

Our Advent **REVIEW AND HERALD** *And Sabbath*

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

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SATISFIED.

BY LAURA C. BEE.
 (St. Helena, Cal.)

"I SHALL be satisfied, when I awake, with thy likeness." Ps. 17.

Satisfied then, and not till then,
 Will the heart's deep longing be,
 The mystery ceased, the pain all gone,
 In the home of life's fair tree.

Resting at last in a Father's love—
 Ah, sweet will the resting be—
 The way, dark below, all sunlit above,
 His goodness forever to see.

Earth's songs and joys, eagerly grasped,
 As a child would grasp for a toy,
 Longed for, and sighed for—then in the past,
 Lost in that fullness of joy.

Hearts that weary, sick, and alone,
 Comforted, nevermore sad,
 Pilgrims and strangers—no earthly home,
 Rest, and a mansion, and God.

Satisfied, yes, and glorified, too,
 Purified, sinless, and saved;
 All things enduring, friends ever true,
 Victory o'er death and the grave.

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.

LIBERALITY THE FRUIT OF LOVE.

BY MRS. E. G. WHITE.

"THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God."

It is a wonderful favor for any man in this life to be commended of God as was Cornelius. And what was the ground of this approval?—"Thy prayers and thine alms are come up for a memorial before God."

Neither prayer nor alms-giving has any virtue in itself to recommend the sinner to God; the grace of Christ, through his atoning sacrifice, alone renew the heart, and make our service acceptable to God. This grace had moved upon the heart of Cornelius. The Spirit of Christ had spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayer and alms were not urged or extorted from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God.

Such prayer from a sincere heart ascends as incense before the Lord; and offerings to his cause, and gifts to the needy and suffering, are a sacrifice well pleasing to him. Thus the gifts of the Philippian brethren, who ministered to the needs of the apostle Paul, while a prisoner at Rome, are said to be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Prayer and alms-giving are closely linked together,—the expression of love to God and to our fellow-men. They are the out-working of the two great principles of the divine law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and, "Thou shalt love thy neighbor as thyself." Thus while our gifts cannot recommend us to God, or earn his favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love.

A beautiful illustration of that spirit of love and self-sacrifice which the grace of Christ implants in the heart, is given in the experience of the Macedonian Christians. The apostle Paul writes of them: "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." And wherever the Spirit of Christ abides, the same fruits will be manifested.

The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of his people. While he has called men to preach the word, he has made it the privilege of the whole church to share in the work by contributing of their means to its support. And he has bidden them also to care for the poor, as representatives of himself. A tithe of all our income the Lord claims as his own, to be devoted solely to the support of those who give themselves to the preaching of the gospel. And besides this he asks of us gifts and offerings for his cause, and also to supply the needs of the poor. God might have carried forward his work in the world, and have provided for the poor, without the co-operation of man. He asks for our service and our gifts, not only that we may thus manifest our love for him and our fellow-men, but because the service and sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying us more closely to Him who was rich, yet for our sakes became poor, that we through his poverty might be rich. And it is only as we thus imitate the Saviour's example that our characters will be developed in his likeness.

Those who flatter themselves that they can be Christians, and yet not be sharers of Christ's labor and sacrifice, are under a deception that if not broken, will prove fatal to the soul. The Lord has given many warnings to arouse them to see their danger. The words of the prophet Malachi concerning the matter of giving, have a special reference to our own time: "The Lord, whom ye seek, shall suddenly come to his temple, even

the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap." The coming of Christ which is here referred to is not his second advent to this earth, but his coming to the investigative judgment in the most holy place of the sanctuary in heaven. Thus the message is especially to us, who are living in the time of the judgment.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." An offering in righteousness is an offering of means that has been acquired justly. It is an offering from one who has exercised mercy and thoughtfulness, and in no case has wronged his neighbor. It is such a gift, prompted by love, that is fragrant before God. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." There are those who have obtained means by dishonest practices or by oppression of the poor, and then to ease their conscience they bring an offering to God. In so doing they dishonor the Lord. He cannot accept their gifts. The prophet Micah declares: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

"Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" Money acquired by doing wrong to your neighbor, whether believer or unbeliever, is registered in the books of heaven as unlawful gain. And those who think to make a compromise with God by bringing this means to his treasury are deceiving their own souls.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in the day of slaughter."

The prophet Malachi continues: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall

we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all [the full amount required by God. Let there be no withholding part of the price because the selfish heart desires to do this, and will even take from the Lord that which he claims as his own.] the tithes into the store-house, that there may be meat in mine house."

God has made men his stewards, and from all to whom he has intrusted his gifts he asks for a return. As he has blessed us, he asks of us a gift to bless others. The revenue thus brought into his treasury, to supply the needs of his cause, he calls "meat in mine house."

The Lord is ever bestowing his blessings and mercies upon men. Should he withdraw these gifts, we should perish. Every moment he has his human family in view. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He gives us "fruitful seasons, filling our hearts with food and gladness." It is God who gives men power to get wealth. The quick, sharp thought, the ability to plan and execute, are from him. It is he who blesses us with health, and opens ways for us to acquire means, by diligent use of our powers. And he says to us, "A portion of the money I have enabled you to gain is mine. Put it into the treasury in tithes, in gifts and offerings, that there may be meat in mine house,—that there may be something to sustain those who carry the gospel of my grace to the world. Money must be provided by my stewards to advance the different branches of my work, to build up my kingdom."

The Saviour's commission, "Go ye into all the world, and preach the gospel to every creature," has descended to us in this generation. The last call of mercy is to be given to a perishing world. The message of truth must be carried to all lands. As missionaries raise the standard in new fields, there must be funds to supply facilities, to establish the work as the growing wants of the cause demand.

This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And he desires us to give regularly and systematically. Paul wrote to the church at Corinth, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, "as God hath prospered you."

(Concluded next week.)

HOW TO STUDY THE BIBLE.

BY W. H. FALCONER.

(Battle Creek, Mich.)

"THERE must be patient study and meditation, and earnest prayer. Every student, as he opens the Scriptures, should ask for the enlightenment of the Holy Spirit, and the promise is sure that it will be given. The spirit in which you come to the investigation of the Scriptures will determine the character of the assistance at your side. Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency; if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light."—*Gospel Workers*, p. 127.

In the light of these words, how important that we study the Bible with reverence and humility. Surely none of us desire the assistance of Satan in our study. The multitude of false religions and false doctrines testify to his ability to darken the human mind and pervert the plainest statements of the Bible. Human wisdom is no

match for the cunning of the arch deceiver, who was created "full of wisdom," and for six thousand years has studied to pervert God's word and deceive mankind. Then let us never trust for one moment to our own wisdom. We are told that "men will come claiming to have great light; but those who have experience in the cause of God will see that what they present as light is great darkness." Again we read:—

"No one should claim that he has all the light there is for God's people. The Lord will not tolerate this." "If we study the word of God with interest, and pray to understand it, new beauties will be seen in every line."—*Gospel Workers*, pp. 126, 122.

From these statements it is evident that light will continue to emanate from God's word as long as time lasts; and on the other hand, much will come claiming to be light which is only darkness. How shall we be able to discern the truth? If we come with a feeling of self-sufficiency, or our minds are full of prejudice, Satan will stand at our side. The things of the Spirit of God will be rejected as foolishness; for Satan will so blind our minds that we shall not be able to discern them. 1 Cor. 2:14. Light will be put for darkness and darkness for light.

"How shall we search the Scriptures in order to understand what they teach? We should come to the investigation of God's word with a contrite heart, a teachable and prayerful spirit. We are not to think, as did the Jews, that our own ideas and opinions are infallible; nor with the papists, that certain individuals are the sole guardians of truth and knowledge, that men have no right to search the Scriptures for themselves, but must accept the explanations given by the fathers of the church. We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said."—*Gospel Workers*, p. 125.

CONVERSION.

BY ELDER I. E. KIMBALL.

(Northfield, Vt.)

WE often speak of the time when we were converted. This is all well and proper; but the fact remains that few understand the nature and real results of conversion.

It is commonly understood to be a turning away from the world and the service of self, to serve God; and we mark the definite time of our conversion, and look back upon it as a by-gone crisis of our life. But who is a converted man, and who is not? As there is a crucial point in this which it is vastly important to understand, we must consider the subject with much carefulness.

The truth of God finds us buried up in self-serving. The world, the flesh, pleasures, honors, wealth, wholly silence the voice of God in the soul. Then by the power of the Spirit of God and the application of his truth to the conscience, by a revelation of his love toward us, and the salvation he offers, desires come into the soul, and become strong and deep to take hold upon the exceeding great and precious promises, and enjoy the gift of God. We take the initiatory steps, and begin to run the Christian race. This radical break in our life we call conversion.

But let us note our later experiences. We are far from God. This we should all remember. He tells us that his thoughts and ways are high as the heaven above our ways, but exhorts us henceforth to walk in his ways and after his thoughts.

He does not tell us how sick we are, how utterly perverted and devilish we have become in the service of Satan, but simply tells us that his grace is sufficient to save, and we believe. It is quite safe to say that if one realized how much hewing he must undergo, and how radically his life and character must be changed, how much of self-denial he must learn and practice, he would be almost paralyzed at the thought of it. But in mercy God hides the view, and begins to lead us step by step to himself. His judgments are "as the light that goeth forth." His word is "a lamp to our feet." Thus as the light shines, his ways are made manifest more and more. For whatsoever maketh manifest God's ways, is light; and this is what it is to walk in the light. Thus step by step he draws us on toward the prize of

the high calling, and step by step he makes the darkness light before us. As his judgments, which are as the light, come to us, step by step, from faith to faith his righteousness is made known to us.

But now, as line upon line his truth is made manifest to us, and step after step we come nearer to God, just as radical changes and breaking off from old ways is required at the successive steps as at the first. Why does he who professes to know Christ, sometimes tarry for months and years without additional light or an increase of faith, without any particular joy in the Lord? Is the Lord dilatory in giving light?—O no. What then?—Ah, you have not walked up so far as the light has already shone. But you have not attained the prize nor the end of Christianity; that light reveals sin, and you compromise with it. If you refuse to walk so far as the light has shone, how much better are you than when you refused to take the first step?—Not a whit, and you need converting over again. A refusal to take the twentieth or hundredth step is just as much rebellion as a refusal to take the first.

When no compromise with sin is made, when whatever causes to offend is cut off, and cast from you, though it be so great a sacrifice as your right hand or eye, then your life is a continual triumph in God. The first victory you won when you took the first step, caused rejoicing; the second victory, when you took the second step, caused additional rejoicing; and as you come nearer to the Lord, your light becomes brighter and brighter, your rejoicing more and more. Thus we come to know God aright, and the fullness of his salvation. Now as the Lord leads on step by step, "here a little and there a little," if we step so fast as the Lord reveals, no sin can attach to us for what is yet unrevealed; but when we know to do good and do it not, it is then grievous sin, and he that sinneth needs converting. How many among Seventh-day Adventists need converting! Our life should be a perpetual round of conversion. Then the joy and peace of the first love will ever thrill and fill the soul. You who loiter and linger with eyes upon houses and lands and the world, come to God once again, and be converted, and get your eyes upon the mark, and ever keep them there; for your lukewarmness is rebellion, and your sin in refusing to follow on to know the Lord, will hold from you all the benefits and joys of Christ.

THE CONTRAST.

BY F. L. WAGNER.

(Waco, Nebr.)

It is only *man* who finds any difficulty in loving Christ. It is only the *human* heart that revolts and hesitates to say, "I love thee with an everlasting love." Is there any excuse why we should be the last to love Christ, and why we should love him least of all, who behold his loveliness? I see none; but I see reasons, many strong, and tender, why we should in this be first of all his created beings.

How many worlds he passed to alight on this! How many created natures he rejected, when from all of them he chose the *human* to be united to divinity! Others have sinned, yet not their sin bare he, but ours. It may be said of other creatures, "He loved them," but of men only can it be added, "And gave himself for them."

And yet who is so loth to love him as redeemed man? O how sparingly we love him—so little that often he cannot ascertain if we love him at all. Shame, where is thy blush? and sorrow where thy tear?

O how different is Christ's love to us, from ours to him! We have not to ask him if he loves us. If any one should ask that question of Jesus, he would say, "Behold my hands and my feet." He bears on his body the marks of his love to us.

But what have we to point to as proofs of our love to him? What has it *done* for him? What *suffered*? O, the contrast! His love so strong, ours so weak; his so ardent, ours so cold; his so constant, ours so fickle; his so active, ours so indolent. So high, so deep, so long, so broad his love, its dimensions cannot be comprehended.

"Which of all our friends to save us,
Could or would have shed his blood?
But our Jesus died to have us
Reconciled, in him, to God."

THE WIDOW'S MITE.

BY ELIZABETH ROSSER.
(Fruiland, Oregon.)

ONCE, while the Saviour dwelt on earth,
And lessons taught of wondrous worth,
He stood beside the temple door,
And saw the people, rich and poor,
Cast offerings in the treasury;
And some were grudging, some were free;
Some gave for love, and some for fame,
To win unto themselves a name.

A widow came, in mean attire,
But in her heart there glowed a fire
Of love toward the God of heaven;
Her tiny gift was gladly given.
Then said our Lord: "Behold, I say,
The greatest gift brought in this day
Was her two mites; the gift was glad,
And it was all the store she had."

Now, as this lesson comes to mind,
Two classes here a comfort find,—
The poor man toils the weary day,
Hard is his labor, small his pay;
He seems to need it all to live,
And yet a little doth he give;
Remembering the widow's mite,
Alike his heart and purse are light.

The gold in twenty safes and tills,
The cattle on a dozen hills,
Fine ships and houses, railroad shares,
A preacher paid to say his prayers,—
The rich man has; his purse-strings tight
He grasps, and gives a "widow's mite,"
Forgetting that her offering small
Was great because she gave her all.

THE LAW OF GOD IN THE GOSPEL AGE.

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

(Continued.)

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:1-6.

In the foregoing verses the apostle resorts to a very striking metaphor to illustrate the folly of the Galatians in their desire to get back under the law. They were all acquainted with the difficulties that environed a child in his nonage. Such a child, though an heir to a vast estate, as the apostle reasons, was no better circumstanced than a servant. Though he might possess tens of thousands of dollars prospectively, there was not a farthing of it under his immediate control. His tutors and governors would not trust him for a moment to act independently of their dictation.

This condition of things, notwithstanding its seeming hardships, was a wise provision of the civil law. Through it the child received a discipline that enabled him when reaching his majority, to regulate his financial affairs for himself with wisdom and economy. Nevertheless he would have been a foolish man indeed, who, having escaped the bondage of his more immature years and reached the long-hoped-for goal of freedom, to do as he pleased with his own, would voluntarily subject himself again to all the inconveniences of the condition of a child heir. His folly, however, would have been no greater than that of the Galatians, who, having escaped the bondage of the law system, and en-

tered upon the larger liberty of the gospel, should desire to return again to the cumbersome rites and ceremonies of the Mosaic ritual. Those rites and ceremonies, and even the covenant under which they were instituted, were all right in their proper place and time, but they had fulfilled their functions, and something better had taken their place. Jesus of Nazareth, the grand antitype of their symbols at the end of the 490 years of Dan. 9:24, 25, had made his appearance, preaching the time fulfilled, and the kingdom of heaven at hand. Mark 1:14, 15. Under the Mosaic covenant, the Hebrews were in constant bondage to their fears, because constantly transgressing the terms of that covenant. The blood of bulls and goats could not cleanse the conscience from dead works. Heb. 9:13, 14.

The knowledge that their past sins were only disposed of provisionally, kept them in a state of constant uncertainty and unrest. As ghosts are supposed to haunt the murderer, so sins as yet disposed of only in figure, marched in solemn procession through the chambers of memory, taunting the transgressor with the suggestion that they would never down until he had paid to the fullest extent the penalty of his wrong.

