stop the honor of his name."

When therefore we pray that God's name may be hallowed,—esteemed sacred and holy among men,—we pray for all the agencies and instrumentalities that will conduce to that end. And among these agencies there is perhaps no one more efficient than the work of sending forth the printed page, and the living preacher, to make him known among men. In a word, we pray for the propagation of the gospel; and inasmuch as the expression is not limited to any time or locality, we pray that it may be hallowed "in all the earth." In us and by us and in and by all men, we are to desire that God will cause his name to be hallowed.

But this also implies a duty on our part; for we cannot truly desire God's name to be hallowed by others unless we resolve to *hallow and reverence it ourselves*. In the words of Chapin: "We say, 'Our Father which art in heaven, hallowed be thy name.' But the pointed question presses home upon us, Do we hallow it? do we *mean* to hallow it? or does it signify nothing with us? Is it merely a prayer that we learned in childhood?"

We hallow God's name by putting it above all else, as in the first commandment. We honor it by being ourselves holy. "Be ye holy, for I am holy." We hallow it by taking it not in vain, as enjoined in the third commandment. That commandment means more than simply speaking the word which expresses the name of God, as in common conversation or profanity. It means the taking of it upon ourselves, as the one whom we represent. H. Clay Trumbull, in "The Ten Commandments a Covenant of Love," p. 15, says, "In the oriental world, and in the primitive world everywhere, one's name stands for one's personality, and the right to bear one's name, or even to call on one by his personal name, is a proof of intimate relation, if not of actual union with him."

It is not that God arbitrarily commands his people to have a care in the speaking of his name as if he were jealous of its irreverent mention, but it is that he reminded them that the coming into the privileges of his name was the coming into the responsibilities of that name. It was as though Mr. Moody were taking a little street waif into his home, to treat the boy as his own son, and were formally giving to that boy the right to take and bear his name. Naturally he might say, "Understand, my boy, that wherever you go, they will say, 'There goes a young Moody.' Now I value my name, and I do not want it disgraced. See to it that you take care of that name wherever you are." So God said to his people, "Thou shalt not take"—shalt not assume, bear, carry—the name of the Lord thy God in vain—insincerely, vainly—for the Lord will not—cannot—hold him guiltless that taketh—claimeth the privileges of—his name in vain—vainly, insincerely."

Thus, this petition is exceeding broad. We desire that God shall cause his name to be hallowed by spreading abroad his truth through all the earth, and bringing men to a knowledge of himself. We pledge ourselves to hallow it by seeking to comprehend more and more of it day by day; by becoming true representatives of it before men; by reverencing everything which pertains to him, and with which his name and the honor of it is accordingly associated, as his word, his Sabbath, his house, his sacraments, his ministers, and his people; and by leading a life which will influence as many others as possible to hallow it with us, so that they with us may be led sincerely to exclaim, "How excellent is thy name in all the earth." With all this in mind and in purpose, let us sincerely pray day by day, "Hallowed be thy name."

MORE SUNDAY SOPHISTRY.

A PAPER called the *Christian Standard* recently published an article entitled "Sunday, Sabbath, or Lord's Day, Which?" wherein the writer attempts, by a sly trick of legerdemain, to transfer all the Bible sanction for the Sabbath to the first day of the week. It is looked upon as a very specious presentation of the subject, and a number of our brethren in the localities where the said paper has a large circulation, request that some criticisms be offered upon it in the REVIEW.

Whatever may be said in this paper in regard to articles that appear in other papers, will, of course, reach very few, if any, of the readers of such papers directly. The only object, therefore, in noticing them here, is to furnish our brethren with some suggestions which may be of use to them as they casually come in contact with the views in question.

The positions which the article in the *Standard* endeavors to maintain may be briefly but fairly stated as follows:—

(1.) It was not a day, but the Sabbath institution that was established in the beginning; the Sabbath may come on any day.

(2.) The Sabbath was a part of the Mosaic law, and passed away with that law.

(3.) God has made two wills, or testaments. He may change his will at pleasure. The bringing in of the second will, nullified the first, and nothing is now binding from the first will, covenant, or testament, except what has been brought over into the new. But the seventh-day Sabbath has not been brought over.

(4.) The first day of the week is the day of rest and worship under the new covenant; but with reference to its name there are certain distinctions to be made, as follows: Considered as a secular day, the term, "Sunday," though of heathen origin, like the names of the other days of the week, is properly applied to it. As a day of rest from labor, the name "Sabbath," which means rest, is a proper name for it. But as a day of worship, the term, "Lord's day," is the name to be used. As a secular day, it is claimed, the Sunday is to be treated as any other day; as a rest day it is a "civil Sabbath," and may be enforced by the law of the land; and as the Lord's day, or Christian Sabbath, it is the day of worship for Christians.

The folly of every one of these propositions is apparent at a glance.

(1.) That which was blessed and set apart in the beginning, was not an institution, but a day. It was a day that was rested upon, which made it a "rest day," a day that was set apart, and blessed and sanctified. It was the day which made the institution. There was not, and could not be, any such thing as an institution without the specific day. Such an idea is invented and introduced simply for the purpose of sustaining error.

(2.) The Sabbath was no part of the Mosaic law. It was a part of the decalogue, or moral law, which is never called, "the law of Moses." Hence the passing away of the law of Moses did not affect the Sabbath a particle. The Sabbath was instituted, set apart, blessed, sanctified, and commanded 2,500 years before Moses lived. There is no excuse for confounding it with the law of Moses.

(3.) It is true that the Lord has made two covenants, wills, or testaments; but it is not true that the moral law constituted the first or any other of these testaments, or covenants. This is another specimen of the astonishing confusion which men have suffered themselves to fall into on this question. They would be saved from all this if they would only remember that the law of God, as expressed in the decalogue, in its first, highest, and universal office, is simply an expression of natural, primal, immutable, and eternal principles. Given God as he is, the creator and ruler, and creature to love him, and to love one another, and it is impossible to conceive of the absence of these principles. They govern the relation that exists between these intelligences. They are as inherent in them and as inseparable from them, as light and life are from a state of existence. Love to God includes the first four, and love to our neighbor, the last six, commandments of the decalogue. And then they are, separate and apart by themselves, di-

inct in their own nature; and, in this office, defining the moral relation between God and his creatures, they are a part of no other system of ethics whatever.

But God, in dealing with man in his fallen condition, working out the great plan of salvation, carries forward his purposes on certain plans, establishes dispensations, makes covenants, enjoins services; and in these he may bring in more or less of the principles of his moral law. Indeed, he must do this; for he can do no good thing for man in any age without making it a condition that they shall obey him. That law must be the condition of all his promises. It was the condition of the old covenant. It is the condition of the new covenant. Under the Jewish theocracy it was incorporated into the civil regulations of that commonwealth in such a way that the violation of the commandments was punished by temporal death at the hand of the magistrate. But these dispensations, testaments, or covenants, may change; the relation of the people to their requirements, as such, may change; but that does not in any way change the moral law, nor the position it holds as regulating our moral obligations to God, above and independent of, all these subsidiary relations, primal, universal, immutable, and eternal. This will be clearly seen by considering that if there never had been any dispensations or covenants or anything of that kind, this moral law would still have existed and been binding upon all men just the same. It does not owe its existence to any covenant. This distinction is strangely lost sight of, and even some from whom we might expect a better understanding of this question, seem to fail to grasp it. But when once seen and borne in mind, all this idle talk about a change of the law, or of the Sabbath, on account of passing from one dispensation to another, is seen to be the merest child's play; and every no-law, or law-changing, or no-Sabbath, or Sabbath-changing, argument, is smitten with a complete and everlasting paralysis.

Now the writer addresses himself to the task of setting out the Sabbath from the new covenant, and putting the first day of the week into its place. He says, "We look in vain for any re-enactment of the great Sabbath law of the Jews in the new will." What a foolish idea is this, of re-enacting a moral law in this dispensation! The moral law, as we have seen, can never be changed or abolished any more than the heavens and the earth can cease to exist; hence there is no occasion for any re-enactment of any of its principles. The very conception is idiotic. But we wonder if there is any enactment of the Sunday institution in the new will! Where is it? Where did Christ ever speak of it? When did he ever keep it? When did he rest upon it? When did he sanctify it, to make it a Sabbath? Where have the apostles spoken of it? Where did the disciples ever keep it? There is not a scrap of any such evidence to be found. Yet, such is their wonderful proficiency in theological jugglery that they have no trouble at all in getting the Sunday into the new will, a full fledged Sabbath. But the writer strangely upsets all his own claims when he adds, "The great moral precepts that were contained in the law of Moses are all found in this new will and testament. Indeed, they are all summed up in the two great commandments, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.'" Yes, and these contain the whole moral law, Sabbath and all. On them hangs that law which Christ said became "not to destroy," and from which he declared that "not a jot or tittle should pass till all things should be fulfilled" (Matt. 5:17-20), and in that law is the Sabbath, as it was from the beginning.

(4.) The first day of the week. Here he tries to bolster up the fraudulent distinctions which so many are in recent times trying to make. "As a day of rest," he says, "the first day may be called Sabbath, and be enforced by the civil law as a civil Sabbath!" Such a claim is shameful sophistry. The State has no such right whatever. Men are born with certain "unalienable rights," and among these is the right to use and employ their own time as shall be for their best interest. And, especially if God has told in his word how to employ it, as he has done, the State has no right to interfere. To do so, is simply tyranny and op-

pression. To say that the State may enforce the day as a sanitary measure, for the physical well-being of men, is to say that the State may also prescribe how often a man shall take a bath or an emetic! Away with all this diluted folly about the State's having a right to enforce Sunday-keeping upon the people as a civil Sabbath!

The claim for Sunday as a day of worship for Christians to be called the Lord's day, is equally without foundation. He would make out the Sunday to be the Sabbath because it is "a great memorial day," as was the seventh day. This is a bare-faced assumption. The observance of the first day of the week does not commemorate anything. Christ rose, to be sure, on the first day of the week, but what is there in that to indicate in the slightest degree that the first day of every week should be so observed? Who ever heard of an observance established on the same day of every week, with nothing to indicate a weekly observance? Why not take the day of the week on which the declaration of American independence was signed, and observe that every week in commemoration of our national freedom? Nothing but theology would be guilty of such folly. But why observe it anyway, without any command or instruction for such observance, or any fitness in the practice to commemorate the thing intended? Protestants find themselves in a sore dilemma in this thing. Sunday is an institution of the Catholic Church, and rests on her authority alone. Protestants have retained the institution, but rejected the authority, and so find themselves standing on nothing.

We need not follow this author further. One sample of the way in which he manufactures Scripture will close this paper. In answer to the query how Christian people should properly observe the Sunday Lord's day, he says: "We are certainly under obligations to observe all that the civil Sabbath enjoins; but in addition to this we are also to do that which is enjoined upon us by the will of God, as revealed to us in the New Testament. We are 'not to forsake the assembling of ourselves together on that day, as the custom of some is.'"