Day by day the sum of his iniquities increased, and with that increase the utter helplessness of his condition became a more and more terrible reality. His view of the coming Messiah was very indistinct. He might have had a dim conception of the fact that in some way the blood of the coming Christ would atone for his transgressions; but the Christ was not to him as he is to us, not only the Lamb of God which taketh away the sins of the world, but the bearer of all of our burdens in this life, and the source of complete grace in every time of need. The apostle expresses the condition exactly when he says that the Jews "were in bondage under the elements of the world." The expression is a Hebraism for the *first principles*, or the *alphabet* of the Jewish economy.* The rudimentary principles of God's plan were faintly outlined; but in the gospel age the figure has been removed, and the fact which it foreshadowed has been realized. To return, therefore, to the Mosaic system would be a reversal of God's plan, and a voluntary entering again upon a defunct system of rites and ceremonies which had lost their significance, because they had been fulfilled in their antitype. Should the reader prefer to confine the scope of the passage to the moral law simply, the result would not be materially changed.

The verses quoted teach that in the fullness of time God sent his Son into the world to redeem those under the law out of their bondage, that they might become sons of God.

To accomplish this, Christ was born of a virgin made subject to the same law from which he was to redeem his followers. The whole argument, therefore, turns upon the nature and object of redemption. If it was the purpose of Christ to redeem believers out from under the moral law, in order that they might have the liberty to transgress its provisions with impunity, then they are permitted to do so at this time. But before the reader adopts that conclusion, let him be reminded that the moral law is not confined to the Sabbath commandment, but covers the other nine commandments also. He therefore who would insist that he had a right to violate the provisions of the law because Christ had redeemed him out from under that law, would assume a license to violate every commandment of the ten; *i. e.*, he would argue that he was free from all moral restraint whatever, by virtue of the redemption through Christ, and might therefore kill, lie, steal, commit adultery, etc., with perfect impunity. Such a position, however, refutes

itself if but once stated, and needs not to be rebutted here. To utter it, borders hard upon blasphemy. Furthermore, it is in direct antagonism with Christ's own conception of the relation of those redeemed by him, to the law of God in this dispensation.

In Matt. 5:19 he leaves on record these words:—

"Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Indeed, in the verses under consideration, the same doctrine is enunciated. There we are instructed that the object of the redemption in question was that those redeemed might be adopted as sons of God, and cry out to him, "Abba, Father." Verses 5, 6. What is the first prerequisite of sonship, if it be not love for, and obedience to, the Father? "This," says John, "is the love of God, that ye keep his commandments." 1 John 5:3. The same doctrine was promulgated by Christ in the following language: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Putting these passages together, the conclusion is reached, (1) That all true believers are the sons of God; (2) that as such they will do the will of God; (3) that the ten commandments, being a transcript of the divine will, ought to be observed by all Christians, as the affectionate son obeys the precepts of his Father; *i. e.*, perfectly, from the motive of love rather than that of fear.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond maid, and the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is mother of us all. For it is written, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free." Gal. 4:21-31.

The Galatians through the influence of false teachers were taking steps in the direction of a return to Judaism. They had even gone so far in some cases as to be circumcised. Paul in his epistle instructs them that in case they were circumcised, they would be under obligation to perform all the requirements of the law. The law mentioned in the text is the Mosaic, or law system. This view is confirmed by the fact that in the allegory the two covenants are contrasted. Paul, as if to confound the Jews with their own chosen weapons, allegorizes certain historic facts with which all were acquainted.

An allegory is an account or transaction which conveys a meaning beyond that which appears to the casual observer. The apostle shows that Agar was a type of the first covenant, or the one made on Mount Sinai. As Agar was a bond woman, her son Ishmael inherited his mother's condition; that is, was brought forth to bondage. Isaac who was born of Sarah, was born free. Again, Ishmael was born according to the flesh; *i. e.*, in the ordinary course of nature; whereas Isaac had a miraculous birth through the operation of the power of God.

Agar, the apostle argues, answers to the Sinaitic covenant and the Jerusalem of the Jews, which was then in bondage, while Isaac, who was a child of promise, represented the new covenant whose subjects were the children of the Jerusalem above, which is free.

At the time at which the apostle wrote, the Jews were in bondage both spiritually and politically. Spiritually because they had broken the Sinaitic covenant; politically for the same rea-

* Under the elements, or "rudiments;" rudimentary, religious teaching of a non-Christian character; the elementary lessons of outward things (lit., of the [outward] world), such as the legal ordinances mentioned, v. 10 (Col. 2:8, 20). Our childhood's lessons [Conyhaere and Howson] lit., the letters of the alphabet. Heb. 5:12.—(Pocket Com. in loco.)

son; *i. e.*, because they had not been true to that covenant. The Jerusalem below had ceased to be the center of attraction to Christians. God was no longer in its temple. The New Jerusalem, where God is; where Christ is, and where the saints are, who were resurrected with Christ, and where the temple of God is, had become the grand spiritual metropolis of the Christian world.

As the mother, or the New Jerusalem, was free, so the church of Christ, or the children of that mother, are free so far as their spiritual condition is concerned. Now, reasons the apostle, do you not hear the law; *i. e.*, do you not understand the lesson which it teaches historically, and which the allegory of Ishmael also teaches? The Jews entered into a covenant with God to do all that he commanded them, he promising them eternal life and great temporal blessings on condition that they would do so. The covenant made, he gave to them the ten commandments as an expression of his will. These they broke before they even received the tables on which they were written. God gave them another chance of obtaining life, and provided the ceremonial law as a remedial system in type, which should be binding until Christ the antitype should come. But you see what a failure they have made of it. That covenant, like Agar, has gendered to bondage and nothing else. Do you desire to be under the law system when after fifteen hundred years of experience the Jews have so utterly failed to obtain life through that system? Old Jerusalem is a wreck. Turn your eyes now to the New Jerusalem alone, which is above. No longer seek for justification by works; for that would prove a failure. Become the children of promise, as was Isaac, and be saved through faith in Christ, who is our righteousness.

Such, I say, is the substance of Paul's reasoning to the Galatians. The drift of his argument is to prove that the old covenant had been a failure on account of the refusal of those under it to comply with its requirements. The new covenant, which is based upon *better promises*, is held up before the Galatians as the one to be desired, not because it is without law, but because Christians are so related to that law that perfect obedience is secured in the person of Christ, the sinner's substitute. For positive proof that the new covenant relates to the law of God as did the old one, read Jer. 31:33, where it is plainly taught that the law of God would have a large place in the hearts (affections) of the subjects of the new covenant.

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:3, 4.

If, argues Paul, you attempt to be justified through the rites and ceremonies of the Mosaic law, Christ has become of no effect unto you, ye are fallen from grace. The Mosaic ritual was good enough in its time, as a means of expressing faith, but Christ having come and the Galatians having accepted him as their justifier, they would fall from grace, should they now go back to an obsolete system of types and shadows. The apostle does not deny that the Galatians needed justification; for he knew that they had come far short of fulfilling the moral law. The gravamen, or burden of his charge against them, is that they are seeking to the wrong source for justification.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word. Even in this: thou shalt love thy neighbor as thyself." Gal. 5:13, 14.

This is a recognition of the distinguished character and binding obligation of the law. Serve one another by love, says the apostle, by way of command, then adding by way of explanation and justification, "for all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself." The connection shows that he is talking solely of their duty to one another. That duty is regulated by the last six commandments of the decalogue, and in regard to those commandments Paul but follows

Christ, when he teaches that they are an expression of love to one's neighbor.

"But if ye be led by the Spirit, ye are not under the law." Verse 8.

The Spirit here spoken of is the Spirit of God. If the Galatians were led by that Spirit, they were not under either the moral or ceremonial law. They were not under the ceremonial law, because in the dispensation of the Spirit, it had been done away in Christ. They were not under the moral law, in the sense that they were under its *penalty*, and yet they were not at liberty to violate the righteous principles which it embodied. Rom. 6:15. These things being true, they need have no fear of the curse of the law, but they must beware lest they should make their liberty an occasion to the flesh, that is, an excuse for sin. Verse 13.

(To be continued.)

THE ANOINTING.

MRS. M. E. STEWARD.
(Battle Creek, Mich.)

IN the old dispensation those who ministered in sacred things were anointed with oil. The Lord gave explicit directions about compounding this costly, fragrant oil; it was to be considered holy, and that upon which it was put became "most holy." Ex. 30:36.

Preparatory to anointing Aaron and his sons, Moses brought them to the tabernacle, and "washed them with water." Lev. 8:6. He next clothed them with their holy garments "for glory and for beauty," and lastly he anointed them with the holy anointing oil, to consecrate them, and sanctify them, that they might minister in the priest's office. Ex. 28:3.

There is a spiritual counterpart of this sanctification of the Israelitish priests. Christ was anointed for his work. After his baptism, the Holy Spirit descended upon him, and his next public testimony was: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." Luke 4:18; Matt. 3:16.

The people of God in this dispensation are called priests: "Ye also, . . . are built up a spiritual house, a holy priesthood" (1 Peter 2:5); and they are anointed; "He which . . . hath anointed us, is God." 2 Cor. 1:21. "The same anointing teacheth you of all things." 1 John 2:27. Said Christ: "The comforter, which is the Holy Ghost, . . . shall teach you all things."

The anointing oil used in the former dispensation has met its antitype in the Holy Spirit. All that the oil was to God's servants at that time, the Spirit must be now, and as much more, as the Spirit is greater in every sense than the oil which represented it.

The anointing oil was not to be put on man's flesh. Ex. 30:32. The Holy Spirit is not poured out upon one possessing a fleshly, *i. e.*, carnal nature. The holy oil was not to be put upon a stranger; none but the people of God can receive the special gift of the Holy Ghost. No one was to make anything like the anointing oil, on pain of being cut off from his people; thus it is with every one who counterfeits the work of the Spirit. Does not this include all who are self-deceived? How necessary to examine our hearts constantly and most carefully and prayerfully, to see whether we have the genuine Spirit of Christ.

The Jewish priests were to be washed and robed in their "glorious and beautiful garments," before they were anointed; so we must be cleansed from sin in the blood of Christ, and have on the rich robes of his righteousness before we can receive the anointing of the Spirit. Their anointing was designed to separate them from everything earthly and selfish, and to bring them into entire harmony with the will of God. On account of the anointing, Aaron and his sons were forbidden any manifestation of grief when Nadab and Abihu suffered the terri-

ble judgment of the Lord. (See Lev. 10:2.)

We are to yield all to the will of our heavenly Father; to present our "bodies a living sacrifice," our spirits also, which are his; and be saved "by the renewing of the Holy Ghost."

The anointing oil completed the preparation for the service of God. We should no more expect that the Lord can accept the ministry of one who has not now the anointing, than he could formerly.

The high priest, in his rich apparel, fragrant with the anointing oil, radiant with the light reflected from the precious gems he wore, and moving about in the dignity of his heaven-appointed office, inspired reverential awe in all the people. How will it be with those who shall be clothed with the righteousness of Christ, anointed with his Spirit, and shining with the light of heaven?

The counsel of the faithful and true witness to the Laodiceans is, "Anoint thine eyes with eye-salve, that thou mayest see." There is no spiritual eye-sight without the work of the Holy Spirit; for "the things of the Spirit . . . are spiritually discerned."

This same counsel by the mouth of the prophet Isaiah is, "Awake, awake." Isa. 52:1. Zion must be asleep; a sleeper sees nothing that is around him. He greatly needs the eye-salve. The Lord never sends a message but with it he gives power to obey. The touch of the Holy Spirit, which is the eye-salve, awakens the willing soul, and no wonder if, when he opens his eyes, he finds that he is "wretched, and miserable, and poor, and blind, and naked," that his sins and failures are overwhelmingly great, and even his "righteousnesses are as filthy rags." We may expect the church will find itself individually responsible for many evils of which they had in their sleep no suspicion.

But the faithful and true witness does not forsake his people; "I counsel thee to buy of me gold tried in the fire." We have nothing with which to buy but our sinful selves; how glad we are this is all our dear Saviour requires or wants. "Put on thy strength, O Zion, 'the Lord is my strength';" and "thy beautiful garments, O Jerusalem," "the white raiment [which is the righteousness of Christ], that thou mayest be clothed."

Let us be of good courage. While the loud cry comes to Zion, "Awake, awake, put on thy strength," the earnest cry is ascending to God: "Awake, awake, put on strength, O arm of the Lord." Isa. 51:9. And the assurance comes back to us: "Break forth into joy, sing together, ye waste places of Jerusalem [that which had been in a barren, deathlike, lukewarm condition]: for the Lord hath comforted his people. . . . The Lord hath *made bare his holy arm*" (alluding to one who draws up his sleeves from his arms preparatory to work); so the Lord makes great preparations to save his people in answer to their mighty cry, "Awake, awake."

Now can Zion in "deepest gratitude and holy sacred joy" exclaim, "He hath clothed me with the robe of his righteousness." Then will she "arise and shine;" for the glory of the Lord will have risen upon her. Then shall she look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners;" strong in the Lord and in the power of his might, being anointed for her last great, most solemn work.

—Did you ever think of the love which Christ will manifest to you, when he shall present you without spot or blemish, or any such thing, before his Father's throne? Well, pause and remember, that he loves you at this hour as much as he will love you then; for he will be the same forever as he is to-day, and he is the same to-day as he will be forever. "As the Father hath loved me, even so have I loved you;" and a higher degree of love we cannot imagine. The father loves his son infinitely, and even so to-day, believer, doth the Son of God love thee.—*Spiritual*

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.

MY MOTHER'S HANDS.

SUCH beautiful, beautiful hands!

They're neither white nor small,
 And you, I know, would scarcely think,
 That they were fair at all.
 I have looked on hands whose form and hue
 A sculptor's dream might be,
 Yet are those aged and wrinkled hands
 Most beautiful to me!

Such beautiful, beautiful hands!

Though heart were weary and sad;
 These patient hands keep toiling on
 That children might be glad.
 I almost weep, as looking back
 To childhood's distant day,
 I think how these hands rested not
 When mine were at their play.

But oh! beyond this shadow land,

Where all is bright and fair,
 I know full well those dear old hands
 Will palms of victory bear;
 Where crystal streams through endless time
 Flow over golden sands,
 And where the old grow young again,
 I'll clasp my mother's hands.

—Selected.

HOW IT ALL HAPPENED.

(Concluded.)

In a few weeks Mrs. Hempstead had recovered sufficiently to ride out, and no one was more ready to take her for a drive than Mrs. Benton. Jabez had a neat little surrey, and a pony so gentle and kind that nothing could induce it to make a sudden move without mature deliberation. These rides were productive of much good, both physically and spiritually. Mrs. Hempstead's quiet, unobtrusive manner was an argument in itself. She had resolved to let the Lord work, and did not in any way seek to press her views, but rather held them in abeyance, using them only when questioned concerning them, and then with feelings of "meekness and fear."

One fine summer's day, when Mrs. Hempstead was fully recovered, and she was spending the afternoon at the home of Mrs. Benton, Mr. Hireman, who had been feeling quite uneasy for some time, on account of the supposed influence which he fancied had been exerted by the occupant of that little yellow house upon certain members of his flock, came gingerly up the walk, and knocked at the door. Mrs. Benton's leaning toward certain views had come to his ears, and he had resolved to make a pastoral call, with the hope that he could get those "cranky notions" out of her head before brother Benton, and possibly others likely to be affected, should catch it. He wasn't expecting to meet the cause of all his fears, the real troubler of Israel, poor little Mrs. Hempstead, who always went entirely without carnal weapons, her only defense being the sword of the Spirit, with which one is thrice armed, armored, and intrenched. When he saw her there, he became impressed that that was not a favorable time for him to call; and though Mrs. Benton had been waiting for a chance to see him for some time, and wanted Mrs. Hempstead to be present when he should call, she could not prevail upon him to "step in," much less to "take a seat." He said that he had a very pressing engagement elsewhere that day, but would come the day following.

The next morning he came tripping up to the door, knocked, and was admitted. After some little conversation about the weather, crop prospects, condition of the roads, etc., Mrs. Benton sprang the question by saying that she had lately been apprised that what had been taught her by the Methodist Church in regard to various doctrines, for instance, that man is conscious in death, that sprinkling is baptism, that Sunday is the Sabbath, etc., etc., is entirely wrong, unscriptural,

and misleading, that it all came from one source, —popery! Mrs. Benton said further that, as she would rather be right than queen of the realm, unless Mr. Hireman could show by the Bible, and the Bible alone, that the Sabbath had been changed by divine authority, and that Sunday was now the Sabbath, she was going to keep the seventh day, and not the first; and she would see to it that Jabez had his eyes opened, even wider than they already were! It was quite a backset to Mr. Hireman, when he found that Mrs. Benton had an argument to paralyze every objection he brought up. He seemed to grow more and more uneasy, and would have given anything for an excuse to beat an honorable retreat. At last he arose and said that he was in quite a hurry to-day, having to do this, and see about that, but that he thought he could produce evidence which would prove a balm to her troubled mind. He was sure it could be found, though it might take a little time to collate it in proper shape to present. The poor man was in a great dilemma, as many other "gentlemen of the cloth" have already discovered, who have been as hard pressed for a "Thus saith the Lord," as was he.

Time ran on for several weeks, but the needed testimony was not forthcoming. The Bible and various other books in his library had been quite nervously consulted, but nothing could be found in the Bible but what he was quite confident Mrs. Benton was fully equipped to demonstrate proved nothing for Sunday. It was no use to lug in the testimony of the fathers, or ancient traditions; for Mrs. Benton had barred out all such matter.

One day, while Mr. Hireman was waiting for a train for home, in the big Union Depot in Chicago, whither he had gone to attend that now famous "mass(?) meeting" of the American Sabbath Union, the thought came to his mind how in the world he was going to explain satisfactorily to sister Benton why she should keep the first day, although the Bible says the seventh, and thus save herself, maybe her husband, and various others, perhaps, from continuing in the "fatal errors" into which they were likely to fall if not already floundering, on account of that meddlesome woman, Hempstead! While thus pondering, his eyes wandered over across the room near the ticket window, stopping at a rack containing religious literature placed there by the ladies of the Woman's Christian Temperance Union for free distribution. Going over, he noticed a leaflet treating upon the Sabbath question. There, he thought, as he hurriedly glanced at it, that is just what sister Benton needs! Just then the depot master entered, and called out in stentorian tones, "Train now ready going north. All on board for Milwaukee, St. Paul, Minneapolis, and all stations on that line!" Hurriedly stuffing the tract into his overcoat pocket, he caught up his belongings and took his seat in the car. Being pleasantly engaged in conversation with a fellow-traveler, he had not thought of the tract again, till next day, after passing Mrs. Benton's house, he thought of it. He had gone but a few steps beyond, so retracing his way to her door, he pulled the tract from his pocket, and with the air of one who had discovered one of the lost arts, he handed it to her, saying, "There, sister Benton, I guess this will dispel any doubts you may have as to which is the Lord's day." Then, bowing himself from the door, he departed. Mrs. Benton gave the tract a careful reading, every line of which doubly confirmed the ideas and clinched the arguments already in her possession. The tract given her by Mr. Hireman had evidently been taken by some passenger to read while waiting for his train, and which as the train suddenly arrived, he had returned to the W. C. T. U. rack, instead of one on the other side of the room, from which he obtained it, and which bore the inscription, "Vigilant Missionary Society!"

When Mrs. Benton had carefully read it, she

was doubly convinced, so to speak, and as she was going down town, and would pass right by the minister's residence, she took the tract along to let him know how she liked it. When he came to the door, his face brightened up greatly, as he caught her happy expression of countenance. She handed him the tract, saying that her mind at last was entirely at rest upon the subject. "I knew it would be," he said. Then, turning over its leaves to the title-page he said, "Surely, 'Seven reasons for Sunday keeping' should suffice for any of us." But, as his eyes sought the foot of the page, and saw where it was published, the poor man nearly fainted! He grew white and red, alternately, and leaned against the door-post for support!

Not long after that, a tent was pitched on the lots out in front of his church, as a result of which twenty-three of the best citizens of the place obeyed the summons to "come out from among them."

While some of the other ministers of the place seemed to think that opposition to the work would aid their cause, Mr. Hireman shook his head, and counseled that those men be left alone. "I have had some experience myself with that thing," he said, "and know it is like an old dry mullen stock, the harder you hit it, the farther the seed will scatter." And so it is. Nothing is so true as that statement of the Scriptures concerning it: "We can do nothing against the truth, but for the truth."

It won't pay to be uncertain as to whether we have struck the right road or not. There is only one way, and that is straight and narrow. Some are going to try to get up some other way, but they are called thieves and robbers. Let us follow the injunction found in 1 Tim. 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

M. B. DUFFIE.

A CHILD'S MEMORY OF ITS MOTHER.

SUPPOSE that a woman, having the ability to do so, were asked to paint her own portrait, and write a complete description of herself, of her mental gifts, characteristics, manners, and ways, that in after years, her children might, from them, form an estimate of their mother. Is there any one of us all, who would not endeavor to have her pictured face, sweet, calm, and thoughtful? Who would not make the most of every beauty and soften each defect? Would she not write of her gentleness, truthfulness, and amiability, enlarging, as far as conscience would allow, upon her virtues, and glossing over her faults? Would she omit the narration of scenes, in which she had forgotten her dignity under the stress of temper, had been unjust or indifferent? The autobiography would only be a record of tenderness, good deeds, sweet thoughts, and noble aspirations.

Now have you ever thought, that in the memories and hearts of our children, we are, day by day, painting our portraits, writing our memoirs? Every mother who indulges in outbursts of temper, in which her face is transformed with anger, may with sorrow and mortification, feel that she has placed these scenes on record, in the mind of her child, and surely such a realization would lead her to soften and beautify her harsh words and actions.—Virginia B. Harrison, in *Motherhood*.

—Gather them in, there is none so low
 But the Lord shall bid them, "Rise;"
 There is none so sunk in the deeps of woe
 But may climb the highest skies!
 O! go, then, and tell them,
 Go and compel them,
 And out of the woe and the mire of sin
 Gather them in, gather them in!

—A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured.

The Mission Field.

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

PROGRESS IN THE SOUTH SEAS. / 7

[A PORTION of a letter recently received from Elder A. J. Read, stationed at Tahiti, will be of interest to all. He says under date of Feb. 13:—]

The work in these islands is progressing as well as we could expect. The governor has ameliorated considerably his treatment of us, and at present we are allowed to hold whatever meetings we request. It is expected, however, that he will soon leave, and another governor take his place. Whether this new man will be favorable or averse to us, is as yet unknown.

Our work here keeps pushing steadily onward, and already some who have heard brother Deane preach the truth, have gone to other islands carrying with them such copies of our little Tahitian literature as we have been able to print on the cyclostyle, and let them have for that purpose. While there are many trying and perplexing features in our work among these superstitious, ignorant, and degraded native people, the Lord gives us many bright rays of hope and encouragement when he sees that we are most in need of it. One of these encouragements came to us a few days ago, in the shape of a letter from a native minister on Tubuai, one of the islands of the Austral group. Coming as it did, from an island which we have not visited, and simply in response to a letter from one of our sympathizers, giving evidence of so much thought and ready response to the truth, it was really a bit remarkable, and makes us feel more than ever the truth of the statement that "The isles shall wait for his law." We are all well, and anxiously awaiting the arrival of the "Pitcairn." I will inclose the letter in the native language, the translation of which is as follows:—

"Taahuaia i Tupuai, 25 No. Tenuare 1893.

"To Mr. —:—

"Greetings to you and all your household in the great love of the Lord Jesus Christ our Saviour. Amen.

"Your letter came to us as did the intelligence it contained. Many thanks to you for writing to us. We received it with great delight, and also your New Year's greetings. New Year's greetings to you, now, in the great love of God wherewith he has loved and protected, still pity and watch over us in this present new year, and throughout its course, and may God watch over us in this year, and constantly put his love within us, and remember us in his mercy, and cause us to meet again. Be vigilant and of good courage.

"We received all the words of the gospel of God, which you sent us concerning the seventh day, the Lord's day. That which you relate is in harmony with my mind. Your words are perfectly true and in harmony with what the Bible tells us, that is, that the seventh day is the sacred day. God made it sacred. It was that day which God made holy when he had performed all his work in six days, and thus the seventh day came to be the Sabbath of Jehovah, the holy day of the Lord. That is the day which we now call *Mahana maa* (food day); that is, the true Sabbath, the seventh day of the week, Saturday, the holy day of the Lord.

"The Roman power distorted that Sabbath, and caused the seventh day to be used for another purpose; namely, for a food day, as they also distorted baptism. Immersion they caused to be changed to sprinkling and pouring, and they have thus completely distorted the laws and the ordinances of God, by that papal king of Rome. In the year 538 A. D. his power was established to misplace the Sabbath, which is the Lord's day, the seventh day of the week. It is these works of that Roman power that all the kingdoms of this world now follow, and his commands in sanctifying the day which we now call Sabbath (Sunday), but God has commanded us to keep the seventh day.

"Farewell, with love to all,

"_____"

A NEW ZEALAND FLOOD.

ALL who have ever visited New Zealand, unite with those who live there in pronouncing it one of the most beautiful countries on the earth. Even here, however, nature sometimes gets in a rage. In a recent letter to his children, brother W. C. White describes a flood which he witnessed at Kaero. We are permitted to print a portion of it:—

"I think that I wrote to you last from Kaero, and I may have told you of our ride up the bay and river, in the beautiful moonlight, to the home of brother Joseph Hare. The next day we sent off our letters to you, and the day following we had a wonderful flood. They often have big floods in the winter, but not often the middle of the summer, as at this time. It

rained hard, all day and all night, but that would not have hurt us if it had not been for the heavier rainfall in the mountains above.

"About noon, and soon after brother Hare had returned from carrying our letters down to the ship at Whangaroa, the water began to overflow the banks of the river, and cover his pasture and orchard. In two or three hours it was three feet deep all around the house, and all between us and the mountain it was a raging torrent. We saw lots of loose boards that had been left from work on the house, float away; then the bees, which were on platforms three or four feet from the ground, began to go. They went out in a little boat, and set one hive on top of another, hoping to save some, but as the water came higher and higher, they were all carried away but two, and in these the bees were drowned. Twenty swarms were lost. Lots of hens were drowned, and the cow, to escape the flood, broke away, and swam to the mountain. The horses were supposed to be safe in the stable, but the ground of the stable was washed out over half of its surface, and the colt was washed out under the wall, and swept into the barbed wire fence, where he nearly lost his life. Near to the house, and on the bank of the river, stands the storehouse, where all the goods for the store are landed from the large row boat in which they are brought up from Whangaroa, and from which they are taken in the two-wheeled cart, or tray, as it is called here, to the store, one mile farther on, in the midst of Kaero. Well, the water was twelve inches deep in this warehouse, and fifteen inches deep in the store, and it required lots of hard work to lift all the many packages of valuable goods so they should not be spoiled.

"When the water was highest, it was within sixteen inches of our floor, and all around we could see the large logs coming down by the hundreds. Over fifty big logs lodged and were left in brother Hare's orchard and paddock [pasture]. Some of these are four, and some six feet through. After the flood, the road, and the fields all along the valley, were dotted with immense logs, some of which had been cut many years, but waited for this big flood to bring them down out of the mountains.

"Many families in the valley were driven from their houses. Some were rescued in boats, and in one house a woman and several children had to sit all night on a table that was set on top of another table, to keep them up out of the water."

MEDICAL MISSIONARIES IN DEMAND.

AN Anglo-Indian army officer, who recently traveled by post-horse from the Persian Gulf northward through Persia, speaks of the desire among the natives to secure the services of the physician. After describing the ruins of the ancient Persepolis, which he visited in company with Englishmen who had been sent there by the authorities of the British Museum, he said:—

"Just as we were about to descend the broad staircase leading to the plain, preparatory to taking our departure, an excited Persian accosted us, and besought us to enter his house and cure some relative who lay nigh unto death. It was with the greatest difficulty we got him to believe that we possessed no medical skill; he still hung on our footsteps, and it was only when we had actually departed that he went away sorrowing. My acquaintance told me it was often thus. The natives, hearing that there is a European at Persepolis, conclude he is a physician, and bring to him from great distances the halt, the lame, and the blind, in the vain hope that, touching the hem of his garment, they may be healed."

Again at another Persian town, he found this same demand for medical skill. Of the town of Abadeh, which is doubtless a typical central Persian town, he says:—

"Toward evening, signs of considerable cultivation began to appear, and later, amid a green oasis, we saw the dry mud walls of Abadeh rise before us.

"To a European the exterior of Persian towns is disappointing. Bleak, dismal-looking mud walls succeed each other, and one passes from street to street in the vain hope that at the next corner some pleasing prospect may open out to view, but only to find the long, black wall continued round the next bend. Let us, however, enter one of the numerous small gateways that opens from the monotonous street, and mark the wonderful transformation. Before us, clothed in fresh green, lies a beautiful garden, studded with clumps of trees, where, through breaks in the foliage, we are just able to make out the pleasing facade of the house of our host. In the center of the garden glimmers a small triangular tank, with sides so perfectly leveled that a gentle splash of water overtops the curb-stone, and, overflowing on all sides, seems to lend an air of coolness to the hottest day. A little jet of water shoots upward from the center of the miniature lake, and the spray falling gracefully downward is blown hither and thither by puffs of wind. Fish of many kinds disport themselves in the clear water, and birds of various species congregate round this pool of water in a thirsty land. Inside, the rustling of the leaves, the falling of the water, the chirp of the birds, and the verdure of the garden, contrast forcibly with the arid bareness of the bleak exterior.

"I had been invited by the telegraph official at Abadeh to put up with him. Circumstances had forced on him a knowledge of medicine, and what he knew he had learned practically, though he had acquired a little from books. During the short time I stayed with him, he performed one or two minor operations, dispensed a few medicines, and visited one or two sick persons. Though in this country he might be called a quack, in Persia such knowledge as he possesses is of the greatest benefit to the people, and such services as his, given freely and without price, tend to establish a lasting bond of friendship between Feringhee and Moslem."

—What we do for ourselves must perish with us; what we do for others may outlive us; what we do for God shall remain forever.

Special Mention.

THE INCONSISTENCY OF SUNDAY-LAW PROSECUTORS.

THE readers of the REVIEW have no doubt read the notice in the last paper, of the prosecutions for Sunday labor in Maryland. To show how inconsistent these would-be conservators of law are, we quote the following dispatch to the *New York Sun*, of April 21, with reference to the trial of brother Judefind:—

"To the various constitutional objections to the statute which were advanced by Mr. Ringgold, counsel for the State made no reply. The Rev. Mr. Roe, one of the principal witnesses for the prosecution, was asked by Mr. Ringgold whether he was not carrying on his own regular work, by which he earns his bread and butter, when he was driving to a meeting and passed Mr. Judefind's place on the Sunday on which he said he saw Mr. Judefind carrying on his regular work, and earning his bread and butter. After some hesitation, Mr. Roe admitted that he was engaged in his regular occupation by which he earns his living, but went on to say that his duties were religious, and he considered—but he was interrupted by Mr. Ringgold, who told him that if he would confine himself to facts, the court could be depended upon to do whatever considering might be necessary.

"Among other objections Mr. Ringgold made to the law, was that he observed with regret that not only the preachers but the magistrates and constables of Kent county were in the habit of working on Sunday, as it appeared from the records in the case before the court. The warrant was issued and served on Sunday. The court took the papers, and reserved decision. The common practice among the people here has been to do whatever farm work seems necessary on Sunday."

As has been often pointed out, many of these persons who are so zealous to have Seventh-day Adventists keep Sunday, do not keep it themselves. In this neighborhood where brother Judefind resides, a great deal of fruit is raised, and during the fruit-growing season, especially, it is said to be common for the people there to gather and pack their fruit for shipping, on Sunday, as on any other day. And as stated in the above quotation from the *Sun*, the papers were made out and served on brother Judefind on Sunday. But all of this amounts to nothing. If we would only acknowledge this man-made, papal institution as the Sabbath of Jehovah, we might do anything we pleased on it, and it would be all right; but when we hold up the Bible Sabbath, set apart by God himself, in contradistinction to this counterfeit that man has endeavored to put in its place, we are at once branded as outlaws. But we know the solid foundation upon which we stand, and we can well afford to go forward with earnestness, faith, and courage. The cause is advancing, and the indications grow stronger every day, of the Lord's soon coming. A. O. TAIT.