The reader will notice that the words "forsake the assembling of ourselves together on that day, as the custom of some is," are put in quotation marks. But if he will turn to Heb. 10:25, he will see how much the apostle has to say about "that day."

We do not blame them for wanting some Scripture to sustain their position. They badly need it, and should produce it if possible. But we can hardly approve of their seemingly deliberate determination to bare-facedly manufacture out of the whole cloth whatever they cannot find.

IN THE QUESTION CHAIR.

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

303.—THE INVESTIGATIVE JUDGMENT.

How can the statements of Matt. 25:31-46 be reconciled with the doctrine of an investigative judgment before Christ comes, as brought out in the subject of the sanctuary?

Mrs. S. C. H.

Answer.—All work of judgment includes two processes: first, the trial of cases which come before it; that is, an examination of the evidence, and the determining the guilt or innocence of the parties; secondly, after this question is decided, then comes the execution of the sentence rendered. The same rule is followed in the Lord's judgment of the human family. First is the investigation of all cases, to set every man in his appropriate class, of innocent or guilty. This is the investigative judgment of the sanctuary, which takes place before Christ comes. After this comes the execution of the sentence, beginning with the coming of Christ, and completed in the second death of the wicked, at the end of the thousand years of Rev. 20. Matt. 25: 31-46 covers this.

304.—A PRIEST CONTINUALLY. HEB. 7:3.

Will you kindly explain to me the following: Heb. 7:3, especially the last clause, "abideth a priest continually," and Zechariah 14? How do you combine verses 1 and 2 and the last part of the chapter with verses 3-6? Does all the chapter treat on the same subject, and pertain to the same time? Also Col. 1:20, who are those that

heaven?

Z. G. B.

Ans.—The words "abideth a priest continually," refer to Melchisedec; but of course they do not mean that he is to continue a priest to all eternity. He is said to be "without father or mother," "beginning of days or end of life," because the curtain is lifted a moment, as it were, and we catch a glimpse of him without any account of his genealogy, either ancestry or descendants, or the beginning or the end of his life. So in his office of priest, there is no account of the end of that priesthood. Thus in every respect he is the proper type of Christ; for Christ has "a continual priesthood," that is, one that does not pass from one to another during its continuance. The apostle says that the earthly priests could not continue by reason of death (Heb. 7:23); but Christ has "an unchangeable," or continuous, priesthood, because "he ever liveth to make intercession." These expressions can apply only to the period of his priesthood. They do not affirm that his priesthood will continue to all eternity, any more than that of Melchisedec, but only that while he is priest, his priesthood is continuous, not passing from himself to any other person, as did that of the earthly priests; for he ever liveth. And hence, instead of performing a complete round of service every year, like the earthly priests, he performs his great round of service "once for all." And there comes at last a time when his work as priest will be finished; for there will be "no more offering for sin." Heb. 10:18.

(2.) We have many queries similar to the foregoing on the 14th chapter of Zechariah. An exposition of it would be too lengthy for this department, but we hope to be able to give an article on this chapter in the REVIEW soon.

(3.) As to the passage in Col. 1:20, it is necessary to bear in mind that the redemption to be accomplished by Christ embraces not only man himself, but also his abode. See Eph. 1:10: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Then, in elaborating the idea still further, the apostle comes, in the 14th verse, to speak of the "redemption of the purchased possession." The word "reconcile," in Col. 1:20, means not only to restore to favor or confidence, but "to change from one state or condition to another which is very different." And when the work of Christ is finished, there is to be a new heaven as well as a new earth, these being changed from their present condition to one which is entirely different. So the reconciling or changing of all things in Col. 1:20 may be taken as the equivalent of "the redemption of the purchased possession" of Eph. 1:14, including, of course, the new heavens and the new earth. With this view of the subject, the meaning of the terms employed is apparent.

GOD'S PURPOSE TOWARD US.

God never works without a purpose. He does nothing hap-hazard. The plan of redemption, by which men are to be saved in his kingdom, is not merely a means to get men inside of heaven, as a place of general rendezvous for all the good, without any further object in view. Its purpose is not accomplished, as many suppose, the moment that the saved set foot inside the gates of the celestial city. It goes further, and relates to the station and occupation of all the redeemed through the eternal ages to come.

God's purpose toward man is not to be judged by the circumstances which surround his existence here. Because he is a fallen being, full of sin and imperfection, and only saved by the most patient and persistent efforts from the general destruction that is coming, it does not therefore follow that at best he will barely squeeze through into heaven and then occupy the lowest station among the created intelligences of the universe. O no. It is natural for man, in taking back into favor one of his fellow-men who has deeply transgressed the law, or has sunk low into the depths of barbarism, to assign him some humble station, as the only one in which he could be trusted, or for which he is fitted in view of his past life of disobedience. But God does not pardon the sinner in that way. God says, "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." "I will forgive their iniquity,

and I will remember their sins no more." Isa. 43: 25; Jer. 31:34. So, then, the position he gives them in his kingdom is *not* one assigned to them in view of their past transgressions. Those transgressions are entirely and forever lost to view. They are no more thought of than as though they had never been. They have therefore no effect whatever, in any derogatory way, at least, upon the station of the saints in the world to come.

It is true that it will be always remembered that the saints were redeemed from a fallen world, but their own individual sins will be forgotten,—buried in utter oblivion. Christ will ever bear on his divine person the marks of his death upon the cross. But in this, or in the memory that the saints were once inhabitants of a fallen world, there will be no reflections of sadness. On the contrary, that which was once an occasion of sadness here, will in that world have become a cause of greater glory to God and of joy to all his creatures.

That man, sinful and degraded, should, when redeemed from the earth, occupy the lowest position in the kingdom of glory, is not such a testimony to the riches of divine grace in the plan of redemption as God designs to have given before all the universe. No; but when those who were once fallen, rebellious, degraded beings, with no good thing whatever about them, are seen crowned with glory and honor and exalted to high positions in the eternal world, then will be known as it is not now known, the redeeming power that is in Christ. Then will be seen that which the apostle describes in his letter to the Ephesians,—“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus.”

The Scriptures clearly teach that the home of the redeemed will be in the new earth, purified from all sin and every trace of the curse, where also will be “the holy city, new Jerusalem;” and they seem just as clearly to teach that the new earth will be the place of God’s throne, and therefore the seat of universal dominion. In Revelation 21 there is given a description of this city, in which is the statement, “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” Verse 22. Also in verses 1 and 3 of the following chapter it is stated that “the throne of God and of the Lamb” shall be in it. “Unto the angels hath he not put in subjection the world to come” (Heb. 2:5), but when all things shall be made new (Rev. 21:7), “he that overcometh shall inherit all things,” and “the nations of them which are saved shall walk in the light” of its glorious capital. Rev. 21:24.

The redeemed are sons of God. John 1:12; Rom. 8:14; 2 Cor. 6:18; 1 John 3:1. More than this: they are “heirs of God, and joint heirs with Christ” (Rom. 8:17), and they will be like God. 1 John 3:2. An heir inherits that which was possessed by his father, at the latter’s death. But God does not die; hence the children of God, to be his heirs, must inherit *him*,—his character, his nature. Upon this text (Rom. 8:17) Dr. Adam Clarke makes this comment: “It is neither an earthly portion nor a heavenly portion, but God himself, who is to be their portion. It is not heaven they are to inherit; it is God, who is infinitely greater and more glorious than heaven itself. With such powers has God created the soul of man, that nothing less than *himself* can be a sufficient and satisfactory portion for the mind of this most astonishing creature.” Wonderful thought! that mortal men, sinful and fallen, are to be made joint heirs with the Son of God. “Blessed hope,” indeed, that “we shall be like him” when we shall see him as he is!

But while the purpose of God designs thus to favor mankind in general, it reserves especial honor for those who will be redeemed from the last generation of earth, the generation which includes ourselves. From this generation there are to be taken a company of 144,000, to be translated without seeing death. All who are saved from this present generation will be numbered with this company. These will have the Father’s name

written in their foreheads, and will “follow the Lamb whithersoever he goeth.” Rev. 14:1, 4. To them the son of God has given the promise, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev. 3:21. What a marvelous thing is this! From the very last generation of men, the most degenerate of all, the most tainted with inherited sin, are to be taken these who will be the most favored of all, who will be the most closely associated with Christ of all beings in the universe, occupying a position which the angels themselves might envy. Such is the purpose of our heavenly Father toward every one of us who hear the sound of his gospel to-day.

And he is to-day preparing his chosen people for this change. “God has in training a people chosen, elect, precious. . . . The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the pleasures and occupations of heaven.” (See REVIEW, p. 170.) What do these words tell us? Satan and his confederacy of evil do not view as an incomprehensible mystery, nor the angels of God regard with astonishment, that which is similar to what they have beheld before. No; God is doing such a work now in the earth as he has never done before. He is preparing his chosen company, the 144,000, for what is to be their station and occupation in the ages to come,—preparing them to “act an important part in the pleasures and occupations of heaven,” to sit with Christ the Son of God in his throne, to be like him, to attend him whithersoever he goeth. This, if we will but realize it, is the meaning of the gospel call which sounds to you and to me.

Does this call arouse us, inspire us, and cause our minds to dwell with wonder and deepest gratitude, upon the marvelous provisions of divine grace; or do we listen to it with indifference, as an oft heard sound? With what amazement must angels of God fulfilling their commissions here, look upon the spectacle that by many is daily presented,—a people called to be sons and heirs of God, to sit with Christ in his throne, to occupy through all eternity a position which they themselves might covet, yet thinking only of the trivial matters of their life below; with the eternal riches hanging over them, and every passing day and hour weighty with the opportunities it brings to reach up and grasp them, to make sure of an eternal weight of glory, of a name and a character like God’s,—yet with minds and hearts all intent on the cares or pleasures or sorrows of this life, as if they were ignorant that there was anything beyond; perhaps momentarily aroused to sense vaguely the fact that they are being called to something higher, that opportunities of some kind are now before them, and then sinking back again in indifference, as if it were but a false alarm. And how must Satan exult as he sees these souls being cheated out of the honor, the happiness, and glory now before them, and which were once his own.

For them, what a terrible awakening in the day that is soon to come. But the time to awake is now. Rom. 13:11. “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” Yea, “arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” Who will hear and heed the call?

L. A. S.

—Wherever there is trust in God, there is rest.

SKETCHES OF TRAVEL.

FROM BASEL TO BATTLE CREEK.

To meet with the friends in Basel was a very great privilege, though between most of them and myself was the barrier of an unknown tongue. But the Spirit that unites hearts triumphs over every obstacle, and it was a joy to experience its sweet influence during the brief time we spent together. On account of the peculiar school laws which prevail in most of the Swiss cantons, brother Holser was obliged to divide his home and family. In Basel the law compels parents to send their children to school on the Sabbath. Thirty miles from Basel, in a valley of the Jura Mountains, is a district where this is not compulsory. Consequently while brother Holser is in the city, superintending the work, his wife and children are at Moutier where their daughter attends school. We spent nearly one day at this picturesque place. The severe winter weather and deep snows interfered with out-of-door comfort, but the grandeur of the scenery was not eclipsed. The problem that this school question forces upon our people in some parts of Europe is a very serious one. As I am informed, some have refused to comply with the law, and have been imprisoned, and their children put in school, too.

Monday morning, Jan. 16, I resumed my journey by rail through France. All have heard of the delights of this country, and to travel in France is the goal of a good deal of ambition. Let me describe my visit to Paris. Moutier is not far from the Swiss and French border. Brother Holser accompanied me to Delémont, where we struck the main line from Basel to Paris, a distance of 34 miles. Here I was left alone. The snow was blowing fiercely. I was lately from India’s coral strand and Africa’s sunny fountains. The cars were not heated except with flasks of warm water at the feet. And I knew but one word of French, “Oui” (yes); and this I did not feel much like using. We soon reached Delle, where a change, but no relief awaited me. The custom officers must be satisfied and another train taken. I was given to understand by signs that haste was essential, and yet no one but myself seemed to be in a hurry. I supposed I had energy enough for all. At last the train was reached, but there was no fire, nor warm water even. A bright fire burned in the sitting-room, but everything seemed ready to depart. I could not ask when the train went, and dared not leave it. So I waited and shivered for nearly an hour, until we were at last under way. A brief ride brought us to Belfort. Here a porter seemed to intimate that he would like me to alight. I intimated a refusal. He insisted, and so did I. I showed my ticket, and told him in English that I was going to Paris, and would not get out. He became warm over my obstinacy, and proceeded to act so much in earnest that I concluded perhaps he knew his business, and got out into the snow.

But what next I knew not. Finally I heard him utter the words “rapid Paris” together, or the French equivalent, and that was what I required. Accordingly, in a few minutes an express train drew up, into which I was glad to escape, and my friend the porter looked like a benefactor in my eyes. But in the carriage the snow lay in drifts. Gradually the train lost time, and filled with passengers. It was a pleasure to be crowded, however; for then there was warmth in it.

We were due in Paris at 6:20, and the London train left at 8:45. But the time passed, and we did not get there; and if the reader has ever observed the perturbation of an old lady who is taking her first railway ride, and is afraid she will not get there all right, he will know how I felt. But my tongue, generally so useful, was chained by an utter ignorance of the language. A gentleman finally spoke to me in English, offering information and assistance, and we reached Paris at 8:15, in a blinding snow-storm.

I rushed for a hack, and my friend told the driver to hurry me to the proper station, a twenty minutes’ ride. He proved to be a very slow and decrepit old man; but again I was tongue-tied, and could only indicate my haste by gestures which he could not comprehend. I just caught the train, but missed a warm meal I had been promising my cold stomach. To Dieppe on the Channel was over

a hundred miles, and several times we were stopped by the snow. It seemed as if we should not get through; but at three o'clock we reached the wharf, and hurrying on board the English ferry-boat, my tour through France and the visit to Paris was a thing of the past.

At the station in London it was a great pleasure to greet and be greeted by brother Waggoner, whose hospitalities I shared for three days following. The fog was dense during the time, the days short, and nothing at all was done in sight-seeing. Some necessary business filled the days, and in the evenings we enjoyed very pleasant gatherings with the friends of the cause.

The action of the General Conference in strengthening the work here is certainly a wise step, the final results of which cannot be estimated. London is the world's capital. The government over which she sits a queen is the grandest ever seen by this world. Compared with the British empire, the ancient universal kingdoms are almost insignificant. Why should not the work of the message of present truth be well represented there?

I experienced much kindness in Liverpool at the hands of brother Drew and his family. It was a grief to find this faithful worker disabled by ill health. Brother Erzenberger was here waiting the sailing of the "Etruria," upon which we embarked together. Crossing the Atlantic in the winter is not a desirable undertaking, and we had the usual share of discomforts; but after nearly eight days, thirty-six hours of which were spent in the fog in New York harbor, we were cordially welcomed by brother T. A. Kilgore, and assisted on our journey through to Battle Creek. This place was reached in safety and in good health, after the institute had been in progress three days.

Within a very few miles, the journey from Melbourne had covered 20,000 miles; and looking back over its dangers and emergencies, it was very easy to discern the hand of a kind and tender Providence leading and protecting all the way. Many times have I realized vividly what a privilege it is to trust in God. We are apt to recognize God's hand in special circumstances, but he is no nearer then than at any time. How often the angel of the Lord delivers us in the ordinary walks of life, we shall never know until we are privileged to hear it from the lips of that heavenly minister who has faithfully attended us all through life.

G. C. T.

SPIRITUALISM.

MANY years ago God positively forbade an attempted intercourse with the dead. So hateful was it in God's sight that under the Jewish theocracy those who sought to the dead for knowledge were put to death. The reason for this is made very plain by a study of the Scriptures. There we learn that the "dead know not anything," and therefore what purports to come from the dead must come from some other source. As it is not from the Lord,—for he has forbidden it,—and as it certainly partakes of a supernatural character, it surely follows that it is a manifestation of the power of Satan. It has always had a baleful effect upon those who practiced it, and numerous crimes have been traced directly to it as the active cause. In its modern form, pretended communication with the dead was introduced into this country by the Fox sisters, who lived in Hydesville, near Rochester, N. Y. We have seen a picture hanging on the parlor walls of a Spiritualist's house, entitled "The Dawning Light." The picture represented the house occupied by the Fox sisters at the time they received their first spirit impressions, with angels descending from different directions upon the roof. At a late meeting of Spiritualists held in Brooklyn, N. Y., one of the speakers, as reported in the New York World, of March 27, drew a melancholy picture of the closing days of the last survivor of the Fox sisters. The reporter said:—

"He drew a pathetic picture of Margaret Fox-Kane, the last of the Fox sisters, who has just died, and told of her fight against the liquor habit, which had darkened her otherwise brilliant career.

"He told how he had knelt in the snow with the young woman, beside her mother's grave, when on the fly-leaf of her mother's Bible she wrote and subscribed to a pledge never to touch intoxicating liquors. She fell, the speaker explained, because she was surrounded by evil spirits which at times controlled her."

What indeed could be more melancholy than such a fate! The person, who, according to the teachings of Spiritualism, was chosen by the spirits to usher in the dawn of an era of spirit communication, descending to the life of a common and irclaimable drunkard at the instigation of the spirits whom she had welcomed, and whose instrument she had been! The kneeling in the snow and the oath upon her mother's Bible were ineffectual to save her from the grasp of the spirits.

If she had read that Bible and heeded its teachings, not "giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1), she might have been kept from the path of the destroyer.

But in defiance of this terrible result, and many other illustrations of the evil effects of Spiritualism, Spiritualists propose to erect a monument to her memory, and organize a "Memorial Association" to be known as the Fox Memorial Association. Thus they glory in their shame.

There is no question but that Spiritualism has more devotees now than it ever had before. They are not, however, known as Spiritualists. They belong to the various religious organizations of the land, but hold at the same time the distinctive doctrines of Spiritualism. They believe in the immortality of the soul, that the dead are conscious, and that they minister to the friends they have loved in this world. Such persons are Christians only in name. They are not anchored to the word of God, and when the overmastering last-day delusion comes, and Satan appears, representing that he is Christ, their limited knowledge of Christianity will be so overshadowed by their faith in Spiritualism, that they will be ready to receive him as their king and saviour. There is safety only in following the Scriptures. When once our feet are planted upon the rock of God's word, when Christ is formed within, "the hope of glory," then we easily recognize any doctrine that is not in harmony with that word, as spurious, and repudiate it. Without the word of God, read, accepted, and taken into the very life, there is no certainty of escaping the delusions of Satan. We must be able to say with the psalmist: "Thy word have I hid in my heart, that I might not sin against thee."

M. E. K.

CAMP-MEETINGS FOR 1893.

THE time has come when the appointments for the camp-meetings should be published, and we submit the arrangements that have been made so far, for most of the meetings of the season. We were in hopes that we could print the full program, but there are some matters under correspondence which have not been completed.

It is scarcely possible to estimate the importance to be attached to these gatherings the coming season. Every year that passes hastens us on with rapid pace toward the consummation of all things. Those who have been following the advancement of the work the past year, and the interest connected with our late General Conference, and have noted with care the many developments in the world around us from every standpoint, cannot fail to see that we have reached a more important period than any in the past. The truth is going with much greater power than ever before; the earth is soon to be lighted with its glory. It will probably take a much shorter time than we apprehend to complete the work that remains to be done, and then the Lord will come in glory and majesty.

While our camp-meetings in the past have been seasons of much importance, these gatherings the present year will be even more so, and therefore we urge upon all our people everywhere to arrange to attend these meetings, so that they may receive the blessings accompanying them, and obtain the instruction needed intelligently to do the work for this time, that we may be able so to relate ourselves to God and his cause that we may keep pace with the onward march of the message.

The General Conference Committee has given much attention to the matter of providing efficient laborers for the different meetings. The present arrangement for laborers is about as follows:—

Dist. No. 1.—Pennsylvania, New York, and Canada. Elders I. D. Van Horn and A. T. Jones will attend the meetings in these States, together with other laborers of the several Conferences of

the district. Elders I. D. Van Horn and R. M. Kilgore will attend the meetings in Virginia and West Virginia. For the Atlantic, Vermont, and Maine meetings, Elder Van Horn and Professor G. W. Caviness will be the laborers, with such other assistance as Elder Van Horn may provide.

Dist. No. 2.—Tennessee River Conference. The camp-meeting in this Conference will be in charge of Elders R. M. Kilgore and J. N. Loughborough.

Dist. No. 3.—For this district, Elders J. N. Loughborough, J. H. Durland, and Professor W. W. Prescott have been provided, with other laborers, especially for the Michigan camp-meeting.

Dist. No. 4.—Elders A. T. Jones and O. A. Olsen will attend the Iowa meeting, while Elder J. H. Durland will attend the meetings in Wisconsin, Minnesota, and South Dakota, instead of Elder Jones, and these last named meetings will also be attended by Elder Olsen. Elders J. H. Durland and R. A. Underwood will attend the Nebraska meeting. Elder J. G. Matteson will attend the meetings of the district, principally in the interests of the Scandinavian work, and such other help as may be necessary in that department will be provided. Elder H. Shultz will arrange for the German work in connection with these meetings.

Dist. No. 5.—Elders A. T. Jones and A. J. Breed will attend all the camp-meetings in this district, provided the dates for the meetings can be properly arranged. Such other laborers will be in attendance as the superintendent of the district may be able to provide.