CLOSING HOURS OF THE MINNESOTA LEGISLATURE.

THE twenty-seventh Legislature of Minnesota expired, for want of constitutional power to continue longer, April 18, 1893. There may have been worse legislative bodies, but the sentiment of the public is that it would be hard to find them. The last business session of the House held till three o'clock A. M., and was characterized as "the unruly mob," and "the proceedings of the night were about as orderly, and the body itself about as dignified, as a car-load of mules." Members would get into a wrangle, and "others yelled and hooted saluting the belligerents with such ejaculations as might have been proper at a prize ring." Those who have read of the last days of the Roman republic (see "Two Republics") will not be at a loss to find a similarity in the legislative bodies of then and now.

Of the more than one thousand and three hundred measures proposed, only 271 became law (all the better for the public). Yet there were a few measure among the lost, that should have survived,—a bill to tax sleeping-car companies, a good road law, and the bill to abolish Sunday laws. But Mr. Wacek was not the man to push such a measure. However, much good has been accomplished by its discussion throughout the State. The author of the bill to impose a fine of \$100 for Sabbath (Sunday) breaking, remarked to the writer that his bill was gone over, as they could not get to it. "But really," said he, "there are other measures in which I am more interested than I am in that one."

Concerning the work of the session, an editorial in the *Daily News* says: "Summing up the whole matter with becoming brevity, the people of the State may, perhaps, with propriety, in the language of the duke of Wellington, 'thank God it is no worse.' Diminutive as that compensation is, it is the most that can reasonably be said, as the wreckage of reforms, reliefs, and expectations is candidly reviewed." A sense of relief is felt as the Legislature adjourns; for we feel sure that two years may pass before another body of law makers will meet, from whom the people may fear the adoption of measures invading their rights. In its expiring moments, a committee was appointed with power to hunt out and bring to punishment some of the Minnesota timber thieves. But judging from the past, these land pirates need not fear, if only they have a little money. However, the governor has promised to aid the committee in every lawful measure.

The veto power of the governor has been used but three times during the term. He says "no" to the bill entitled, "An act to provide for the manner of electing trustees and directors of certain educational institutions." The mischievous nature of the bill may be understood by reading Governor Nelson's reasons for his veto:—

"The bill authorizes the board of trustees, or directors of an educational corporation, without any authority or direction from the corporation whose officers they are, to permit a separate and distinct religious corporation to supply their places, as such trustees or directors, and practically for all purposes, to place the control and management of the educational corporations into the hand and power of the religious corporation. This manifestly amounts to the merging of a majority of the educational corporation in the religious corporation, and substantially results in the dissolution of the former.

"Such a procedure tends to divest the incorporators of the educational institutions of their property, without due process of law, and practically amounts to a dissolution of the corporation without the consent of the incorporators, a policy highly arbitrary, unwarranted, and dangerous. No board of trustees or directors of any corporation ought to be armed with any such power or authority. It might be that in some particular case such power would be exercised without creating any friction or injustice, but in many cases arbitrary and reckless men might perpetrate gross injustice upon private rights. For this reason I cannot give my assent to the bill."

It is refreshing to know that there are some men who are not wholly devoid of a sense of justice. Such men are being used to stay the wind of strife; but these cannot be held much longer.

H. F. PHELPS.

THE POWER OF SATOLLI.

WHEN Satolli's presence in the United States was first announced, it was generally understood that he came simply as a representative of the pope at the Catholic Congress of the World's Fair; but later it was developed that it meant more than a temporary visit; that he was invested with authority to decide questions of appeal; but just how far this authority extended has been a matter of some speculation. A case was decided not long since in which the general policy of the Catholic Church with regard to where Catholic children should be educated, was completely reversed, Satolli ruling that it was not necessary that Catholic children should be educated only in parochial schools; but if they so chose, they could decline to attend any but the public schools. Now comes another case in which his presence in this country and the extent of his authority is clearly revealed.

It seems that at Swedesborough, N. J., the pastorate of the parish church was claimed by two priests, Fathers Treacy and Leahy. In the altercation, the matter was referred to Bishop O'Ferrell, and the bishop excommunicated Father Treacy. This the priest considered unjust, and appealed to the pope, ignoring entirely the decision of Satolli, to whom it had been taken on appeal, and who affirmed the decree of the bishop. In the meantime, there was application made at the Court of Chancery of New Jersey for an order to restrain the said Father Treacy from exercising his priestly functions and interfering with the rights of Father Leahy. Vice-chancellor of the court, Mr. Bird, said that before he could render an intelligent decision, he must know how much authority there was behind the decrees of Satolli, and so the 27th ult., Mr. Peter Backers, a well-known attorney of Trenton, N. J., representing the church authorities, and Lewis Starr, counsel for

the deposed priest, went to Washington for the purpose of taking the deposition of Mgr. Satolli on this point. The testimony was taken before John H. Backers, Master of the Court of Chancery of New Jersey at the Catholic University. A Washington dispatch to the *Chicago Herald* reports that Satolli was placed under oath and submitted to a rigid examination by Mr. Starr, and in the course of the proceedings, testified that he was sent to the United States by the pope as his sole representative in the church, with jurisdiction over Catholic authorities in America; that his authority was *supreme*; that his decisions, or affirmances of decisions, of the bishops of the country were *final*, and that there was *no appeal from his sentence*. He offered the original brief or commission of appointment from the pope in evidence. The commission is in Latin, and a translated copy made by Dr. O. Gorman was offered for the convenience of counsel and the court.

Thus it will be seen that we have a second pope in our midst; that he is clothed with all the authority in our country that the pope himself would have; he has established himself at the headquarters of our national government; he has been made an honorary member of the foreign legation; he is feted by our national legislators, and to-day has not a peer in ecclesiastical authority in the United States. And all this has occurred since the Supreme Court of the United States has decided that this is a "Christian nation," and Congress has presumed to decide a purely religious question in the closing of the World's Fair on Sunday, and then utterly ignored the consideration of its unconstitutionality. Surely "Rome has forgotten nothing," and she knows full well when she can show her hidden hand, and who will say she is not now showing it? Can we see it?

W. E. CORNELL.

SPIRITUALISM IN ILLINOIS.

THE headquarters of the Illinois Tract Society are now moved from Chicago, Ill., to Springfield, Ill., and A. W. Rothwell, the secretary, sends us the following clipping from the *Daily Illinois State Register*, of April 18, published in that city, concerning an alleged wonderful manifestation of Spiritualism, which had just been given there:—

"A WONDERFUL SEANCE, GIVEN BY PROFESSOR PAYNE, SUNDAY NIGHT BEFORE A LARGE AUDIENCE.

"Professor J. Payne, the modern Spiritualist, and the world's greatest medium, gave a seance and lecture Sunday night, in which was exhibited in a surprising manner his gift of 'spirit power,' which will be long and well remembered by all present. The first part consisted of materialization in a lighted room, during which time the circle was filled with spirit forms, spirit lights, and beautiful flowers, the manifestation being wonderful to behold. The second part was a wonderful manifestation, thorough music, which was played upon a fine banjo by unseen hands, in mid air. The banjo was beautifully decorated with bows of ribbon of many colors, representing Illinois, Ohio, California, Colorado, Michigan, New York, Mexico, France, and many other countries. Professor Payne's great spirit control, the Hindu priest, Sadock, appeared in full form, and lighted the candle.

"In the third part a trial was made of the professor's powers, the most difficult tests being proposed. He was requested to leave the room, and the door was closed. Seven letters were written, sealed up, and put in the Bible on the table, the professor being meanwhile in the other room with other company. When the bell rang, the professor opened the door and walked in. Said he, 'Now ladies and gentlemen, please give me your attention, and I will prove to you my wonderful clairvoyant powers.' He then walked around the circle, taking each one by the hand, and sat down in his chair. He seemed as if his spirit had left his body. This condition lasted for at least twenty minutes. During all this time he was surrounded by the materialized forms of his spirit controls, bearing beautiful flowers. The question is, Where did they come from? There was no cabinet used, and there seemed to be no possibility of deception.

"The Bible containing the letters referred to above, was then laid upon the medium's head for a short time, after which it was replaced upon the table. Professor Payne rose from his chair and read them one by one, telling who wrote them. In reading them, not a single mistake was made. When the audience expressed their wonder, he proceeded further to astonish them by telling them what they had in their pockets, their ages, the dates of their births. He even told some of the men present what kind of underclothing they had on, and how long they had been wearing it. This test was acknowledged to be the most mystifying and wonderful those present had ever seen. This was followed by more banjo playing by spirit hands, after which Professor Payne delivered a lecture on 'The Witch of Endor,' drawing his subject from the 28th chapter of Samuel. The seance is said by those present to have exhibited the most wonderful manifestation ever seen in the State of Illinois.

"Professor Payne closed his seance by saying: 'Who properly esteem and value and never abuse Spiritualism and its teachings, will not only be granted the usefulness of this world, but will also obtain everlasting joy and blessings.'

"From all reports, it seems as if Sunday night has been a great night with the Spiritualists in Springfield, Professor Payne giving a seance to the Modern Spiritualistic circle, Dr. Charles Slade at the opera-house, the Social Wheel at the G. A. R. hall, and four or five other private circles in the city not heard from. It seems as if they were all *en rapport* with each other."

TAXING CHURCH PROPERTY.

A BILL to tax church property in Michigan was presented at the present session of the Legislature at Lansing. It was referred to a committee, which, after hearing from both those who favor and those who oppose the bill, April 18 reported, through its chairman, Mr. Gluecklich, in favor of the bill. The following is the report, which we clip from the *Detroit Tribune*, of April 19:—

"CHURCH TAXATION.

"The Committee on Taxation gave a hearing this morning on the bill of Mr. Gluecklich for the taxation of church property. Mr. Gluecklich presented a report, which, after citing statistics, made the arguments that 'the exemption of churches from regular taxation is in violation of every principle of equality and justice, and is an evident disregard to the most obvious obligations of public morality.

"The church does not render an equivalent for this exemption. Two thirds of the people do not regularly attend any church, and they should not be taxed to pay for the other third; moreover, those who attend church are for the most part, of that educated and refined class who do not need any special moral restraint to secure the observance of law.

"It creates a prejudice against the church, and drives the masses into an attitude of antagonism, because of the huge injustice of the churches' increasing their personal taxes, and receiving favors for which it has no shadow of a claim.

"It detracts from the glory and independence of true religion to be a pauper and a leech upon the State, and all honorable persons should be ashamed to imply that the church needs this favor from the State, even if an incidental service be rendered.

"The people are in duty bound carefully to consider whether any given appropriation of the public money is wisely made, but as an exemption from taxation is the same as appropriation, they have an opportunity to judge and act in the matter.

"The taxation of church property would make very little difference to church goers, as they are already mainly taxpayers, and what is saved to the church by exemption is added to the duplicate of personal taxation.

"A system of mendicancy is encouraged by the exemption of convents and similar institutions, where the vow of poverty is taken, and convent expenses are paid by the proceeds of beggary.

"The same reasons can be given for the exemption of many other kinds of property from taxation that are given for the exemption of church property; and if these additional exemptions were allowed, the State would become bankrupt, and sequestration and revolution would be the result.

"Why should the church assume the character of a beggar, asking remission of taxes, instead of paying its full share of the cost of protection and defense, thus rendering unto Caesar that which rightfully belongs to Caesar.

"It is not an attack on the church to insist upon the just taxation of its property; but it champions the rights of the people in claiming that all property, except that belonging to the State, shall be equally liable to taxation.

"In new countries there may have been some excuse for encouraging the building of churches by exempting them from taxation, but this policy does not apply to our large cities and towns. The most valuable property on our public streets is owned by the churches, which pay no taxes. This is manifest injustice, if not downright dishonesty."

DANGERS TO THE REPUBLIC.

THE accumulation of enormous capital in the hands of a few men is an evil fraught with the direst and darkest dangers to this republic. Our liberties are not safe under any such system. It puts the legislation of the nation and of the various States in the hands of the hired lobbyists of remorseless greed. It controls very largely the secular press of the country, whose powerful influence it thus wields at will. These two influences, together with the acutest legal talent which it can afford to keep in its employ, render this abnormal aggregation of capital a national peril, a public enemy, and an evil which demands the most vigorous and united and able resistance which can possibly be brought against it. The statement was made in the United States Senate about a year ago that "one man in this country possessed of enormous wealth, had in a lifetime acquired out of the aggregate of the nation's wealth, earned by the labor of all, a sum that exceeded the assessed value of four of the smaller States, and which was many times more than the entire wealth of the republic when it was founded!" We agree with the comment of a senator made on the declaration, that "it was the most terrible commentary in the book of time."—*Tennessee Methodist*.

The Review and Herald.

BATTLE CREEK, MICH., MAY 9, 1893.

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THE LORD'S PRAYER.

Sixth Petition.

"Lead us not into temptation." The first thought suggested by this petition is that the Lord's prayer does not end with forgiveness. Had it done so, it would have left upon the mind a sense of incompleteness. So long as we turn our eyes only to the past, and have forgiveness merely of wrongs already committed, we have secured only half that needs to be done for us; for we need to be saved, not only from *sin*, but from *sinning*. So the prayer naturally turns from the past to the future; from sins of omission and commission, already on record, to be forgiven, to sins to be avoided in the future.

The world, the flesh, and the Devil are still here, and our prayers do not change the attractions of the first and second, nor prevent the temptations of the latter. These foes we have still to meet, and have need to pray for strength against their power. Yet some seem to be principally concerned that they may have forgiveness, but apparently have but very little anxiety in reference to sinning. The matter is not ended when sins are forgiven. When Christ spoke to certain ones, saying, "Thy sins are forgiven thee," he did not then add, "Well done, good and faithful servant, enter thou into the joy of thy Lord," but he significantly said, "Go, and sin no more." Thus are we launched out again into the conflict, with its possibilities of disaster. And so we should feel the need of praying that the Lord may go with us, and keep us from the evil.

But what is the import of this request, that the Lord would not lead us into temptation? Does it imply that he will, or may, lead us into danger, by which we are liable to be overcome, and so fall? Will he, by his own direct action, expose us to ruin, so that we need to pray to him to lead us not into temptation? Many have queried over this matter with no little perplexity, but we think it is easily reconciled with the idea of God's care, compassion, and loving-kindness for his people.

The word "temptation" is used in two senses in the Scriptures. One is "to prove, to test, or try." In this sense God tempted Abraham, that is, tried, tested, proved him. In this sense David even asked the Lord to deal with him. He says, "Examine me, O Lord, and prove me; try my reins and my heart." Ps. 26:2. And in this sense the Lord asks us to test him: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

But the word "tempt" is also used in another sense, which is to solicit to sin; and in this sense God never tempts any one. James 1:13 says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." In this latter sense lies, or at least must be included, our greatest danger. How, then, can we pray to him, from this point of view, to lead us not into temptation? Only according to a form of speech common to the Scriptures, which represents God as doing that which he permits to be done, because we have disregarded the provisions against such a result. The Lord is said to have hardened Pharaoh's heart, not directly, but because he brought influences to bear upon him which should have led him to repentance, but which he resisted, and so hardened his own heart. If Pharaoh had prayed, "Lord, harden not my heart," that is, "let me not so resist the influences of thy Spirit that my heart shall become hard and rebellious," it would have been the same as our praying to the Lord not to lead us into temptation; that is, not to suffer us to so depart from him as to be exposed, controllingly,

to the temptations of Satan. Dr. Barnes on this passage, says, "This phrase must be used in the sense of *permitting*. Do not *suffer*, or *permit*, us to be tempted to sin. In this it is implied that God has such control over us and the tempter, as to save us from it if we call upon him."

This rule is further illustrated in 2 Thess. 2:10-12: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Here the fact is revealed that God always first sets the truth before men, and gives them an opportunity to receive it, with all its benefits and blessings. This is just and right, kind and benevolent, upon his part; and yet he does this with the chances that it may be all turned to evil; for man, being a free moral agent, may reject the truth; and as sure as he does so, he finds himself in delusion and error. And so God is said to "send" strong delusion, simply because he gives men the opportunity, the rejection of which brings them into that worse condition.