Dist. No. 6.—Elder S. N. Haskell, Professor W. W. Prescott, and Elder O. A. Olsen will attend the California meeting. In view of the fact that Elder E. W. Farnsworth, the superintendent of the district, cannot be released from his duties in connection with Union College in time to attend the Upper Columbia and North Pacific meetings, it is suggested that Elder J. H. Durland do so in his stead, with such other help as may be provided.

The arrangement for laborers as given above is the best that can be made at the present time. There may be reasons for some changes, but if the different Conferences can follow approximately the dates selected, it will be more convenient for the laborers to attend the meetings, and, also, better help can be furnished than if several of the meetings were held at the same time. It is very embarrassing to change the date of a camp-meeting after its publication. Still, if there should be good reasons for changing the date of a meeting, they should be duly considered. Prompt attention should be given to this matter, and if changes ought to be made, we should be corresponded with at once.

We call especial attention to the schedule of dates for the camp-meetings, appearing in this paper. It will be noticed that the *locations* of the different meetings are not given. This is also an important matter, and should have careful and prompt attention. As soon as the place for a meeting has been decided, please inform us, that its name may be inserted in connection with the appointments. The sooner the meetings can be located, and the necessary announcements made, the better. Direct all your correspondence to Battle Creek, Mich. O. A. OLSEN, *Pres. Gen. Conf.*

RETURNING SPIRITS.

21

WE clip the following notes from two of our religious contemporaries:—

"A number of churches provided a course of Lenten sermons. Bishop Phillips Brooks, in accepting the invitation to deliver the last in the course arranged by the Old South church, Boston, said: 'If I am not there, I will send you a message from the other world.'"

"The Great Salt Lake City Mormon Temple, having been at last completed, is to be dedicated next month. The dedication will be a very notable affair, if, as the ignorant Mormons in the country districts are expecting, Joseph Smith and Brigham Young are to re-appear and be present."

But if Bishop Brooks may send a message, why may not Joseph Smith and Brigham Young do the same, and appear too, if they wish to? It looks as though the ignorance was not all confined to the Mormons, after all.

M. E. K.

—The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—*Froude.*

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.

PEACE AND SAFETY.

BY ELIZABETH ROSSER.
(Fruiland, Oregon.)

THE tale so often is retold
Of homeless wanderers sick and cold;
Of scores who, hunger-bitten, die,
While unused fortunes rusting, lie;
Of hundreds born to poverty,
And trained to all iniquity,
Children abused, and parents mocked,—
Long since the ear ceased to be shocked.

So oft is festering crime laid bare,
In lowly hut and mansion fair,
And lying lips meet scornful brows,
And deeds of shame curse broken vows;
Famine and pestilence are here,
And war and carnage drawing near,
And drunkenness and gluttony;
No eye can now refuse to see.

And yet from church and pulpit grand,
In every part of this broad land,
One voice is sent, one tone is heard,—
One quieting, lulling, soothing word,
One treacherous, fatal prophecy,
From north to south, from sea to sea,—
"Peace, peace and safety," loud they cry,
While dark destruction draweth nigh.

MAINE.

RANGELEY.—I came to this place Feb. 7, and began holding meetings and Bible readings. I met brother and sister Hoar, of California, who came here to visit relatives in the month of September. They had created quite an interest to hear by holding Bible readings with their friends. I was here five weeks, and we held meetings or Bible readings every evening, and meetings a part of the time Sabbaths and Sundays. Many became convinced of the truth, but as far as I know, only one has decided to obey. Others talk as though they would at some future time. On account of drifted snow and bad weather, it was thought best to postpone the work for the present.

A goodly number of *Signs* are taken here. We have scattered many pages of tracts and quite a good many copies of the *Sentinel*. The seed has been sown; God must give the increase. Pray for the work here. GEO. W. HOWARD.

MICHIGAN.

COVERT.—I came to this place from the General Conference, began meetings March 10, and have been engaged now two weeks. Although the weather and roads have been the worst I have ever experienced when holding a series of meetings, the congregations and interest have been good from the beginning. Twenty-five have decided to obey, and the good work isn't done yet.

This is the place where Elder J. F. Ballenger and the writer held a tent-meeting two and a half years ago. A company of over twenty was the result. Two years ago a meeting-house was erected. The present addition to the numbers of this company is a great source of encouragement to them.

The words of sister White in the *Signs of the Times*, of Jan. 23, 1893, that Michigan was especially white for the harvest, and also those of Elder A. T. Jones to the ministers, that they would not have to go out now and work up an interest; for the interest was already awakened, have been verified in this case. The Spirit of God is indeed moving upon the hearts of the people, and praise be to his name, many are responding to it.

March 24.

F. I. RICHARDSON.

NORTH DAKOTA.

I AM now at Fargo on my way home from North Dakota, where I have labored during the past winter. The difficulties in the way of holiday meetings, such as the frequent storms, deep snow, and intensely cold weather, were very great. The old inhabitants say it has been the worst winter they have ever known. Much of the work had to be done in private houses, and it was often in weariness the work was done; yet the Lord gave spiritual and physical strength to his feeble servant. Never did I experience such manifest help from the Lord in times of need, as during the past winter. Sometimes it would seem as if I could not fill my appointment, on account of weariness and

feebleness. I would then lay the matter before the Lord, trusting in the God of heaven. I would go for miles through the bitter cold, speak, and return, feeling better than when I started, sustained and cheered by the loving-kindness of the Lord.

The good seed has been sown in all that region, and the sound of the third angel's message has extended to regions beyond. One young Englishman who accepted the truth, has already begun sending the light to his parents in England. A company has embraced the message, among whom is the wife of a Presbyterian minister. A leader has been chosen, and Sabbath meetings established. I never saw people who received the truth more in the love of it, than some of them. The opposition is very strong, the opposers trying in every way to keep souls from embracing the truth, even threatening arrests for Sunday work.

It takes more faith to embrace the truth than it did a few years ago. The waves of opposition are rising higher, and the ire of the dragon is waxing hotter; but there are those who will yield obedience to God, trusting in his power to save, let the consequences be what they may.

North Dakota is a vast field, almost totally unoccupied. It is a field white for the harvest, but where are the reapers? Now is a little time in which to work for God. May many hearts be thrilled with a clear view of the shortness of time, the realities of the judgment, and the value of souls. All such will respond to the Master's call, "Here am I; send me." Pray for me.

March 22.

W. B. HILL.

VERMONT.

TAFTSVILLE, GRANVILLE, WAITSFIELD, ETC.—In company with brother F. C. Bee, I left my home Feb. 5. I remained at Taftsville three days, and held two meetings with manifest interest on the part of the brethren and friends. We then went to Granville, more especially to visit brother Bostwick and wife, who have but recently accepted the truth. Brother B. has labored successfully as an exhorter; in the past he has been identified with the Salvation Army. He seems now to regard the truth sacredly, and in company with his wife and mother is keeping the Sabbath, and rejoicing in all the truth, so far as he has been able to learn it. We enjoyed our visit at Granville very much.

Brother Bostwick and wife accompanied us to Waitsfield, where we had meetings with the brethren for two days. Although we have been permitted many times in the past to visit these brethren, never has the truth taken so deep hold and been so appreciated as at this time.

We were snowed in at this point, but finally made our way to Cabot, my old home, where we remained more than two weeks, holding meetings there and at Woodbury and Calais. At Calais several have recently accepted the truth. We labored to confirm these souls. Our meetings were held in the G. A. R. hall at North Calais. Brother Moses Lamberton has shown very commendable zeal and faithfulness in disseminating the light of truth through these parts. We also held two meetings with good interest at East Calais in the Union church. The good seed was sown, and we trust yet to see fruit therefrom.

We were pleased to see the kindly spirit manifested toward us by the Congregational pastor at South Woodbury, who attended our meetings at Calais. He desired us to preach in his church at Woodbury, and brother Bee spoke once at that place. Mr. Davenport seems to be unprejudiced and faithful to the truth so far as he knows.

In consequence of the bad roads, we were obliged to hasten home sooner than we would otherwise have done. We were much blessed on the journey, and feel that our labors will be productive of good.

I. E. KIMBALL.

SOUTH DAKOTA.

BLACK HILLS.—From the General Conference I went to College View, where I enjoyed a few days at Union College. I was gratified to see that the work there is onward, and to realize some of the good this institution is doing. I was indeed surprised to find that South Dakota has fifty-five students in attendance.

Leaving Lincoln, March 13, I came to the "Hills." I have now held meetings with the Hill City church for two weeks, and am happy to say that the meetings have proved profitable. The Lord has been present by his Spirit, and while we have had but a small attendance, owing to the inclemency of the weather and the scattered condition of our brethren here, we never have enjoyed labor more. The blessed Master has opened up his word in a wonderful manner, as we have studied it together. Courage is coming in, and we hope to see the brethren shedding forth much light to those around them.

In this part of the State there is an excellent field opening for missionary work. We are pleased to see the brethren respond so readily to the openings for distribution of literature, and can say that they are sowing the seed by means of our periodicals. We soon hope to see at least a small corps of canvassers from among the brethren here, at work in this locality. To the Lord be praise for his precious presence. N. W. KAUBLE.

CALIFORNIA.

SINCE our southern California camp-meeting at Pomona, I have been privileged to labor in company with brother W. T. Knox, in Orange county. We first secured the use of a school-house near Westminster, and about two and one-half miles from the ocean. We began our meetings Nov. 27. The weather was very unfavorable for holding meetings much of the time that we were there. The community was largely composed of Mormons and infidels. One man and his wife promised to obey the Lord; some others seemed interested, but we were unable to persuade them to obey. We visited the Santa Ana, Centralia, and Norwalk churches during the week of prayer. The Lord greatly blessed all of these churches. The brethren and sisters were very much revived. I also attended the quarterly meetings at each of these three churches, and the Lord came very near to his people. The Christmas offering was quite liberal.

Jan. 29 we began a series of meetings in a hall in Santa Ana, the county seat of Orange county, a beautiful city of 3,000 or 4,000 inhabitants, located in the midst of a rich orange growing country. Brother Parrett has been faithfully working here at colportage for several months, and several had begun to obey through his efforts. The dragon had been stirred, and the people seemed very much prejudiced. After thoroughly advertising our meetings, we were unable to get a congregation of over sixty at any time. The average attendance was about thirty-five or forty; but out of that number we have taken five into the church, and six are awaiting baptism; two or three others are keeping the Sabbath; while several are very much interested, and some others have promised to obey.

I never realized so much of the blessing of God as now, since we have been holding up Christ before this people. We have been reading of the blessed time that those enjoyed who attended the General Conference, and have been feasting on the lessons in the *Bulletin*; but I can assure you that you at Battle Creek have not had all the good things. Our hearts have been melted by the tender love of God, as it has been revealed to us by his Spirit. To the Lord be all the praise! We join you in ascribing praise to our dear Saviour for taking us "wretched, miserable, poor, blind, and naked" as we are, and clothing us with his own blessed robe of righteousness.