The apostle throws further light upon this subject by his language in 1 Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

In the light of these facts and testimonies, the intent of the petition, "Lead us not into temptation," seems very clear. It is, that the Lord will not suffer, or permit us to come into such circumstances that we shall be unable to meet and resist the influences which would draw us into sin. A prayer to God to withhold us from sinning against him is a proper one to make, as we learn from the case of Abimelech. God did this very thing for him; for he said to him, "I also withheld thee from sinning against me." Gen. 20:6.

Some things, which we may think are grievous temptations, and from which we would fain be released, as though they were against us, are meant as discipline for our good. They may be compared to the faithful dog which the shepherd sends out to bring in the straying sheep. It is not to frighten or worry or injure the sheep, that he is sent, but to turn them from their wanderings, back to the fold. The Saviour prayed for his people, not that they should be taken out of the world, but that they should be kept from the evil. And when a way of escape from temptation is made, as already quoted, it is not that the temptation is removed, but, says the apostle, "that ye may be able to bear it."

Life is a warfare, and we should not shrink from its conflicts, but exercise and discipline ourselves for victory. "Blessed is the man," says James, "that endureth temptation, for when he is tried," that is, when the period of trial is ended, if he has endured them well, "he shall receive a crown of life." So we simply pray that in the trials and temptations of life we may not be suffered to meet that which we have not strength to bear.

There are some comforting reflections which we may draw from this petition. We here acknowledge God as our leader; and if he leads us, what have we to fear? It is related of a family of tourists in Cornwall, Eng., that they climbed up certain perilous rocks on the coast, and as the father went on first with his little son, the mother from below called out to her boy, "Have you fast hold of your father?" Then was heard the shrill reply of the juvenile voice, responding with a perfect sense of safety in its tone, "No, mother, but he has a fast hold of me." So, if we permit our Father to have hold of us, he will bring us safely through every danger. We can pray, believing that he will hear, that we may not be permitted to fall into temptations above that which we are able to bear.

There is also an important duty implied on our part. If we feel that we have reason to pray, "Lead us not into temptation," we certainly will not rush into temptation ourselves, or needlessly place ourselves in its way. Do not parley with the enemy. To do so, is to place ourselves needlessly in the way of temptation. He will make you be-

lieve that in going a little way with him, you are not going out of your way at all. And then, having gone with him a mile, he will persuade you to go two, and then tell you that you have gone so far that it is impossible for you to retrace your steps. Do not court temptation, in the fancy that you would like to show how strong you are to meet it. Rather remember Lot's wife, and escape for thy life.

Stanford relates this anecdote of William of Orange: While laying siege one time to a town on the Continent, an officer with a message ventured to go to the spot where he was in the act of directing the operation of his gunners. When the message was delivered, and the answer to it was received, the messenger still lingered. "Sir," said the prince, "do you know that every moment you stand here is at the risk of your life?" "I run no more risk," replied the gentleman, "than Your Highness." "Yes," said the prince, "but my duty brings me here, and yours does not." Duty may call us where there is danger, and if so, we may rely upon divine protection. But if we go where there is danger, to gratify our own curiosity or inclination, we go outside the safe path implied in the prayer, "Lead us not into temptation."

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.]

307.—MORTAL OR IMMORTAL?

The question has arisen in our Sabbath-school, whether or not Adam and Eve were created immortal. There is here some difference of opinion. Can you aid us through the Question Chair?

J. B.

Answer.—This is a question over which a great many minds have allowed themselves to be puzzled; for it is reasoned, if Adam and Eve were created mortal, they *must* die, in any event; and if they were created immortal, they *could not* die, and yet eternal life was suspended upon their obedience, and death came into the world only by sin. It is assumed that they must have been created in one condition or the other, and hence the query. The trouble arises from this assumption. Immortality means, strictly and primarily, "exemption from corruption, decay, and death, not liable to disease." If this condition can be maintained, of course eternal life is the result. Hence the word has come to be used as a synonym for "eternal and everlasting." But strictly speaking, it means only a condition free from corruption and decay. Adam was created upright, pure, and innocent. Facilities were placed within his reach, by access to the tree of life, through which he could have maintained a state of exemption from disease, corruption, and death, and so have lived eternally. But this depended on his own actions. Adam's immortality, therefore, depended in no wise on his creation, but only on his maintaining the conditions in which he was placed at his creation. And the question, therefore, whether he was created mortal or immortal, cannot properly be asked, for he could not be created in a condition which was to be developed only by his own actions after his creation. We could just as well ask the question, whether or not Adam was created a hundred years old.

308.—WAS MOSES RAISED?

If Moses was raised from the dead, and thus appeared on the mount of transfiguration as a representative of those who will be raised from the dead to enter Christ's future kingdom, as taught by Seventh-day Adventists, how can Christ be said to be the first fruits of them that slept? 1 Cor. 15:20; Acts 20:23; Col. 1:18; Rev. 1:5.

C. H. O.

Ans.—See this whole question explained at length in the chapter on the transfiguration, in the book entitled, "Here and Hereafter, or Man's Nature and Destiny," for sale at this Office, price one dollar, post-paid.

309.—THE AGE OF AHAZIAH.

Please harmonize 2 Kings 8:26, and 2 Chron. 22:2. One text states that Ahaziah was twenty-two years old when he began to reign, and the other says forty-two. Which is correct?

J. D.

Ans.—These texts need no harmonizing. The passage in Kings corrects that in Chronicles. The statement in Chronicles is evidently the error of some transcriber; for the verses immediately pre-

eding give the age of the father of Ahaziah as forty years. "Thirty and two years old was he when he began to reign, and he reigned eight years." Chapter 21:20. This would make him forty years old at the time of his death, when his son Ahaziah took the throne. And now, to state that this son was forty-two years old at that time, would make him two years older than his own father. Such a discrepancy within the space of three short verses, shows on the very face of it, that it is the blunder of some careless copyist. The statement in 2 Kings 8, is the correct reading.

310.—BLESS GOD, AND DIE. JOB 2:9.

In Job 2:9, I find the English Version reading, "Curse God, and die," while in the German and Dutch Versions it reads, "Bless God, and die." Which is correct? P. S.

Ans.—The word from which the English word "curse" in that passage is translated, is supposed to contain the idea of both blessing and cursing. So, then either meaning could be given to it, according to whichever would seem to be most in accordance with the context. Dr. Clarke on this passage says, "We translate *barech elohim vanuth*, Curse God, and die. The verb *barach*, is supposed to include in it the idea of cursing and blessing; but it is not clear that it has the former meaning in any part of the sacred writings, though we sometimes translate it so." He then goes on to state how, with this idea, it could be regarded as strong irony. Job was apparently dying of a loathsome disease, yet his heart was filled with gratitude to God. And his wife, filled with impatience and bitterness at the trial, says, "O yes, bless God for his goodness, if you will, while he is destroying you and all that you have. Bless on, and die." There would certainly be force in this view of the subject.

THE HOUR OF TEMPTATION. 16

"BECAUSE thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

This promise must surely be included among the "exceeding great and precious promises" which the Lord has left on record for our comfort. We are exhorted in the word to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. This last text refers to any and every time when we may be tempted, and the word implies that we may have for every such occasion a full supply of divine grace to enable us to keep in the path of duty. The grace is so free, that in every sudden emergency we may ask and receive. While every Christian has many such experiences when the enemy comes in like a flood, many hours of temptation, these are not what is referred to as "the hour of temptation." "The hour of temptation" does not come upon one person alone, nor does it come upon one person at one time, and upon another person at another time. It is the "hour of temptation" which shall come upon *all the world*, to try them that *dwell upon the earth*. These words relate to a special time near the close of the probation of the whole human race. Six periods of the Christian Church, each with its peculiar dangers and duties, pass in review before the mind of the Revelator. To the church of Christ in the Philadelphia period, it is said: "Behold, I come quickly," and their special duty is thus set forth: "Hold that fast which thou hast, that no man take thy crown." The Philadelphia church, then, occupies a time near the coming of the Lord,—a time of such peculiar temptations that those who live then will need some power mightier than man's to keep them from falling. Much, too, depends upon their holding fast, for it is near the time when crowns are to be bestowed, and a failure to hold fast means the loss of the crown of life which is prepared for those who "love his appearing." There is a later church than that of Philadelphia. The church of Laodicea is the last church, but as some of the Philadelphia church,—the church which had cause to look for the coming of the Lord,—after their disappointment became a part of the church at Laodicea, the promise of being kept is made especially to them. Incidentally the same promise is made to all the church at Laodicea with whom these faithful ones

have now joined, so that this precious promise is a promise to that people, who, during the time of the "judging of the people" (see meaning of Laodicea), wait for the coming of Christ and the consummation of all things. That the words of promise apply to the last church may be clearly seen by comparing Rev. 3:10 with Rev. 14:12. In this chapter we have a prophetic description of the last warnings the world will receive. The proclamation called the "third angel's message," is the last warning before Christ appears (see verse 14), and those who give that message are thus described: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Verse 12. It is the time of the *patience* of the saints, and because the saints keep the word of his *patience*, they will be kept from the hour of temptation; really kept from falling during that trying time.

We would now inquire what are the conditions that make the time just before the Lord's coming so full of temptations that that period is called "the hour of temptation?" To this we reply: It will be a time when Satan will in an especial manner assume the offensive against the people of God, and by false doctrines supported by lying wonders, will endeavor if possible to deceive even the elect. We will quote a scripture that shows this to be true. In 2 Thessalonians 2, Paul, speaking of a certain wicked power that was to be destroyed at Christ's coming, says:—

"Even him, whose coming [Christ's coming] is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Verses 9-12.

From this scripture we gather the following: Just before the coming of Christ there will be a remarkable manifestation of Satanic power for the purpose of deceiving the people. This will constitute a "strong delusion." This delusion is sent or permitted by God. The reason why he permits it is also plainly stated to be "because they received not the love of the truth, that they might be saved. The final result is that they believe a lie, and are damned. They might have received the truth, but they rejected it; but when Satan with his delusion came, they were ready to receive it. We do not know of a more terrible picture in all the Scriptures than the above. It is an inspired prediction of what will take place in the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." This delusion is permitted to be presented before them "because they received not the love of the truth." Then they must have had an opportunity to receive the truth. It cannot be that the word "truth" here means truth abstractly considered. It must mean gospel truth; for nothing but the rejection of the gospel could justify the Lord in allowing Satan thus to deceive men to their destruction. They have rejected light, gospel light, until the divine forbearance is exhausted; they will not receive the truth; they are determined to believe a lie; their pleasure is in unrighteousness; they repudiate the righteousness of Christ, and are given up to Satan to be led captive by him at his will.

Returning now to Revelation 14, we can readily see what truth it is that is rejected by those who dwell on the earth in the last days, which prepares the way for them to receive the "strong delusion" that Satan brings to bear upon them. That chapter delineates in symbolical language the closing work of the gospel,—the truth the world must hear, that the day of God should not come unheralded. Love and mercy are blended in the warning. It begins with the proclamation of the "everlasting gospel" (verse 6), calls upon every "nation, and kindred, and tongue, and people" to worship God, the Creator, and gives as a reason for the urgency of the message, "For the hour of his judgment is come." It is then a last-day message; for it proclaims the imminence of the judgment, which takes place in connection with the second advent of Christ and the end of the world in its present condition. Another message declares the fall of Babylon. The third, which is the last warning the world will ever hear, threatens the most terrible

judgments of God upon those who worship the "beast and his image," and here for the first time we have the final distinguishing feature of those who fulfill this prophecy,—they "keep the commandments of God, and the faith of Jesus."

Without taking time to explain in detail points so well known to most of our readers, we would simply say that we understand these three messages are a prediction of the great advent proclamation beginning with the warning commencing in 1844, and reaching unto the coming of Christ, in the line of those who developed the reform upon the law of God, as brought to view in the recognition of the claims of the fourth commandment. This great threefold proclamation, which is a reproduction in its entirety of the "everlasting gospel," bringing to bear, as it does upon mankind, the commandments of God as the test of sin and the gospel as the remedy for sin, comprising the whole body of gospel truth, with all the errors of Catholicized heathenism eliminated from it, and presented to the world with a loud voice, must be "the truth" referred to by Paul in 2 Thess. 2:10, whose reception in love leads to salvation; and the rejection of the same will inevitably place the unbeliever in a position where he will be ready to accept the "strong delusion" when it appears, will "believe a lie," have pleasure in "unrighteousness," and will at last perish. When we consider that this message of truth has in its completed threefold capacity been heard for about forty years, and that it is now swelling into the "loud cry," which is its last and final stage, and that the predicted national events described in Rev. 13:11-17, against which the last message raises such an emphatic warning, are fast hurrying to their final completion, and that the whole world is being reined up to make, as individuals, the last final and irrevocable decision whether they will accept the truth of the gospel, or whether they will reject it and still cling to the errors received by tradition from the fathers, the solemnity and importance of this time cannot be overestimated.

The rejection of the truth, accompanied as it is by the clearest evidences, will leave the scoffing multitudes easy victims to Satan's delusive doctrines, signs, and wonders. Like the Pharisees of old, they reject the commandment of God that they may keep their own tradition, and Satan claims them as his lawful, legitimate prey.

Closely connected with the close of probation is the short indefinite period called the "hour of temptation," and to those who have received the truth of the gospel, and who amid the labors, trials, perplexities, and persecutions of the last days, have kept the word of God's patience, come down from Jesus Christ, the true witness, the precious words of comfort and good cheer, "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

This promise, so comforting to the believer, is based upon a condition, the terms of which we must ourselves supply. "Because thou hast kept the word of my patience, I also will keep thee." These words should cause every one of us who claims to know and love the present truth seriously to consider whether we are in a position to claim the promise. Keeping the word of God's patience must mean the same as the keeping of the commandments of God, which is the distinguishing mark of the people of God at the coming of the Lord. Keeping his word, his commandments, surrounded, misrepresented, and persecuted, as they will be by those who oppose the truth, leads to the cultivation of the grace of patience, and so while growing in this grace, and faithfully keeping God's word, they are said to keep the word of his patience; or again: "Here is the *patience* [a manifestation of the patience] of the saints: here are they that keep the commandments of God, and the faith of Jesus." So upon the faith we now have, the course we now pursue, the life we now live, the patience we now exhibit, the commandments we now keep, depends our receiving the keeping power of God to restrain us from accepting the delusions of Satan. If we are not living as the word of God requires us to live at the present time, we are in great danger, and we have no right to claim that God will keep us by his mighty power "through faith unto salvation to be revealed in the last time." We are to expect

peculiar delusions will arise—they are even now arising—and that the erratic and the unstable will be drawn away from the truth, but those who take the word of God for their guide, and who continue grounded and settled in the faith, may confidently expect in their own experiences the fulfillment of the promise, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

M. E. K.

FACTS WORTH REMEMBERING. 17

God regards his people as a people, and each individual as members of his family. God gave his Son to die for the world, and as we as individuals and a people accept that love, he becomes our God. His own people he recognizes as a peculiar treasure. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. The provision for our redemption was made through the merits and by virtue of the blood of Christ; but all who have been purchased do not accept the purchaser, and therefore are not redeemed from all iniquity and purified as a peculiar treasure. But when the people of God enter into a solemn covenant to keep his commandments, the Lord accepts them as a people. To Israel he said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people; for all the earth is mine." And again, "Thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. 14:2. Then again, "The Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken."

A "peculiar people," "special treasure," and such-like expressions, refer to a people that God owns. And as long as they recognize his claims, and hope in his mercy, they as a people continue thus before the Lord. To the disciples the Saviour said, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Because the Lord has a people and recognizes them as such, it does not follow that all of them are righteous in his sight. Neither does it follow because he reproves them for their sins, that he has cut them off. "But as many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Here is one of the most precious promises found in the Bible to those who are described by the following: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." He then counselsthem, "Buy of me gold tried in the fire [faith and love], that thou mayest be rich; and white raiment [which is the righteousness of Christ], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3:14-22.

Those who believe in the description given by the prophet, and give heed to the counsel, will be glorified at the second coming of Christ. But those who are so righteous that they stand aloof from their brethren, and call upon their brethren to separate themselves and leave the organized people of God, fail to recognize how God deals

with his people. Israel was ever rebellious in the wilderness, and God at times brought plagues upon them. Fiery serpents came upon them, and with many of them God was not well pleased, but they were destroyed in the wilderness. And yet when Satan directed his attack upon them, God vindicated his people in the most remarkable manner. Balaam well understood the weakness of God's people, and how Satan could overcome them by leading them into sin. But when Balaam went forth to curse that people, that Balak might triumph over them, three times he uttered most encouraging words concerning them. To Balak, who would curse Israel, he said: "Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, what hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." Num. 23:18-24. (See also chapter 24.)

How could God say this of a people to whom he had uttered words of denunciation, and had threatened with an entire banishment? In comparison to those who would wage war against them, and bring to naught their counsels, and scatter confusion and distraction in their ranks, they were a righteous nation. Perfection is not yet found in the church of God. But shall we cry her down because God is correcting her? Let not such forget the manner in which God deals with his people. It is well for them to remember that there is a mightier arm than the human that is leading and perfecting his poor, afflicted people.

Says the prophet Ezekiel, when referring to antitypical Israel, the people who passed through the experience of the first and second messages, "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they [the rebels] shall not enter into the land of Israel: and ye shall know that I am the Lord." Ezek. 20:35-38.

God has spoken glorious things concerning the remnant of his people. He speaks thus of the triumph of his truth in the outpouring of his Holy Spirit: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32. Men mistake their calling when they proclaim the downfall of the people of God, because the Lord comes near to them as a people, and reproves them for their sins. They do not discern the object of God in giving his reproofs. The true object and result of his thus dealing with his people is hidden from their understanding. "Press together" is the message from God, and has been for many years. It was a great mixture of people that came up from the land of Egypt, and the forty years of experience of Israel under God's training to fit them to inherit a land of plenty, and to purge out the rebels, should not be forgotten. When God threatened to spew them out of his mouth and disinherit them, instead of crying, "Come out of her, my people," Moses prostrated himself before God and said, "It thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Like Moses, the true burden bearers are represented as weeping "between the porch and the altar," and saying, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-20.

S. N. H.

Youth's Column.

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

THE ADVENTURES OF GRUMBLE TONE.

THERE was a boy named Grumble Tone,
Who ran away to sea.
"I'm sick of things on land," he said,
"As sick as I can be!
A life upon the bounding wave
Will suit a lad like me!"

The seething ocean billows failed
To stimulate his mirth;
For he did not like the vessel,
Nor the dizzy rolling berth,
And he thought the sea was almost
As unpleasant as the earth.

He wandered into foreign lands;
He saw each wondrous sight,
But nothing that he heard or saw
Seemed just exactly right;
And so he journeyed on and on,
Still seeking for delight.

He talked with kings and ladies fair;
He dined in courts, they say,
But always found the people dull,
And longed to get away
To search for that mysterious land
Where he should like to stay.

He wandered over all the world,
His hair grew white as snow,
He reached that final bourne at last
Where all of us must go.
But never found the land he sought—
The reason would you know?

The reason was that, north or south,
Where'er his steps were bent,
On land or sea, in court or hall,
He found but discontent;
For he took his disposition
With him everywhere he went.

—Exchange.

YOUTHFUL LUSTS.—NO. 3.

AFTER what has been said on this subject, some will ask, "How shall I know when I am in danger?" The Lord has given you his word which is able to make you wise unto salvation. Read it, search it daily, that you may know the Shepherd's voice.

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16. These evils have predominant power in the world. They meet you in one or the other form wherever you go. They are ever contrary to your spiritual life. Take notice, young brother or sister, the evil is not the "flesh," the "eye," the "life." It is the lust of the flesh, the lust of the eye, the pride of life, against which you have to watch and pray.

The first is that sinful affection of human nature which craves for the tangible and outward,—pleasures which gratify the senses; emotions, whether refined or coarse, which yield delights to the flesh. Dr. Clarke says they are "sensual and impure desires, which seek their gratification in strong drink, delicious viands, and the like."

The second is that morbid curiosity of nature which is ever desiring something new to see. The eye is never satisfied with seeing. The eye is both an inlet and an outlet to the soul; and unless there is a covenant made with it in the fear of God, it will be the means of carrying on a continual merchandise for the enrichment of lust within. Things to be desired, will now, as in the beginning, be the fruit on which the eye will never be weary of looking, and with the look, the hand may be tempted to take. What but the lust of the eye ruined Eve and caused David to fall into open sin? Alas! How manifest are the victims of this evil that are in the world!

The third, "the pride of life," is the natural cravings of the flesh after the unreal; such as show in dress, rivalry in household furniture, ambition for wealth, for power, for high rank, for the good opinion of others.

If you wish to know how the Lord looks on pride, read Prov. 6:19; on the crafty, read Job 5:12; on those who seek for honors and wealth, read 1 Chron. 29:11, 12. After you have read these texts, ask yourself, "In whom will I trust?" Will

you take the lusts of youth and be an enemy of God (Rom. 8:7, 8), or will you let the Lord rule your life, and thus "flee youthful lusts"? Young man, God is in earnest with you. Young woman, Jesus Christ has died for you. Will you heed the call, "Come out from among them, and be ye separate, . . . and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters"? Happy is the young man or woman who heeds the tender voice, and turns away from the frivolity of this life to him who has eternal life.

J. H. DURLAND.

CLEAN THOUGHTS.

As a man "thinketh, so he is;" "the thoughts of the righteous are right;" "the thoughts of the wicked are an abomination." There is the starting place, the thoughts. Keep thy thoughts right. Whatever is, began in thought. Before God made man, he thought about it. He said, "Let us make man," reasoning and thinking about the intended creation. Man has never made anything without thought. Our modern conveniences, our great inventions, are all thought products. Then thought is the source, the fountain head. To have a pure, sweet, clean stream, you must look to its source. Keep that clean, and much of the work is done; let that remain foul, and you work in vain in cleansing the stream. Control your thoughts, and your life is safe, your character secure. "Can I do it?" You say, Yes. Whatever you will, you can do. Do you wish to control them? Then do it. Not by stopping all thought; you cannot do that. Here is the remedy, given by the author of our text: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Two things of the same kind cannot occupy the same place at the same time. Sure, thoughts are things; so you may drive out the unclean thought, the evil thought, the wicked thought, the soul-defiling thought by the clean thought, the good thought, the pure thought, which builds true, pure, good, honorable, worthy character. Think no evil by always thinking good. Will you do it? Will you do as did the psalmist when he said, "I thought on my ways and turned"?—*Short Talks.*

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, or deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—*Selected.*

CLEAN COMPANY.

If your thoughts are clean, if your words are clean, and if your deeds are clean, you will seek and have clean company. No other will satisfy you. Yet here is danger, great danger. "He that would make a great fire would kindle it with a straw." Young man, young woman, he who would destroy you will trap you with company, if you do not guard. The only true rule I can give you is, never be in doubt about your company. You must know, absolutely and certainly know, the company you are in, the company you keep. If there is a fear or a doubt, or a lack of knowledge, wait and see. Otherwise, you may have to say with Shakespeare's character, "Company, villainous company; hath been the spoil of me."—*Short Talks.*

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.

ONTARIO.

We started from Battle Creek on the morning of April 26; at 2 A. M. Seventy went on the Chicago and Grand Trunk railroad, and eight on the Michigan Central. All arrived at their destination safely. The conductors were pleasant, giving us all the privileges any one could ask for, and more than we expected. They seemed to do all they could for our comfort; and when we got to the tunnel, the custom officers came through the train and said, "Open your hand satchels," and all began to obey orders; after looking at a few, he said, "I guess they are all right. You all seem to have about the same." They did not make us much trouble. When we got on the Canadian side of the river, they said, "Come and open your check baggage." All came out on the platform to open their trunks, and one man said, "This is the best behaved crowd I ever saw," and another said, "I wonder what they are going to do?" another added, "They are all missionaries," another, "I wonder why they don't stay in Michigan, and convert some of the people over there." Another said, "I guess it is too hard a place over there, and they are coming over here." I must say, I never saw custom officers so kind as they were to us.

A number of us had books and provisions that usually we would have to pay duty on. We opened everything, and said nothing, only as they asked us questions, and they passed everything free. We were soon on our way again, after which we had a new conductor. I showed him the tickets, and told him how many there were on the train; he said, "All right." He just took our word. Truly, the Lord is with us in this work, and we could all exclaim, "Praise the Lord for his goodness to us." I wish that more of our brethren and sisters in Michigan could have been with us; they would say, "Truly the Lord is in the canvassing work." I can only say to all the workers, "Be strong; for in the Lord Jehovah is everlasting strength." My courage is good; for I know that this work will soon triumph in the earth. I would ask others who have not yet decided to help to spread this message, to do so as soon as possible.

Your brother in the blessed hope,

April 30.

B. HAGLE.

CALIFORNIA.

NAPLES.—In company with brother J. S. Howard, I held a meeting at Naples, Santa Barbara Co., April 4-24. One family is left to hold up the light of the third angel's message in that community. A family Sabbath-school was organized, consisting of five members. The husband and wife will unite with the Santa Barbara church.

April 25.

J. G. SMITH.

SOUTH DAKOTA.

SIoux FALLS.—Since my return from the Black Hills, I have labored with the Sioux Falls church. It has truly been refreshing to my soul to see courage and light break in upon the hearts of the brethren and sisters here. The Spirit of God has been present in a marked manner, and to use the expression of some of the brethren, "We have had some of the latter rain." Six new believers have given themselves to the Lord, and still the interest continues.

I now go to join brother Nelson at Elk Point, but the work here will be followed up by brother Luther Warren, who comes to labor in South Dakota.

In leaving this place, I can truly say with David, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." And again: "Blessed be the Lord, because he hath heard the voice of my supplications."

April 29.

N. W. KAUBLE.

OKLAHOMA.

AGAIN I have great reasons to praise God. The terrible cyclone that came through here the 26th, went all around our dear people again. Sister Inez Stoops writes to me: "O sister Brock, such a sight and desolation I cannot write about. Thank God that he has saved our lives in his merciful providence." Thirty coffins left this city last night. I heard the roar of the cyclone. Surely the world is fast coming to a crisis. Just as the coffins passed down the street, with electric lights shining on them, a ball was in progress. The daughter of one of our new members, who had stood out against the truth, was present. She looked out and saw the

coffins pass, and immediately left the ball and went home. She came to me to-day, and with weeping, she said she had given herself to God. O, the tender love God has for his own! I have just moved into our new house, but how little it seems like home, as I am all alone. My husband is in Kansas City, and our only daughter in Guthrie, in the interest of the canvassing work. O, the sweet privilege of communion with the Lord! "The angel of the Lord encampeth roundabout them that fear him."

The work is onward here. My rack work is interesting, and I have reason to believe that God is blessing it. I want to do some work this spring as a medical missionary. I have ordered "Science in the Kitchen" for four parties, also health food. How thankful I am that I had the privilege of attending Dr. Kellogg's lectures in 1878, also at other times in the Sanitarium parlor during my long stay there, eight years ago. But I feel I know so little, and I do hope to see some one come here who has a thorough knowledge of the medical missionary's work, and who will take charge.

Yours in the work,

April 26.

MRS. M. L. BROCK.

MINNESOTA.

WINONA.—I came to this place soon after the close of the General Conference. During my stay at Winona, we were favored with a brief visit from Elders Shultz and Conradi. Our theme was principally faith and the present stage of the work. The outside attendance was small, but those who did come, manifested a good interest. One man gave me five dollars, and a Baptist woman who believed in the Sabbath, brought ten dollars in tithe to the church on the Sabbath. We had given her a reading on the subject the day before. The friends made my stay a pleasant one, and with the blessing of God, I greatly enjoyed this my first visit in my new field of labor.

Yesterday I came to Good Thunder, where Elder J. J. Graf will assist me in arranging for my future labors.

J. S. SHROCK.

April 25.

BROTHER J. M. HOPKINS writes from Stewartville: The past winter has been the most tedious one experienced for many years. In consequence, meetings have been interrupted or attended with difficulty; but we have tried to hold meetings whenever we could reasonably do so. A few families live near together in and near Stewartville, so that we have tried to hold weekly prayer-meetings, though these, too, have been interrupted by storms.

We are endeavoring to do all we can in missionary work, taking a good club of *Sentinels* and also a club of *Signs* for this purpose. Our people love the truth.

For some time I have thought that not enough attention is being given to the questions of Spiritualism and the nature of man. While the Sabbath and religious liberty should be kept to the front, I think that other truths should not be forgotten. Especially is this true of Spiritualism. It will be through this agency that Satan will perform the great miracles spoken of in Revelation 13 in connection with the image and mark of the beast. Impressed with this thought, I have been preaching upon this subject at our Sabbath meetings. There are many, and especially the younger members of this church, and no doubt of many other churches, who are not well informed upon this very important theme. Nothing save an understanding of God's word will enable us to meet the deceptions of this false doctrine. I believe more will be led away by this than by any other delusion.

To-day I have been reading the REVIEW, of the 11th and 18th inst. How much blessed truth, and how many encouraging reports they contain. Surely we can see the hand of God in this precious cause. He is leading his consecrated ones in a wonderful manner.

I am glad indeed to see an effort made in behalf of the colored people of the South. May God richly bless that effort, and lead many of those poor, down-trodden, and long-abused race into his love and peace. How glad I would be to go myself to that field of labor. May the Lord bless our colored brethren and sisters.

ARKANSAS.

OREGON AND ELLSWORTH.—After returning from the General Conference, I was detained at home for one week, after which I visited the company at Oregon, Boone Co. To do this necessitated a horse-back ride of about ninety miles, over hills, mountains, and across three good sized rivers and numerous smaller streams. The company here has not yet been organized into a church, as no ordained minister has visited them. They hold regular Sabbath meetings, and their Sabbath-school, which numbers twenty-nine, is in a flourish-

ing condition. They desire to be organized into a church, and erect a house of worship. Our meetings were blessed of God. There is still quite an interest among those who have not accepted the truth. By living near the Lord, this company can be a great light, and the means in God's hands of doing much good.

From here I was called to Ellsworth, Logan Co., to meet a noted First-day Adventist, who was to speak against our position on the new covenant. He failed to appear, so that gave me a chance to preach the truth to those who came. I spoke twice on religious liberty, and both discourses were listened to by intelligent people. The quarterly meeting was held, and was a season of much blessing to all who were present. There was considerable outside interest, and there are those there whom we hope to see yet take a stand for the truth. Although my stay was necessarily short, it was blessed of the Lord, and a victory was gained for the truth. I left the brethren and sisters rejoicing in the message of God.

W. F. MARTIN.

COLORADO.

AFTER our camp-meeting, I spent a few weeks in Denver, in the interest of the canvassing work. Some entered the work, and have since developed into quite successful workers.

Oct. 11 I left Denver, spending a couple of days at Colorado Springs. The following Sabbath I spent in Pueblo. One decided to canvass for "Two Republics." Sabbath, the 22nd, I spent with the Silver Cliff church, and celebrated the ordinances. So many have moved away that but few are left of what was once a strong church. One brother decided to rent his farm, and give himself to the canvassing work.

Oct. 24 I came to Gunnison, and walked nine miles to where a few lone Sabbath-keepers reside. I held several meetings with them, and Sabbath we drove to Gunnison and got the scattered ones there together, and had a general meeting. One was baptized; as there were not enough to organize a church, four gave in their names to unite with the Eckert church.

April 1 I went to Crawford and spent a few days, celebrating the ordinances. Two dear souls united with the church, and were baptized. This church seems to be alive and in earnest to spread the truth, and as a result, I expect soon to be called to go there to baptize others. Sabbath, April 15, was a good day with the Eckert church. Some were there from Delta who had recently accepted the truth through reading, another evidence of the good our books are doing. At this meeting my youngest brother was baptized and united with the church.

Sabbath, April 22, I held a meeting three miles south of Delta, and had quite a gathering from Eckert and Delta, and organized a little Sabbath-school. The brethren and sisters are pleased over the prospect of a local camp-meeting at Delta next fall.

The work is slowly gaining in these mountains and valleys, and in different places people are accepting the truth. I expect to spend most of my time the coming summer fixing up my farm, with a view of selling out, and putting my children in one of our colleges.