We have held two or three meetings on the street, singing some of our stirring pieces on the coming of the Lord, and following with a twenty or thirty minutes' talk. The blessing of the Lord has been marked in this, and we hope to continue this work as soon as we again have sufficient music. Many of the best people of the city listened to the truth in this way, who would not come to our hall.

We closed our meetings in the hall, March 12. I expect to remain here until the State camp-meeting in May, to continue the work. Brother Knox has started on his trip through this district as director of the tract society. E. E. ANDROSS.

March 19.

WISCONSIN.

DIST. No. 9.—After the close of the week of prayer, which was filled with earnest labor for the churches, and blessed experiences with them, Dec. 28 I began a series of meetings with the Knapp church, in their new meeting-house, lately finished except the painting. This house is a neat brick structure, 27 x 53 ft., with belfry. It was begun Sept. 27, and built almost exclusively by the labor of the Knapp brethren, and mostly by the means raised by them. It speaks well for the energy and liberality of this small and financially poor company. There is an indebtedness of about two hundred and sixty dollars on it yet, which they hope to clear off during the coming year.

Meetings were continued each evening at this place until Jan. 8, with two services each Sabbath and Sunday. The roads were so bad most of the time, with deep and drifted snow, that no regular attendance from the country could be secured. The leading themes of the third angel's message and practical godliness were largely dwelt upon. The members of the church were much strengthened in spiritual things. At the quarterly meeting a precious season of communion was enjoyed, and a deacon was ordained.

After the close of this meeting, feeling greatly the

need of rest from mental strain, I traveled and visited until the first day of February, when by request of brother Brown, I visited brother R. P. Hanson in the city of Eau Claire, to counsel about tract work there, preparatory to a series of meetings next summer. There is a large field for French, Scandinavian, and English work in this city and at Chippewa Falls, only ten miles away, scarcely entered at all as yet. I then resumed district work again, holding meetings at Knapp and Lucas until Feb. 7, when in answer to a call from Maiden Rock, sent by brother E. W. Webster, I went to that place and began meetings the 9th. After holding six meetings, I was joined by brother Webster, and with him continued meetings each evening, Sabbath, and first day, and visited until the 27th, when the roads became impassable, on account of deep snow, and brother Webster returned to La Crosse. There was an encouraging interest manifested among the young people, especially, many of them signifying their desire to live Christian lives. Six fully committed themselves to be obedient to the gospel, and several others were hopefully awakened to inquire into the truth. The church was much strengthened and edified. Brother Plank was elected deacon at the last quarterly meeting, and was ordained. We hope that through faithfulness on the part of this company, many more will be led to a saving knowledge of the truth.

Since the closing of those meetings, I have been at Knapp, settling up some matters connected with the new church building, and corresponding with companies in my district where the General Conference *Bulletin* has done good work in deepening the experience of our people in divine things. I trust that its influence will widen and deepen still, until the refreshing from the presence of the Lord shall be realized by all God's people in every land. I gratefully acknowledge much help and light through the gracious words published in the *Bulletin*. May we all, like Abraham, be strong in faith, giving glory to God. CHAS. A. SMITH.
March 29.

PLANT A CROP FOR THE LORD.

PROBABLY the majority of professed Christian people live and die without any real appreciation of the sufferings and necessities of the poor. They have good homes and all the comforts, and many if not all the possible luxuries of life, in addition to the actual necessities. They know nothing of the distress which poverty brings. They have no proper appreciation of the feelings of one who finds himself without home and friends in all the world, and have no knowledge of the sufferings of the poor. The majority of men and women, Christians as well as non-professors, go through their whole lives without making any real sacrifice for the relief of the sufferings of their fellows.

That such persons miss the recognition of one of the most important of Christian duties, is clearly evidenced from the constant exhortations which we find in the Bible for Christians to engage in works of charity. Here is one: "He that hath pity upon the poor lendeth unto the Lord." This text evidently has reference to practical charity, not merely an expression of sympathy, but giving to the poor man or woman some visible token of sympathy, something which the Lord can regard as a loan. This text contains a wonderful thought. He that giveth to the poor lendeth to the Lord. Suppose a king should say, "He that gives to one of my poor subjects, lends to me." It would be equivalent to saying, "I will be a debtor to any man who will lend to one of my poor subjects who may be in distress," and if the king is an honest and honorable man, he will pay the debt. This is what the great God, the king of the universe, says to every man who will give to the poor, who will assist the needy, who will have enough pity on the fatherless and motherless boy, the poor widow, or any other human being who is in need and distress, to render him substantial assistance by giving something of his own substance. We are all stewards. We have talents to loan. Money in banks may be lost, for banks break. Money loaned on mortgage security may be lost, in part at least, for property often depreciates. Stocks and bonds considered good investments to-day may be worthless to-morrow. A man who might be afraid to loan his money to any ordinary person, might be willing to loan as much as possible to his king or his government, and would be glad to get such a debtor in his debt to as great an extent as possible, feeling certain of being recompensed in due time.

Here is a chance, reader, to make a loan with security on the government of heaven; for the great King says, "I will be in debt to the man who pities the poor, who will 'do good, and lend, hoping for nothing again.'" Luke 6:34. And not only the principal, but good interest, will be paid; for to those who will do thus, the Lord says, "Your re-

ward shall be great, and ye shall be the children of the Highest." Verse 35.

How many there are who save and economize to the last degree, who even deprive themselves of comforts, indulging in few if any luxuries, although possessed of ample means, in the effort to add to their income by adding to their store of stocks, bonds, mortgages, and other securities; but how few are willing to practice even a moderate amount of self-denial for the sake of adding to their deposit in the bank of heaven.

Not every person can give thousands for the building up of beneficent enterprises, but everybody can do something for the relief of God's poor, suffering creatures. There is not a human being living who has not an opportunity to lend something to the Lord in this way. Nevertheless, Christians are constantly excusing themselves upon the ground that they have not the means. They would be glad to assist in this good work if they were not themselves in such limited circumstances, is the constant excuse. The farmer complains that his crops are poor, the mechanic that he does not have steady work.

Here is a plan by which everybody who really wants to do something can make a loan with first mortgage security on the bank of heaven. The plan is not complicated nor an unpractical one. It is as simple as a problem in addition, and certain of success. Here it is: PLANT A CROP FOR THE LORD.

If you are a farmer, even if you are not a farmer on a very large scale, if your farm does not comprise a piece of land larger than an ordinary lot, stake out a portion and dedicate it to the Lord. If you plant ten acres for yourself, plant one for the Lord, or at least plant something for the Lord—as much as your faith will permit. If you cannot plant more than one square rod for the Lord, do that much; and do not pick out some waste, worthless corner for the Lord, but give the Lord's crop a good chance. Remember that the Lord requires the "first fruits," the "firstlings of the flock," the choicest and the best. Select a good piece of land, prepare it well, sow good seed, take good care of the crop, and see how the Lord will prosper it.

About one year ago the writer suggested this plan to a brother out West, who had faith enough to try it. After planting his usual crop, the weather conditions were so extraordinarily favorable that he was enabled to prepare and plant an extra ten acres of land more than he usually planted. He determined to dedicate this to the Lord, and wrote to me that he had done so. I was informed a short time ago that the net proceeds of this ten acres were precisely \$6,000. This may seem incredible to the reader until informed that the brother was a seedsman, and that the crop of seed raised from the land planted for the Lord was so extraordinarily abundant and choice in character that it reached the wonderful amount stated.

Who can doubt that God will always prosper such an enterprise? Certainly not one of the readers of the REVIEW AND HERALD would care to be numbered among those who would doubt God's willingness and ability to fulfill the promises he has made. He has said to all those who will "hearken diligently unto the voice of the Lord," "Blessed shall be thy basket and thy store." So if you want to make sure of a good crop for yourself, the best way is to plant a crop for the Lord right along beside it, and do not slight the Lord's crop. If you do, the mercenary character of your motive will be apparent, and the enterprise will fail.

If you are not a farmer, you can find some other way of planting a crop for the Lord. If you are a mechanic, give the Lord a day's work now and then, or put in some spare hours doing odd jobs for the Lord. There are doubtless several poor widows in your neighborhood who need a gate hung, or a fence repaired, or a light of glass put in, or a lock fixed, or a plank replaced in the front walk. If you are a mason, you have doubtless observed that tumbled down chimney on a poor man's house down the street. How much better you would enjoy looking at that chimney, if, some evening after your day's work is done,—and there will soon be time now, as the days are getting longer,—you should bring a ladder and some brick and mortar, and climb up there and put that unsightly heap of soot-covered brick into better shape.

If you are a canvasser, you can devote a day or two or a week now and then to taking orders for the Lord, and you will be astonished to see how the books will deliver. No matter what your business or what your station in life may be, reader, even if you are not old enough to do anything more than to run errands, you can do something for the Lord. You can start some enterprise, pledging in advance to the Lord all the income of your labors, and you will be amazed to see how successful all your efforts will be, if you do your duty.

The James White Memorial Home needs funds. The Haskell Home needs funds for equipping and maintaining the enterprise. There are many ways in which the Lord is calling upon us for loans.

Of the thousands of persons under whose eyes these lines may come, will there not be at least a few hundred or scores who will in one way or another try the experiment of planting a crop for the Lord? DR. J. H. KELLOGG.

AN EXAMPLE OF SELF-SACRIFICE.

A MINISTER with whom I have been personally acquainted for many years, and who, although very active and energetic in his wide field, is not giving the third angel's message, but, rather, zealously advocates views that Seventh-day Adventists have good Bible reasons for believing erroneous, thus testifies concerning his experience as a missionary:—

"Wife and I could never have done the work we have for years, only that in my youth I earned by the hardest toil a little means that helps support us now, and we have never yet felt able while traveling, to buy a warm meal of victuals or pay for a shave. Imagine a minister with feelings like other mortals, riding many miles through cold and storm, preaching a sermon that elicited from his hearers a 'God bless you, brother, you will receive your reward in the kingdom,' but left him to go on his way without even having his car-fare paid, they forgetting that railroad officials never would be satisfied with a 'God bless you' for a hundred-mile ride."

In his appeal to young men to devote themselves to the ministry, he draws from his own experience an example of what they may be expected to meet, as follows:—

"Go through rain or snow, sleep in rooms that are cold and damp, or warm and dry, just as it happens, sit half the night in a cold depot waiting for the train, without a morsel to eat, work hard to show some one the way to gain eternal life, organize churches, take all the curses of the world, the fault-finding of professed Christians, etc."

If men will thus sacrifice, and endure hardship in a cause evidently erroneous, what is the obvious duty of the people who are giving the third angel's message, before whom the angel of the Lord goes to prepare the way? The lesson to be learned from the incident is obvious.

A. SMITH.

Bible Readings.

"Search the Scriptures."—John 5:39.