GEO. O. STATES.

OHIO.

CLEVELAND.—No doubt the dear brethren and sisters in the State of Ohio, and also all the readers of the REVIEW, have been looking for something more from this city. Since my return from the General Conference, nine have been added to the church, and three or four more will unite soon. They are now keeping the Sabbath, and simply waiting for some slight changes in their affairs, before uniting with us. Our Bible workers are all of good courage, and quite busy. They have more openings than they can fill. We feel much encouraged to know that God has spoken through his servant concerning Cleveland: "That as the first angel's message stirred this great city, so the third angel's message would."

We occasionally find a German family which is still interested, as a result of the meetings held here six years ago by Elder Shultz. One German who was getting \$125 a month as a baker at the finest hotel in the city, left his place, and with all prospects against him, opened a bakery of his own, so he could faithfully keep the Sabbath. Another German who is a manufacturer, had been keeping the Sabbath for some months before he found us, and he was so anxious to be baptized and to unite with the Seventh-day Adventists, that he had written to Battle Creek about going there to be immersed and to unite with us. We wish we could find a devoted German who would give all his time to the work among the Germans here.

The members of another interesting family were

devoted Methodists, and after reading tracts and papers sent them by some of their friends who had lately embraced the truth, they were fully persuaded and began to obey. The father was a telegrapher, and expected to be discharged; but they sought God's guidance, and when he told the superintendent his decision, and asked for work on Sunday, it was granted, for which we all praise the Lord.

Many dear ones throughout the State have been very kind, and have sent the mission many articles of provision. God is very good to us, for which we all unite in praising his holy name.

The cause here will soon have a mission home of its own. We have been renting a building for church and mission; but last fall we purchased a house of worship, and we have now begun building a mission home on the same lot. So the third angel's message will soon have solid footing in this great city. Our present membership is about one hundred and ten, and is still gaining. We wish to notify our brethren and sisters who have so kindly furnished the mission aid this winter, that it has been highly appreciated, and we hope others will do likewise. But please notify us before sending any article, so we can fully instruct you in the best way to send it.

E. J. VAN HORN.

May 2.

FROM CANADA TO GEORGIA.

IN accordance with the recommendation of the General Conference, I have removed from the Province of Quebec, where I have labored during the past nine years, to the State of Georgia. A general meeting was held in South Stukely, P. Q., March 17-20, for the encouragement of our brethren and for a council of the laborers. Elder J. B. Goodrich met with us, and received a cordial welcome to his new field of labor. We enjoyed a refreshing season together, and we trust the Lord directed in the plans for future labor in that field. While our separation from the Quebec Conference has been the parting of old and dear friends, we rejoice that we are leaving them of good courage in the work of the Lord, and trust they will press onward to victory, and that we may all meet in the kingdom of our God.

Leaving my family in Battle Creek, Mich., to remain during the heat of the summer, I came on to Georgia, and arrived in Atlanta, April 20. Here I met Elder W. A. McCutchen, who had just returned that day from visiting most of the Sabbath-keepers in the State. In the evening we visited the new church, which our people are building in this city. As we drew near, we found it lighted for service, and we could hear the music, which was that of about a dozen hammers, in the hands of those who were giving their time to help on the work. It was pleasant to meet with these brethren whose faces all seemed lighted up with a love for the truth. Soon the sound of labor ceased, and all bowed in prayer to invoke God's blessing upon what they had done.

The next day, in company with brother and sister McCutchen, I visited the church in Alpharetta. The ordinances were celebrated on the Sabbath, and we are now holding a few meetings in the court-house, with good attendance. We design to pitch the tent at another place soon. I have experienced no discomfort from the heat thus far. I find the people kindhearted and friendly, and we hope to win some souls to the truth from this part of the Lord's vineyard.

My address will be, Corner South Boulevard and Bryan St., Atlanta, Ga.

R. S. OWEN.

THE WORK AMONG FRENCH CATHOLICS

DURING the past twelve days, I have, while doing revival work for the church at Midway, Pa., eight members of which are French, held meetings among French Catholics at Primrose, Jumbo, and McDonald. These places are situated in the very heart of the coal and oil region, and are occupied largely by Belgians and France French. So of other points in a radius of forty miles.

I have spoken twenty times, walked from three to eight miles a day, in as bad clay roads as I ever saw, and much of the time in the rain, and visited from five to eight families a day. I thus labored at different points to ascertain in which place the people were the best prepared to hear the truth. I soon found that McDonald was the place where the Spirit and angels of God had gone before us. There I began an effort at the house of a Belgian Catholic, at his special request, about one week ago, since which time I have delivered at that point, mainly to Catholics and non-professors, about six discourses; as the result, two persons kept their first Sabbath with us at Midway yesterday, and others either kept the Sabbath or prepared to keep God's holy day at home.

And with these it is not simply nominal, outward Sabbath-keeping; the converting power of the message is taking a deep hold on their hearts,

and a reform will be seen in their lives. There is much to be done for this dear people, as will appear in the REVIEW in due time. But the mighty power of God that took people from the degradation of heathenism, and transformed and refined them, in the days of the apostles, now attends the proclamation of the third angel's message. For this I thank God, who strengthens me for the holy work, making my feet swift for the race at the advanced age of nearly fifty-eight years, and I take courage.

The converting Spirit of God is also taking hold of the church. French "Bible Readings" takes well. I have already sold ten copies, in connection with my work. Pray for the work among French Catholics.

D. T. BOURDEAU.

April 23.

LATER.—God is working mightily for the French in McDonald. Several there are embracing the truth. More in due time.

My post-office address is McDonald, Pa.

April 28.

D. T. B.

A LETTER.

Dear Brethren:—

As I shall most likely leave here in a short time, I must send you a few lines to express my appreciation of the privileges I have enjoyed during my visit to your pleasant town. It may not be known to all, but it is to some, why I came to Battle Creek; and therefore perhaps it will be as well to mention that I came here for the purpose of attending the institute and Conference, having embraced the precious truth in Jamaica, W. I., some two years ago. Without any regret I now work on Sunday, and think and know I do no wrong. I cannot describe to any one the rich spiritual treat it has been to me to join in all the services connected with this church since I have been here; and I must say, that the inhabitants of Battle Creek and all those who were privileged to attend the institute, must realize what a blessed privilege it is to be brought in contact with such precious truths as those which are so continually presented to us at the Tabernacle. I know I shall never forget them, and I bless and praise my heavenly Father that I was spared to enjoy this spiritual feast.

About the beginning of last June I was laid upon a bed of illness, with heart failure; a voice spoke to me, and said, "Your work on earth is done." I was quite resigned to lay down the life the dear Saviour had purchased with his precious blood; I had no regret; I had endeavored to use the life he had given me in working for the Lord; I had consecrated myself to him and his service, so I was ready when he called. But it was his will, after a period of very severe suffering of nearly five months, during which time I lost the use of my limbs, memory, and voice, to restore them to me again in answer to prayer. My life for the last six years (the only years that I had not been an invalid) had been spent in mission work, particularly in the hospital and penitentiary in Jamaica.

Christmas of 1892 a large box of books and other presents had been sent me from Battle Creek. Our dear sister Strong had been instrumental in procuring this for me, and I must take this opportunity of thanking all who so kindly assisted in the good work; it gave me as much pleasure to unpack the box sent by my brethren and sisters, as if I was to be the receiver. There was also one matter of great importance, which I hailed with joy, and that was, that the books contained so many valuable truths which I was desirous of imprinting upon the minds of the people; and it was a fitting present to give on my departure; for I left Jamaica with the intention of never returning. I came here because I wanted to know more about this blessed truth, which had so lately found its way into my heart.

Elder Olsen's sermon, "Go forward," was the mainspring of my action. I was very feeble in health, and to undertake such a long journey, arriving here in the depth of winter, appeared to my children and family almost madness; but I had the Lord's promise, "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." And as I had through my troubled life always found the Lord's promises sure, I was not afraid of anything.

I had a most pleasant voyage, and arrived here safely the day before the institute began. Though the weather was so different from our tropical clime, I did not suffer; and I can rejoice and say, "I have gained spiritually and temporally." I shall soon return to my native isle, as it is God's will I shall take back the glad message to those in that sunny clime. I bless and praise my heavenly Father that he was so merciful as to spare my life, and give me the privilege of visiting Battle Creek, and forming the acquaintance of so many valuable friends; and I also rejoice that the members of the General Conference were so exceedingly good as to

listen to my earnest appeal, and are sending brother and sister Haysmer to Jamaica. I trust that their efforts (with which I shall most heartily unite) may be blessed, and many may be brought into the way of truth. I have also been attending the canvassing school, and cannot speak in high enough terms of the kind and thoughtful attention bestowed upon this school. The last day of our canvassing school was a day, the memory of which will not be likely to be obliterated from our minds, and I trust that each one of us will remain faithful to the truth that has been committed to our care. As I said at the beginning of my letter, I say at the end, I cannot describe the inestimable pleasure it has been to me to be a partaker of the precious privileges that have been dispensed at Battle Creek; and I earnestly pray my heavenly Father to bless each one that he has called into the way of truth, and to grant that though we may never meet in this world again, we may meet in his beautiful home where there will be no parting, and all will be joy and peace.

Your sister in Christ Jesus,
April 25. M. HARRISON.

THE MORNING COMETH.

O'er the eastern mountain top we behold omens of the long-expected morning. Already 'tis breaking on the eyes of our mortal vision. Its radiance is brightly gleaming, and with joy we catch its vivid beauty, as o'er the lone path of the toil-worn pilgrim it sheds a divine light, and soon may we expect to behold the jasper walls of the far-famed city of our God. In a little while the pearly gates of the New Jerusalem shall swing back on their glittering hinges, and the righteous nation enter in, to behold the face of the blessed Redeemer, and unite with the sinless angels in one glad thanksgiving song.

With an immortal tongue shall the ransomed swell the anthems of redeeming praise. Soon shall they enter the beloved city, and with the sons and daughters of Adam, make the heavenly arches ring.

The tree of life, the crystal river, the emerald throne, and streets of burnished gold are there. There shall they greet the dear friends who have long been torn from their embrace by the relentless hand of death, there receive the starry crown, be freed from persecution, from sin, sadness, and death.

Weary pilgrim, rejoice; there is resting by and by. The long dark night of sadness must recede, and the lovely morning that knows no darksome night, be ushered in. O! how sweet the resting after earth's care and turmoil is over. My thirsty soul cries out for the fountain, the river of life, and the city of God. Thrice welcome that beautiful morning that brings the longed-for rest.

Pilgrim, look! behold the glory
Now illumines the troubled sky;
Listen to the joyous story,
Sweet redemption draweth nigh.

Look athwart the eastern heavens,
See the gleaming light appear;
Ah! behold the radiant splendor,
Prince Immanuel is near!

MRS. ALICE M. AVERY-HARPER.

THE DRAGON VOICE.

THAT the spirit of darkness, which will eventually bring great tribulation upon the people of God, is working in the hearts of individuals, may be seen from the following extracts from letters written by a lady in New England to the writer of this article. A few copies of the *Signs of the Times* were sent the lady, together with a letter calculated to draw out her opinion of the truths advocated by the papers. Her first letter contained the following statements:—

"I do say decidedly that when a person assumes that we are not keeping the true Sabbath, that he is assuming that which is without foundation or truth; for it is impossible to prove that we have the same reckoning of days that was in vogue nineteen hundred years ago; and further, I challenge proof from the Bible that if a person observes a day of rest from labor, that it is not Sabbath, and does not fulfill God's command to keep the Sabbath day holy. The good book says that in 'six days created he the heavens and the earth and all things therein, and on the seventh he rested from his labors.' Now I challenge any candid, truthful person to prove that the seventh day here spoken of might not have been our Wednesday or Sunday or any other day of the week. He simply kept the seventh day from the beginning, and I ask for proof that he began his labors on our Sabbath. He does not say what day we shall keep holy, only that it shall be every seventh day. I have lived in places where the so-called seventh-day doctrine prevailed, and I am sad to say, in many instances, it was only a cloak for the utter disregard of any day. As our nation observes a regular day as a Sabbath, I hold we are fulfilling God's command to rest from labor every seventh day, without regard to the name of the day; and I think when any person is found at manual labor, unnecessarily on Sunday, that he should be imprisoned as a character dangerous to the public. I have yet to

find an honest person who will work on Sunday unless it is a necessity. I agree with you that the Sabbath has been trampled underfoot, but by whom? I answer by greedy, money-loving men who have been led into the false and unscriptural idea that Sabbath means Saturday. The word 'Sabbath' means simply 'day of rest.' O that God would open the eyes of these sinful and misguided people who destroy the Sabbath for vain glory, and who are endeavoring to make themselves in that way a 'strange people.' The seventh day, Saturday doctrine is not and cannot be made Biblical any more than any other day. That case in Tennessee I think is just, and the editor of the *Signs* shows himself very weak minded in the silly talk he writes."

In the reply to this letter an effort was made to give the strongest historical proofs that the weekly cycle instituted at creation has not been lost or changed, and that our Saturday is the original seventh day. Webster was quoted among other authorities to prove this point. Biblical proof was also given to show that the Sabbath was never changed from the seventh to the first day of the week by divine command. The fact that there are Saturday keepers who do not observe the day as a Sabbath, that is, in a spiritual manner, was deplored. That a nation has no right to legislate on religious subjects was shown, also how legislation on the Sabbath question gives individuals an opportunity to make use of the law to give expression to personal enmity, and that a spirit that acknowledges that one day in seven meets God's command, yet would compel men to make that seventh day Sunday, thus leaving man's conscience entirely out of the question, notwithstanding our Constitution gives him the right to worship God according to the dictates of his own conscience, savors of the old-time cry: "To the lions."

The second epistle from the lady contained the following:—

"As I said before, I shall not enter into an argument in regard to the Sabbath idea; for the absurdity of the claims of the Sunday desecrators is too conspicuous to merit the attention of even a child. Let me say right here, I am not a Jew, and consequently have not the slightest belief in the Old Testament, other than I believe it is a faithful and God-given history of the Jews. Your statements in alleged support of Saturday being the Sabbath, are very peculiar. You quote as authority, Webster. I find by turning to his dictionary that his idea is conveyed in the one word 'Sunday.' I cannot see an atom of proof in support of your theory in the statements set forth in your letter. I have in my life listened to learned men, and I am yet to find one man who dares assert that Saturday was the original Sabbath; and I say when a nation sets apart such a day, we should keep it if we are even only moral persons, let alone being Christians; and if people will not observe a day so universally kept as Sunday, then let the violators be punished; for a person who will set at defiance so just a law as our Sunday law, certainly is a person too depraved for the society of civilized humanity. I believe in punishing corporations who run cars and do business on Sunday; there is no necessity for such business being carried on. I would I had my old-time strength; I would combat your mistaken ideas, but as it is, I must let them pass almost unnoticed. You have not given the slightest proof of your position. If a nation has not the right to make laws in regard to religious matters, then it has no right to make laws in regard to anything. God hasten the time when the last Catholic and Jew shall be swept from the earth, as they are a disgrace to any nation. God declared their disgrace, and it has come. May the time speedily come when those who will not observe Sunday as a day of rest, shall be forced to, even if they have to be imprisoned. God's laws are not always man's laws; but when they so beautifully blend as in the Sunday question, every good citizen will aid in their enforcement. When a few set themselves up in defiance of law (both God's and man's), I say they should be put down, even if you do say it savors of 'To the lions,' which, by the way, it does not."

The complete ignoring of all Biblical arguments and the substitution of ridicule and mere assertions for proof statements, made it somewhat difficult to answer this second letter. An effort was made, however, to show that the Bible as a whole is the word of God, and all parts of it equally inspired, and all for our instruction. That Israel is the true church of God in both dispensations was shown, and that a hatred for the branches broken off, because of unbelief, is not Christ-like in those who are grafted into the original stock, but rather a spirit of prayer and labor that individuals thus severed may again become connected with the living tree; for the door is open to them as well as to the Gentiles.

The work of the Catholics in connection with the change of the Sabbath was shown, also that, although as a whole the power is apostate, individuals from among them may be gathered into the true fold. The laws of Rome in the Dark Ages were compared in their workings with those of our own country, which compel men to worship God as the State may direct.