THE TWO KINGDOMS.

1. WHAT kingdom will Christ deliver up to the Father, and when? 1 Cor. 15:24.
2. Where is Christ seated, since offering himself for sins?—"On the right hand of God." Heb. 10:12.
3. Is he on his Father's throne?—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.
4. Is Christ a priest while on his Father's throne?—"We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1.
5. What prophecy foretold that Christ should rule upon his Father's throne, and be a priest on that throne?—"And he 'shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.'" Zech. 6:13.
6. "Both" the Father and the Son counsel together in making the atonement.
6. By what event is the time limited in which Christ will sit on his Father's throne?—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110:1.
7. When Christ receives his own throne, the throne of David, will the time of his reign be limited? will he ever deliver up that kingdom?—"And the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.
8. In the expression, "Till he hath put all enemies under his feet" (1 Cor. 15:25), who are designated by "he" and "his"?—The Father and the Son. "Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110:1. "From henceforth expecting till his enemies be made his footstool." Heb. 10:13. "Then shall

the Son also himself be subject unto him that put all things under him." 1 Cor. 15:28.

NOTE.—In some passages of Scripture, where two persons are spoken of in connection, and represented by the pronouns "he" and "his," there is a liability of mistaking one for the other, unless the context or other scriptures make it clear. For instance, in reading Ex. 34:28 one might think that Moses wrote the ten commandments on the second tables; but in verse 1 God promised to write them, and in Deut. 10:1-4 it is clearly stated that he did write them.

On Zech. 6:12, 13, where it is said of Christ that he "shall sit and rule upon his throne," and "be a priest upon his throne," it has been claimed that he will be a priest on the throne of his future kingdom, and consequently that probation will continue after the second advent. But the context and Ps. 110:1, 4 prove that it is the Father's throne on which he is a priest, and Heb. 8:1 proves that it is being fulfilled in the present dispensation.

NOTE.—The closing work of the high priest in the type (Leviticus 16), was the cleansing of the sanctuary, which was the blotting out of sins, a work of judgment. Lev. 23:27-29. So the closing work of Christ's priesthood, the cleansing of the heavenly sanctuary, the blotting out of the sins of all his people, involves the investigative judgment, which takes place between the Father and the Son in the presence of the holy angels, before the second coming of Christ, and is described in Dan. 7:9, 10.

9. How is the putting of Christ's enemies under his feet described in prophecy?—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they [the clouds of angels] brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away [will never be delivered up], and his kingdom that which shall not be destroyed." Dan. 7:13, 14.

10. What great event marks "the end" spoken of in 1 Cor. 15:24?—"What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14. "They that are Christ's at his coming. Then cometh the end." 1 Cor. 15:23, 24. (See also Matt. 13:39; Rev. 14:15.)

11. Will the kingdom be delivered up before, or after, the end comes?—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." 1 Cor. 15:24.

12. When the nobleman in the parable went into a far country to receive for himself a kingdom (Luke 19:11-27), he "returned having received the kingdom."

13. Will Christ have received the kingdom, when he returns?—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. (See Rev. 14:14; 19:12, 16.)

14. Then what kingdom or throne will Christ have delivered up, or left, but the one where he ruled, and at the same time acted as a priest? Zech. 6:13; Ps. 110:1, 4.

15. And when the saints shall "inherit the kingdom," and "reign on the earth," how long will they reign? A thousand years?—"They shall reign forever and ever." Rev. 22:5.

The late R. F. COTTRELL.

Special Notices.

VERMONT, NOTICE!

We have decided to hold two Bible institutes for our workers in Vermont this spring. The first will be held at Burlington, to begin April 12, and continue three or four weeks; the second at Jamaica, to begin near the first of May. The object of our study will be to give the workers a clearer knowledge of the special truths of our time, and the books they are to place before the people. It is time for the Lord to work, and we trust that all our people will so study and consecrate them-

selves to his service, that they may be in touch with the onward movements of the message. The tract society will make liberal inducements to those who canvass. Arrangements have been made at reasonable rates for board and lodging. Those coming to Burlington will go to 262 Church St. Will all who come please notify us at once? For particulars address E. R. Palmer, Essex Junction, Vt. VT. CONF. COM.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON III.—THE WORK OF REDEMPTION.

Concluded.

(Sabbath, April 15.)

1. REVIEW questions:—

- (a.) What assurance has the believer that Christ will complete the work of redemption that is begun at conversion?
- (b.) How can we know that Christ dwells within? Give texts.
- (c.) When will the life that was lost in Adam be fully restored?
2. Of what does the Spirit bear witness? Rom. 8:16.
3. How does the Spirit bear witness? (See note 1.)
4. If we are children, what rights have we? Rom. 8:17.
5. With whom are we joint heirs? Same verse. (See note 2.)
6. With whom are we connected, if we are heirs? Gal. 3:7, 9, 29.
7. Of what was Abraham the heir? Rom. 4:13.
8. To what time are the saints sealed? Eph. 1:14.
9. To whom is the first dominion promised to be restored? Micah 4:8.
10. What is meant by the "tower of the flock"? Ps. 61:3; Prov. 18:10. (See note 3.)
11. Who are the daughters? (See note 4.)
12. To whom is the kingdom to be given? Dan. 7:27.
13. What will be the condition of the earth when the kingdom is restored? Matt. 6:10.
14. How will the first dominion be restored to its original beauty? 2 Peter 3:10, 12, 13.
15. With what important event is the renovation of the earth connected? Verse 7.
16. With what is the day of judgment connected? 2 Tim. 4:1.
17. When the dominion is restored, what will be its condition? 2 Peter 3:13; Isa. 11:5-9; 35:3-10; 55:12, 13.
18. What should those who are heirs with Christ be doing? 2 Peter 3:12.
19. What effect will it have on their lives? Verses 11, 14.

NOTES.

1. In John 6:63 we learn that the words of Christ are spirit and life. Then, when his word abides in us (1 John 3:24), and our lives answer to that word as the reflection in the mirror does to the face, we are assured that we have the witness, or testimony; for the word is the Spirit's testimony that we are children of God.

2. The original word is much stronger than our English word: "Receiving a portion, especially of an inheritance; as substantive, an heir, one who has a lot (not one to whom a lot is allotted, because it is derived from the active; but), he who has the inheritance, the stress being laid on the possession."—*Bullinger*. A joint heir is one who is in partnership with another in the inheritance; man lost the dominion, or inheritance; Christ gave his life to redeem it, and man, by accepting him, becomes an heir with him.

3. Rabbi Lesser's English Translation of the Old Testament reads: "And thou, O Tower of the flocks, the Stronghold of the daughter of Zion, unto thee shall go, and shall come, the former dominion, the kingdom belonging to the daughter of Jerusalem."

4. By comparing Micah 4:8 with Ps. 45:9, 10; Songs 5:8, we must conclude that the term "daughters" refers to the believers, or the flock. Christ is often spoken of as the Shepherd of the flock. (See John 10:7, 16.)

News of the Week.

FOR WEEK ENDING APRIL 1.

DOMESTIC.

—San Francisco has a population of 300,000, and church sittings for only 55,000, and these are not all occupied.

—The registration of the municipal elections in Kansas was remarkable for the heavy registration of women. Thousands of them are now qualified and ready to vote at elections, which will be held in every city in the State, April 4.

—The large salaries that have been promised to the Bering Sea commissioners are exciting much popular comment.

—A convention was held in New Orleans last week to consider plans by which immigration to Louisiana may be promoted.

—Philadelphia's policemen, taking a new census, have counted the city's population up to 1,142,653, an increase of 95,080 over the federal census of 1890.

—The cruiser "New York" made her trial trip in the Delaware River, starting from Cramp's ship-yard, March 26. The result was highly satisfactory. The new cruiser especially excels in speed.

—There is trouble in the Indian Territory among the Indians, growing out of the election of last summer. A battle was fought March 29, at Antlers, in which ten Indians were killed. Both parties are greatly enraged, and more trouble is anticipated.

—The Paris Exposition, of 1855, cost \$5,000,000; the London Exposition, of 1862, \$2,800,000; the Vienna Exposition, of 1873, \$7,850,000; the Paris Exposition, of 1889, \$6,500,000. The cost of the Columbian Exposition will, it is expected, reach \$22,000,000.

—Congress recently passed a bill authorizing the President of the United States to raise the rank of our ministers to ambassadors, and President Cleveland will probably avail himself of that law to raise the rank of his ministers at the court of St. James and at Paris.

—General E. Kirby Smith, the last of the Confederate officers who bore the full title of general, died at New Orleans, La., March 28. He was a capable and energetic officer, and the forces under his command were the last to surrender to the Union army. He was sixty-nine years old at the time of his death.

—Justice Brewer, of the United States Supreme Court, in an address before the Congregational Club in Washington, on Monday evening, characterized the anti-Chinese laws as unjust. He held that the alien should not be allowed to vote until after a residence of twenty-one years in the country. "If we exclude one, we should exclude all," he said.

—A bill has passed the Arizona assembly, after a vigorous fight, providing that on petitions of parents of pupils in the common schools of incorporated cities or towns, a teacher must be employed to teach Spanish. The strongest opposition was from sections where Mexicans predominate. The opposition was on the ground that the bill would result in the exclusion of English from many schools.

FOREIGN.

—Prince Bismarck is very ill, and his physician gives little hopes of his recovery.

—Persons suspected of having the cholera have been delayed at Halifax for examination.

—The jubilee gifts to the pope amount already to over one million two hundred and fifty thousand dollars.

—The military experts of Europe are experimenting with a new cuirass, which they believe to be bullet proof.

—President Carnot has followed the example of Queen Victoria, and raised the French legation at Washington to the rank of an embassy.

—The count of Paris has issued a circular, pointing out the condition of the French government, and renewing the claim of the monarchists to rule the country.

—Numerous Austrian, Swiss, and German Catholics have petitioned the pope to call an international conference to take steps to abolish gambling at Monte Carlo.

—Another French ministry has been compelled to resign. This ministry, of which M. Ribot was chief, had only existed eleven weeks. It was overthrown by a vote of 247 against 242, on a single item in the Budget.

—The policy inaugurated by President Diaz, of Mexico, of establishing free public schools in every district and municipality of the republic, is being carried into effect rapidly by Joaquim Baranda, the minister of justice and public instruction.

—The new Parliament buildings now being erected in Berlin will be ornamented with the statues of the greatest men that Germany has produced; but owing to the intense opposition of the Catholics, no statue of Luther will be placed therein.

—The president of San Domingo has been arrested by French naval officers in San Domingo City. The trouble arose from the non-payment of money owed by the president to French residents. Another French cruiser has been sent to San Domingo.

—The volcano of San Martin, in Mexico, after an inactivity of a century, has burst out again, sending flames 1,000 feet high. The lava is pouring down the side of the mountain, and the inhabitants of the surrounding country are fleeing for their lives.

—The British foreign office has been informed of the intention of the United States to accredit an ambassador to the court of St. James in acceptance and in reciproc-

ation for the friendly action of Her Britannic Majesty in raising the British minister at Washington to the rank of ambassador.

—The government of Spain has officially tendered to United States as a gift the reproduced flagship of Columbus, the "Santa Maria," now somewhere in the Gulf of Mexico on the way to this country to participate in the naval review, and form a part of the Spanish exhibit at Chicago.

RELIGIOUS.

—During the last thirty years the Wesleyan connection has spent \$45,000,000 on buildings.

—The American Bible Society will distribute 250,000 copies of the New Testament at the World's Fair.

—The Evangelical Alliance has made a public protest against the persecution of the Stundists of Russia.

—A majority of the new cabinet are Presbyterians, as are President Cleveland and Vice-President Stevenson.

—The abbots of all the Benedictine monasteries of the world have been summoned by the pope to convene in Rome on April 16.

—The American Sabbath Union appointed Sunday, April 2, as a day of prayer, that nothing shall prevent the closing of the World's Fair on Sundays.

—Mgr. Satolli, papal delegate, will not make an extended trip West, as has been rumored. He will attend the opening of the World's Fair Exposition in his official capacity of World's Fair commissioner.

—Religious riots broke out in Amoy, Shanghai, March 21. Many Christians have been tortured, and a few have been killed. The English missionary was attacked by a mob of fanatics, and barely saved his life by flight.

—The holy synod of Russia has determined upon a revision of the Bible, and has intrusted the undertaking to a number of prominent Russian theologians and scholars. The project has the indorsement of the czar. It is expected that the revision will be ready for publication in two years.

—A meeting of representative Jewish rabbis of America was held at Chicago, March 27, to develop plans for the representation of the Jewish church and synagogues at the world's religious parliament to be held in that city. A committee of five was appointed to take charge of the matter.

—The statistics of the Moravian Church in the United States for the year ending Dec. 31, 1892, show that there are in the five districts into which the church is divided, 12,161 communicants and 1,229 non-communicants. There is an increase in the former of 182, and a decrease in the latter of 109.

Appointments.

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

CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

Pennsylvania,	June	6-13
New York,	"	15-25
Canada,	"	29 to July 4

DISTRICT NUMBER THREE.

Indiana,	Aug.	8-14
Ohio,	"	11-21
Michigan (State),	Sept.	21 to Oct. 1
Michigan (northern),	Aug.	21-28
Illinois (State),	"	28 to Sept. 4
Illinois (southern),	Sept.	13-19

DISTRICT NUMBER FOUR.

Iowa,	May	31 to June 6
Wisconsin,	June	6-13
Minnesota,	"	13-20
South Dakota,	"	21-28
Nebraska,	Aug.	22-29

DISTRICT NUMBER SIX.

California,	May	11-21
Upper Columbia,	"	24-30
North Pacific,	June	1-11
Montana,	"	15-21

GEN. CONF. COM.

I HAVE arranged to attend quarterly meeting with the Jackson church, Sabbath and Sunday, April 8, 9.

I. D. VAN HORN.

BUSINESS NOTICES.

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

WANTED.—Work by the month or otherwise, by a young man, among Seventh-day Adventist people. Address Frank Hinley, Brighton, Mich.

FOR SALE.—My home in the city of Charlotte, Mich., about one half mile from railroad depots, and one mile from the center of business, consisting of ten acres of rich land, a good, commodious, comfortable house, barn, and other buildings; an excellent well of water, and a good cistern, small bearing orchard, and the place is well adapted to the raising of small fruits. Write to, or inquire of, Mrs. A. P. Van Horn, Charlotte, Mich., or of James Haughey, Battle Creek, Mich.

I. D. VAN HORN.

PAPERS WANTED.

CLEAN copies of the *Sentinel*, *Signs*, and health journals will be gladly received and used for missionary purposes, if sent clean and post-paid to W. H. Leslie, Lemoore, Tulare Co., Cal.

CLEAN copies of the *Review*, *Signs*, *Sentinel*, *Instructor*, and also Scandinavian publications will be thankfully received and distributed if sent to E. P. Cornell, 309 Poplar St., Seattle, Wash.

I WOULD be glad to have clean copies of any of our papers or tracts, if sent post-paid. We are all alone, and believe we could use them to some advantage. Address Olivia Thompson, Box 64, Alba, Jasper Co., Mo.

WANTED.—Clean copies of the *REVIEW AND HERALD*, *Signs of the Times*, *American Sentinel*, and *Youth's Instructor* will be thankfully received by the Seventh-day Adventist church at Washington, D. C., and used in missionary work. Address Mrs. M. A. Neale, 428 6th St. N. E., Washington, D. C.

DISCONTINUE PAPERS.

I AM fully supplied with papers for the present. Mrs. E. J. Parker, Mexico, Pa.

MRS. L. M. CROTHERS, Hill City, So. Dak., has all the papers she needs for the present.

I HAVE enough papers for the present. Alvan Spencer, Black Lick, Franklin Co., Ohio.

ADDRESS WANTED.

ANY one obtaining reliable addresses of German persons who may be interested in our reading-matter, please send such addresses to Mrs. R. C. Hoenes, 26 Manchester St., Battle Creek, Mich., to be used by the local tract and missionary society. Much good has been accomplished with our German literature, and we wish to continue the good work.

CHANGE OF ADDRESS.

My address for the next two months will be Moncton, N. B. R. S. Webber.

THE Bible Workers' Mission in Chicago is moved from 28 College Place, South Side, to 51 South Ashland Ave., West Side, fronting Union Park. After April 1 the home address of Elder J. N. Loughborough, and the Bible workers of the mission, will be 51 South Ashland Ave., Chicago, Ill.

A HOME FOR AN ORPHAN.

WILL give a permanent home to an orphan boy fifteen or sixteen years old. German preferred. Address Mrs. Susan Schell, Normal, Ill.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth."—1 Cor. 14:13.

FARNUM.—At Livermore Falls, Me., March 16, 1893, of cancer of the stomach, Mrs. Amy Farnum, aged 80 years and 10 months. MRS. ELLA FARNUM.

CHAPMAN.—Walter A., son of W. S. Chapman, at Philadelphia, Pa., Sabbath, March 18, 1893, of heart failure, aged eighteen years. W. S. C.

HARRIS.—Died March 18, 1893, Bessie Harris, aged 11 years and 13 days, oldest daughter of Emma M. and Frank C. Harris. Funeral services by Elder J. F. Jones, of Baltimore, Md. H. W. H.

HILL.—At Battle Creek, Mich., May 16, 1892, of tuberculosis of the lungs, James H. Hill, aged 25 years, 1 month, and 25 days. Funeral discourse by Elder L. McCoy, from Psalm 90; Rev. 14:13. M. E. ELDER.

CLAY.—Mrs. Helen L. Clay died at Lemoore, Cal., Feb. 24, 1893, in the forty-first year of her age. An invalid for several years, she had gone to California seeking health, but in vain. She was a most lovable woman, and died in full hope of eternal life. M. A. S.

WILSON.—At Columbus, Ohio, March 14, 1893, of cramp and colic, Elizabeth Wilson, aged 65 years, 10 months, and 27 days. Thus a devoted wife and mother, also a faithful Christian, is laid away to rest from her labors until Jesus the Lifegiver comes. Funeral services by the writer, from 2 Cor. 4:17, a text of her choosing: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." J. G. WOOD.

STEWART.—Mrs. E. A. Stewart died at College View, Nebr., Feb. 24, 1893, aged sixty-five years. Her Christian experience extended over a period of fifty years, the last fifteen or twenty of which she has been a Seventh-day Adventist. The last months of her life were passed with Mrs. Shepherd at Union College, where her deep piety and perfect resignation to the will of God made lasting impressions on all who were privileged to see her. She died with the full assurance of the Christian's hope, and we confidently believe she will come up in the first resurrection. J. W. LOUGHHEAD.

PARNHAM.—Died near Reavley, Mo., March 15, 1893, our dear daughter Allie, aged 23 years, 3 months, and 23 days. She contracted consumption about three years ago, and was a great sufferer, especially the last six months. For the last six weeks she has been earnestly searching her heart, and confessing and asking forgiveness for past wrongs. While we mourn the loss of a dear child, we have the sweet assurance that she sleeps in Jesus, to come forth in the resurrection of the just, clad in immortality. Words of comfort by Elder Watt.

H. AND H. E. PARNHAM.

WALTERS.—At the Sanitarium, Battle Creek, Mich., March 20, 1893, Mrs. Dr. R. W. Walters, of Chagrin Falls, Ohio, of pneumonia, aged 50 years, 5 months, and 23 days. She and her husband accepted the third angel's message Aug. 25, 1892, as the result of a tent effort at that place by Elders E. T. Russell and W. H. Saxby. Her early life was spent in teaching school, which helped to fit her for a prominent place in the church, as well as the home. She leaves a husband and two sons, but the Doctor does not mourn as those who have no hope, because she died happy in the Lord. Funeral sermon by the writer. E. J. VAN HORN.

THE TITHING SYSTEM.

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* N. Falls & Buffalo Special.	† Night Express.	† Detroit Accom.	* Atlantic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City.....	am 10.50	pm 1.10	pm 4.55	pm 6.40	pm 11.20		pm 1.20
Niles.....	pm 12.40	2.57	5.49	7.31	am 12.30		am 2.53
Kalamazoo.....	2.05	4.00	7.04	8.57	am 7.10		4.23
Battle Creek.....	2.46	4.30	7.37	9.28	2.35		5.20
Jackson.....	4.30	6.38	8.52	10.42	4.05		6.45
Ann Arbor.....	5.30	6.27	9.45	11.27	5.38		8.03
Detroit.....	6.45	7.25	10.45	am 12.50	7.10		9.35
Buffalo.....	am 3.00	am 6.25	7.35		pm 7.40		pm 5.00
Rochester.....	5.50	9.55	11.20				8.20
Syracuse.....	7.50	pm 12.15	pm 2.10				10.20
New York.....	pm 3.45	8.50				am 8.45	am 7.00
Boston.....	6.05	11.05	am 6.15				10.50
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	† Kal. Accom.	* Pacific Express.	* Chic. Special.
STATIONS.							
Boston.....	am 8.30	pm 2.00	pm 8.00			pm 6.45	am 8.30
New York.....	10.30	4.30	8.00	pm 8.00		9.15	am 8.30
Syracuse.....	pm 7.50	11.35	am 12.10	pm 8.50		am 7.30	pm 2.20
Rochester.....	9.35	1.25	5.55	4.20		am 5.50	5.10
Buffalo.....	11.00	2.20	6.30	9.00		11.50	7.45
Detroit.....	am 8.20	am 7.30	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.27	9.59	2.19	5.48	10.27	3.08
Jackson.....	11.35	9.35	10.58	3.17	7.11	am 12.01	4.10
Battle Creek.....	pm 1.18	10.43	pm 12.02	4.30	8.47	1.20	5.20
Kalamazoo.....	2.05	11.30	12.39	5.05	9.45	2.18	5.50
Niles.....	4.00	pm 12.40	1.48	6.17		4.15	7.15
Michigan City.....	5.20	2.00	2.45	7.20		5.35	8.28
Chicago.....	7.35	3.55	4.30	9.00		7.55	10.15

Daily. † Daily except Sunday. ‡ Except Saturday. Accommodation Mail train goes East at 1.18 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 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 June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
p.m.	7.15	8.00	11.00	7.00	a.m.	7.00	8.00	9.00
a.m.	9.45	5.00	6.30	8.00	a.m.	9.55	7.40	5.07
a.m.	12.10	6.20	6.25	1.00	a.m.	8.40	6.50	4.20
a.m.	1.35	7.45	8.00	2.45	a.m.	7.30	4.10	8.10
a.m.	8.30		3.00	12.00	a.m.	8.05	9.50	
a.m.	9.30	p.m.			a.m.	8.00	7.00	
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6.50	8.49	12.22	8.40	8.19	Port Huron	7.01	9.56	7.30	8.50
8.05	5.10	1.27	10.07	6.25	Pt Hur'n Lape'r	8.15	11.20	7.55	10.40
8.15	5.47	1.55	10.47	6.56	Flint	9.30	10.47	9.25	10.50
7.35	6.40		8.25	6.59	Detroit	9.25		7.15	8.27
7.15	4.40		8.25	7.15	Bay City	8.37		6.40	9.37
7.50	5.17		9.00	7.50	Saginaw	8.00		6.40	8.00
9.05	6.50	2.23	11.20	9.55	Durand	6.50	10.20	6.09	6.55
10.02	7.56	3.07	12.20	10.40	Lansing	5.10	9.30	4.40	8.20
10.29	8.30	3.34	12.20	11.15	Charlotte	4.34	9.00	3.25	5.15
9.25	9.25	4.15	12.25		BATTLE CREEK	7.40	20.00	6.40	7.45
11.53			2.35	1.09	Vicksburg	2.33	7.40	1.48	
12.40		5.45	3.30	2.00	Schoolcraft	2.21			
1.20		6.20	4.10	2.50	Oassopolis	1.23	6.58	12.45	3.07
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The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 4, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

At Grand Island, Fla., where the assault was made upon brother Crisler, as noticed last week, seven have accepted the views presented by brother C., and are rejoicing in the new-found truth.

A hotel in Chicago, conducted by the United Presbyterians, offers among its other inducements, to give its patrons "Christian Sabbaths." Nothing is said about the price, but they certainly ought not to charge high for what can be obtained anywhere for nothing.

We learn from the College View Enterprise, that College View, where our Union College is located, has now reached the requisite number of inhabitants to become a city, and that provision has been made for the procuring of the proper officers for such an organization.

Rev. J. H. Nelson, a Methodist missionary to Brazil, is in prison there on a sentence of four months. His offense was in speaking against the established religion of the country. This is simply the same thing that we have seen in Tennessee. We presume the judge admonished Mr. Nelson to "educate his conscience by the law of Brazil!"

A lady in the R. R. waiting-room at Decatur, Ill., took from our reading rack there the REVIEW, of Jan. 17, 1893, and was so much interested in it, that she immediately dropped a card to this Office, stating how she found our paper, and adding: "Although I am not an Adventist, I join hands with you on two great principles: No union of Church and State, and liberty of conscience on the 'rest day,' as well as all other religious convictions."

In the REVIEW, of March 7, we spoke of a lecture by brother Tenney, on Palestine, illustrated by magic lantern views, giving a most vivid and instructive idea of the localities brought under notice. Since then we have had the privilege of listening to similar lectures from him on Australia, Italy, and India, which were equally good for the countries named. Especially pertinent to the enlarged missionary intentions of our people at the present time, is a further knowledge of all these countries.

VERY CLEAR.

A WELL known Spiritualist medium, Mr. F. M. H. Myers, explaining why the spirit communications received from the most intellectual and the most ignorant people that have lived, show about the same average intelligence, says that the medium has "an indifferenced perceptivity which antecedes sensory specialization, and which the specialization of the nerve stimuli to which terrestrial evolution conducts us, may restrict as well as clarify!"

After this clear statement, it will be useless for any one to claim that he does not understand why the spirit of the Digger Indian shows as much intelligence as that of the spirit of John Stuart Mill.

M. E. K.

HALF THE TRUTH.

THE Christian Nation, speaking of the Sunday newspaper, says: "It is not the Lord's day paper. . . . The name 'Sunday' is of heathen origin." Very true; the name "Sunday" is of heathen origin. But this is only half the story; the most important fact is left out. The observance of Sunday is also of heathen origin! The Christian church apostatized, and in the transition which resulted in the "man of sin" taking the place of the church, the Sabbath of Jehovah was exchanged for Baal's day. To call that day the Sabbath is the height of impropriety and impiety. God said: "The seventh day is the Sabbath." His word made it so. Man's word has no creative power to make a holy day—a divine institution. To call another day the Sabbath than the one God called the Sabbath, is to tell a falsehood. It always has been and always will be a falsehood to call any other day the Sabbath. It is simply a question of veracity between God and man. Applying the apostolic rule, we must conclude, "Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Rom. 3:4.

M. E. K.

IT IS NATURAL.

THE expression which constitutes the heading of this article, and another one that is nearly its equivalent, "It is his way," are very often used to excuse unmannerly and even overbearing and ungentlemanly conduct on the part of those who claim to be followers of Jesus. A man meets his brother Christian on the street or in a store, but he holds his head high, looks everywhere but at his brother, or, if he looks toward him, does it with a far-away look in his eyes that betrays no sign of recognition; or in conversation upon some point upon which they do not see precisely alike, he rides rough-shod over his brother with the air of "What do you know about it, anyway?" And then we are told that that is all right, because it is natural for him to do so; it is his way.

Really, this is no excuse whatever. If it is "his way," it is a very bad way, and he should exchange it for a better way immediately. A heathen may plead as an excuse for his actions that he is doing what is natural for him to do, but a Christian has no right so to plead. The Christian is the recipient of "exceeding great and precious promises, that by these" he "might be partaker of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. We know what the divine nature is; it was perfectly represented in Christ. If we then are unlike Jesus, if we are cross, crabbed, unmannerly, unfeeling, and overbearing, it may be natural, but it is the human nature, not the divine nature. It is a nature that does us harm, and it is a damage to everybody with whom we come in contact. Human nature is a mean nature anyway, and the sooner we give it up, the better it will be for us, and for every one with whom we associate. And then the new nature, the divine nature which Christ offers to give us in exchange for the old, is so perfect, so good, that we ought not to hesitate a moment about making the exchange. The new nature makes the recipient happy, and diffuses rays of sunlight all around.

The new man has, like the Master, a feeling of kindly interest for every one. If his brethren are in the sunshine, he rejoices with them; if they are enshrouded with clouds, his heart is moved in sympathy for them. He has a smile and a word for every one. He would not for anything wound the

feelings of a brother or a sister, though they were the humblest of the fold. The "gentleness of Christ" is manifested in his life, and those who know him know that he has "been with Jesus Brethren and sisters, try it. Don't put it on civility's sake, to be seen of men; don't try to stick the fruit onto the dead tree. The tree must be alive to bear fruit. Let the tree be made good, the mind that dwelt in Christ dwell in us, and the new nature, the nature of Christ, will be manifested in our lives, and then there will be a "casting down of imaginations, and every high thing that exalted itself against the knowledge of God," and every thought will be brought into "captivity to the obedience of Christ." M. E. K.

INFLUENCE OF THE "BULLETIN."

WE are in receipt of letters every day, telling of the good effect that the Bulletin has had, as has been read by our brethren throughout the length and breadth of the land. We see very clearly by this that the good spirit that was manifested here in our Conference has been poured upon our brethren in all parts of the field. Our greatly rejoice to know that this is so. One brother writing from a western State, says:—

"I have a friend now reading the Bulletin. She is a woman of intelligence, but of a worldly nature. The Bible has been her as a sealed book, and she is seldom ever seen inside of church. I do wish you could see her now, and see what a work these lessons are doing for her. The Bible has become a book. She is so interested in the lessons, and she gets impatient waiting for the next number of the Bulletin. God making his word very plain to her mind. I feel that she will be rejoicing and thanking the Lord for his goodness to her. And I do feel to thank the Lord for the many manifestations of his Spirit in the General Conference, and to his people at home."

We are glad to report that the work of preparing the Bible lessons in the Bulletin for publication pamphlet form is being pushed as rapidly as possible. We hope to have it ready to deliver soon.

A. O. TAIT

THE "RELIGIOUS LIBERTY LIBRARY."

In starting the Religious Liberty Library, we did not think the demand upon us would be so great as to require the publication of such a large amount of matter as we have found it necessary to put out; and so we placed a year's subscription of the Library at the very low price of fifty cents, thinking that this sum would about cover the cost of publication. But it is only five months since we began to publish this Library, and already the matter sent out to each of our subscribers has cost us nearly fifty cents. And in view of the large numbers that are being constantly required, we see that the Association would lose quite a sum if the publication at the present subscription price, and in view of this, the Religious Liberty Board at a recent meeting, voted to make the price of the Religious Liberty Library, after April 1, one dollar per year. Will our friends and agents in the field please make a note of this? We believe all will see the necessity of making this change in the price, and trust the matter we are furnishing our subscribers is of sufficient value to satisfy them that they are getting their full money's worth.

A. O. TAIT, Cor. Sec. Int. Rel. Lib. Ass'n.

WANTED.

ONE hundred Christian young men and women possessing good health, fair education, good natural ability, and good sense, to begin a course of training as missionary nurses. Twenty-five young men and women are wanted to be trained for the work of missionary physicians. Address for further information, J. H. Kellogg, Sanitarium, Battle Creek, Mich.

LITERARY NOTICES.

PORTRAIT OF PHILLIPS BROOKS.

WE have received from the publisher, John A. Hastings, 47 Cornhill, Boston, Mass., a fine albumen engraving of the late Phillips Brooks, the well-known bishop of Massachusetts. The size of the engraving is 20 x 24 in., taken from his most popular photograph. This plate and a six-month subscription to Mr. H. L. Hastings's popular paper, the Christian, is furnished for one dollar. Sold wholly by subscription. Mr. Hastings would like to engage many agents to canvass for him.

CORRECTION.—In the REVIEW, of March 21, p. 18, middle column, the statement in regard to the school-house at Grand Island, Fla., being assigned to other denominations, should have read, "The first Sunday in each month to the Evangelicals, the second Sunday to the Episcopalians," etc., instead of "One Sunday, two Sundays," etc.