Letter No. 3 consisted largely of a reiteration of statements made in the preceding letters, with the new light revealed by an examination of Kitto, that Sunday is observed in memory of the resurrection, which position the correspondent preferred to take, "rather than to follow a false doctrine of the Jews." The following statements were made:—

"After knowing what I do about the Sunday desecrators, I cannot but become more and more bitter against their senseless course, and I thank God each time the observance of Sunday is

enforced. I never wear badges or emblems of orders, except I once wore an official mark, while seeking in behalf of my country to bring to justice those who violated law. Should my health permit, I shall again take the field in pursuit of law breakers. I now do some private work."

Further correspondence in this line was cut off by the words:—

"After this letter, if we correspond, the silly Saturday doctrine will not receive attention."

Another paragraph worthy of note was the following:—

"I rejoice to learn of the act of Congress in closing the World's Fair on Sunday, the Lord's day. Men and devils may try to overthrow it, but it shall remain when worlds no longer are."

Allusion was made to secret societies, and the mark of the beast declared to be represented on our national currency. In reply to this, the little tract, "The Third Angel's Message" was sent, and the following response received:—

"The tract reminds me of the war stories written by Colonel Prentiss Ingraham, which have some truth and a great deal of lie in them. The tract is full of fallacies, and above all, is a mere jumble of words advocating the desecration of God's holy day. I see that the World's Fair commissioners think to exemplify the same spirit by defying the acts of Congress and opening the Fair on the Lord's day. May the curse of an all-wise God rest now and forever more on all who are working with that object in view. The New Orleans Exposition was open on Sunday, and was a failure. God grant that the World's Fair may prove a worse failure, if it is open on Sunday. I have read the Bible through several times by course, and when false doctrines are advocated to me, of course I do not swallow them like sugar coated pills."

Feeling that naught but the converting power of God could ever open eyes so blinded by Satanic influences, the letter written in reply to this called attention to the fact that debates might be conducted in a manner to be classed with the works of the flesh (Rom. 1:29; 2 Cor. 12:20), and that the earnest seeker after truth is always ready to investigate God's word prayerfully and carefully. The fact that the Bible is Christ incarnate in human language was then shown, and that we can know what manner of spirit we are of by comparing the spirit in us with that in the word; for if Christ is in us, spirit will answer to spirit, and God's word be to us spiritual food. The glorious possibilities before the Christian were set forth, the life of faith portrayed, and the personal question asked: "Do we know every moment that Christ is abiding in our hearts?" Sending this letter forth with prayer, I await a reply, believing that God will send his Spirit with it, and prick the heart of the receiver in a way to cause her to examine herself in the light of the word, or else to submit wholly to the influence of another spirit.

ELIZA H. MORTON.

Special Notices.

ALBUNA DEDICATION.

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

Those from the East will leave the Michigan Central railway at Blytheswood, situated on a branch of this road, and will be met at this station by brother George Bailey, if they will notify him by card. Those coming from the West leave the train at Ruscomb Station, and inquire for John McCanley, who lives near by. It will be well to bring bedding. Elders A. T. Jones, I. H. Evans, J. Fargo, H. M. Kenyon, and perhaps others will be present.

EUGENE LELAND,
A. O. BURRILL.

RAILROAD RATES TO PENNSYLVANIA CAMP-MEETING.

WE have secured the same rates for those who attend camp-meeting this year, that we secured last year; viz., two cents per mile for distance traveled, coming and returning. The "certificate" plan not being desirable on account of many of the smaller offices not having them in stock, I chose the "card-order" plan again, the same as last year. Will the elder or leader of each church and company throughout the State consult the members at once, and ascertain as nearly as possible the number expecting to attend, and the roads over which they desire to travel, and communicate the fact to me? If you will, I will return to you a sufficient number of card-orders for all. Let your plans be laid large enough to

cover all who intend to come, and then if any card-orders remain unused after the camp-meeting, they may be returned to me. Isolated members desiring to come, may apply to me, direct for their card-orders. The meeting is to be held in Williamsport, June 6-13, with a workers' meeting beginning a week preceding. The nature of the workers' meeting will be mentioned more at length in next week's issue. A beautiful site is selected, and arrangements nearly completed for obtaining it.

E. HIBBARD.

SOUTH DAKOTA CAMP-MEETING.

DEAR BRETHREN AND SISTERS: It has been decided to hold our annual camp-meeting at Madison, So. Dak., June 21-28, preceded by a workers' meeting, beginning the morning of June 14. Arrangements are being made to have the preparation of the camp so far completed before the workers' meeting begins, that at least four religious services may be held daily during this preliminary meeting.

Able help for this meeting is to be furnished by the General Conference, so you see that during the first week much valuable instruction and help will be given, as well as at the regular camp-meeting. During the regular meeting, efficient laborers are promised in the German, Scandinavian, and English languages.

The usual accommodations will be provided, including a provision and dining tent, where food may be secured at very reasonable rates.

Teams will meet all trains, and convey passengers and baggage to and from the grounds, free of charge.

We expect the usual reduction of fare over the different lines of railroads of the State, but further particulars in regard to this matter will be given later. Tents will be pitched on the ground for all who attend, so none need order tents this year; but come right along, and select your tent when you reach the camp.

Determine at once to come to this most important of camp-meetings ever held in Dakota. Last year we all agreed that we had a most precious meeting, but now we are one year nearer the perfect day, one year nearer the perils that are to try men's souls. How much we need more of God's blessing for the growing responsibilities of the flying moments that carry us so rapidly toward the judgment.

Since our last camp-meeting, we have had some drops, yes, even showers of the latter rain; but may we not confidently look for much greater blessing at our annual feast of 1893? Not only do we earnestly beseech you all to be diligent in arranging your business so as to attend this meeting, but what is more important, we sincerely hope that you will each attend to your spiritual preparation by an earnest heart searching and seeking after God, that you may not only bring light with you for others, but that you may be prepared for the reception of the light that God will reveal at this time.

N. P. NELSON.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON VIII.—SIGNS OF THE NEARNESS OF HIS COMING.

(Sabbath, May 20.)

1. REVIEW questions:—

(a.) What sign was there to be in the sun and in the moon?

(b.) Give an account of its fulfillment.

(c.) How can you prove that the dark day of 1780 is the one referred to in the prophecy?

2. What sign was to appear in the stars? Matt. 24: 29.

3. What is said of the manner of their fall? Rev. 6: 13.

4. Was it the real planetary stars that fell? (See note 1.)

5. In what marked way was this prophecy fulfilled? (See note 2.)

6. Have there not been many meteoric showers? (See note 3.)

7. Then how can we know that the one of 1833 is the one referred to by our Saviour? (See note 3.)

8. What signs were to follow the falling of the stars? Luke 21: 25, 26.

9. Have the nations of the earth been particularly distressed since 1833? (See note 4.)

10. What marked disturbance of the seas has been witnessed in the last sixty years? (See note 5.)

11. What effect do all these things have upon the people? Verse 26.

12. At this same time what can be said of the mental improvement of the people? Dan. 12: 4.

13. What do noted men say of the increase of knowledge in this century? (See note 6.)

14. Name some of the principal inventions since 1833. (See note 7.)

15. What are we to know when we see all of these things? Luke 21: 31.

16. How near? Matt. 24: 33, margin.

17. What expression is used that shows the coming of the Lord very near? Luke 21: 32. (See note 8.)

18. Then what may we expect within the present generation? Rev. 6: 14; Matt. 24: 30.

19. What will he do when he appears? Matt. 24: 31.

NOTES.

1. "This language of the prophet (Rev. 6: 13) has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by 'aster' in Greek and 'stella' in Latin the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday."—*Henry Dana Ward, in Journal of Commerce, Nov. 14, 1833.*

2. "The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display, and I hesitate not to say that no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at the point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon, and yet they were not exhausted, thousands swiftly following in the track of thousands, as if created for the occasion."—*Christian Advocate and Journal, Dec. 13, 1833.*

3. There is a record of not less than sixteen star showers between 902 and 1868 A. D. None of those previous to 1780 could be the one referred to by the Saviour. Since that date we have a record of six of these showers that have been noticed in different parts of the world. The skeptic may ask, "How can you know which of these is the fulfillment of the prophecy?" This is easily determined by reading Rev. 6: 13. It is the one in which the stars fall as untimely figs. This was true only of the one in 1833. The astronomers speak of the shower of 1833 as the most important one that has yet been seen.

4. We have a record of more disastrous storms and fires, extraordinary sights in the heavens, and famines and pestilences within the last half century than has ever been seen in the same length of time before. There may have been times when some one of these may have been greater, but, taking the combination, it can be truly said that there has never yet been a half century that contained so many destructive agencies which were at work at the same time to bring distress upon the earth. (See "Facts for the Times," pp. 134-136.)

5. "The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about one thousand miles an hour. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas and all the neighboring islands, which were full fifty feet in height. . . . It is said by those who have witnessed these waves that the ocean's roar is exceedingly frightful."—*New York Tribune, of Nov. 12, 1868.* (See "Facts for the Times," pp. 149, 150.)

6. "In the education of the intellect, mankind has made great strides since the birth of this century. Whether we regard the number taught or the knowledge imparted, the progress made has been marvelous."—*Horace Greeley.*

7. Reaper and mower, 1833; telegraph, electrotype, and phonography, 1837; photography, 1839; electric light and sewing machine, 1846; submarine cable, 1851; telephone, 1876; phonograph, 1877; audiphone, 1881.

8. From the record in Matthew 24, it might be inferred that the period spoken of as "this generation" might begin with the darkening of the sun; but when we compare this with the record of Luke 21, we see that the generation must begin later than the darkening of the sun. He mentions the sun, moon, and stars, then adds, "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Then he says, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The beginning of the signs was seen in the sun, moon, and it may be the falling of the stars. After speaking of the figure, he says: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

News of the Week.

FOR WEEK ENDING MAY 6, 1893.

DOMESTIC.

—A Catholic has been elected governor of Missouri, for the first time in the history of that State.

—A home for aged Jews was dedicated at Chicago, April 30. The cost of the building was \$75,000.

—The Spanish vessels which took part in the naval parade at Hampton Roads and at New York, have sailed to Cuba.

—After July 1 the State of South Carolina takes control of the liquor business of that State, and will appoint agents for its sale.

—There is a great rush of immigrants to this country from Europe this spring. Ten thousand Italians sailed from Marseilles, France, on eleven steamships, a few days since. There are also 13,000 immigrants from northern Europe ready to sail from Bremen.

—As a result of the recent hazing at Delaware, Ohio, the Ohio House of Representatives, by a vote of sixty-one to two, passed a bill prohibiting hazing, and making the penalty a fine of from \$10 to \$100, and an imprisonment of from thirty days to one year.

—The World's Columbian Exposition at Chicago was formally opened to the public, May 1. President Cleveland touched the button, Mr. Milburn, the blind chaplain of the Senate, offered prayer, and the mud and the 400,000 people on the Fair ground did the rest.

—Ex-President Harrison will begin his course of lectures on international law at the Stanford University, California, next October, when the new school of law will be opened. Besides general instruction in law, the course includes training in branches that will fit students for the public service.

—The \$200,000 appropriated by Congress for the entertainment of the foreign fleet now in United States waters having been all expended, prominent railroad men are arranging a special excursion of the officers of the foreign ships to Chicago and return to New York City.

—General Castelar, the Spanish premier, and noted Liberal, has written an address to the people of the United States, in recognition of the opening of the World's Fair, in which he predicts great progress among all the nations of the earth, and the final formation of the "United States" of our planet.

—The Russian consul general at New York City has refused to sign the passport of an American lady who desires to visit Russia, because she is a Jewess. Much indignation is naturally felt by the Jewish citizens of the United States at this unjust discrimination, and the case will be presented before the United States Secretary of State.

—At the British Woman's Temperance Association, which met in London, May 3, Lady Somerset was elected president. Before the election, the ladies indulged in many bitter speeches against each other, much after the fashion of their masculine brothers. Upon the announcement of Lady Somerset's election, the minority, who were opposed to her, immediately left the house.

—Some of the students in the Wesleyan University at Delaware, Ohio, lately committed most brutal outrages on other students. They were overpowered, and their faces so burned by the application of nitrate of silver as to disfigure some of them for life. Girls attending a ladies' seminary in the same town committed the same kind of outrage on other girls the same night. The object was to prevent their attending class receptions and entertainments. Suits with damages aggregating \$100,000 have grown out of the affair.

FOREIGN.

—Nearly one hundred newspapers were lately suppressed in Mexico in one week, because of their opposition to President Diaz.

—The rebellion in the Province of Rio Grande do Sul, Brazil, has not yet been put down. A bloody battle has lately been fought there. Eight hundred were killed. Both sides claim the victory.

—May 1, known now as Labor Day, passed quietly in all the cities of Europe, with the exception of Marseilles, France. In that city a mob attacked the police, who finally succeeded in dispersing them.

—A revolution has been started against President Sacasa, of Nicaragua. It is reported that several skirmishes have been fought in Granada and Masaya. Telegraph communication with the interior of Nicaragua is interrupted, but reports of serious trouble may be expected.

—Official reports show that the heights of Quebec are crumbling. The rampart wall facing the Parliament buildings has fallen, and reveals cracks and fissures in the solid rock, such as indicate that large sections of

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port
Huron Passenger, and mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Meals served in C. & G. T. Dining Cars on all through
trains.

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

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 9, 1893.

CONTENTS OF THIS NUMBER.

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

Poetry.—Satisfied, LAURA C. BEE—The Widow's Mite, ELIZABETH ROSSER—My Mother's Hands, Selected—The Adventures of Grumble Tone, Exchange. 289, 291, 293, 298

Our Contributors.—Liberty the Fruit of Love (Concluded next week), Mrs. E. G. WHITE—How to Study the Bible, W. H. FALCONER—Conversion, ELDER I. E. KIMBALL—The Contrast, F. L. WAGNER—The Law of God in the Gospel Age (Continued), ELDER W. H. LITTLEJOHN—The Anointing, Mrs. M. E. STEWARD. 289-292

The Home.—How It All Happened (Concluded), M. B. DUFFIE—A Child's Memory of Its Mother, Virginia B. Harrison, in Motherhood. 293

The Mission Field.—Progress in the South Seas, ELDER A. J. REED—A New Zealand Flood, ELDER W. C. WHITE—Medical Missionaries in Demand. 294

Special Mention.—The Inconsistency of Sunday-law Prosecutors, ELDER A. O. TAIT—Closing Hours of the Minnesota Legislature, ELDER H. F. FHELPS—The Power of Satan, W. E. CORNELL—Spiritualism in Illinois, Illinois State Register—Taxing Church Property, Detroit Tribune—Dangers to the Republic, Tennessee Methodist. 294, 295

Editorial.—The Lord's Prayer—In the Question Chair—The Hour of Temptation, M. E. K.—Facts Worth Remembering, S. N. H. 296-298

Youth's Column.—Youthful Lusts—No. 3, ELDER J. H. DURLAND—Clean Thoughts, Short Talks—A Boy's Religion, Selected—Clean Company, Short Talks. 298, 299

Progress.—Reports from Ontario—California—South Dakota—Oklahoma—Minnesota—Arkansas—Colorado—Ohio—From Canada to Georgia—The Work Among French Catholics—A Letter—The Morning Cometh—The Dragon Voice. 299-301

Special Notices.—Albana Dedication—Railroad Rates to Pennsylvania Camp-meeting—South Dakota Camp-meeting. 301, 302

Sabbath-school. 302

News. 302, 303

Appointments. 303

Obituaries.—Thorpe—Hall—Carr—Gould—Jones—Warner. 303

Editorial Notes. 304

CAMP-MEETINGS FOR 1893.

See appointments on preceding page.

We are happy to learn from the *Workers' Bulletin* that Elder R. C. Porter and wife have returned to their field of labor in New England, he having fully recovered his health.

We are requested to say that copies of the *Bulletin* No. 7 are wanted by the I. R. L. Association of this city. Any who have copies of that number which they can spare, will please send them post-paid to Elder A. O. Tait, Battle Creek, Mich.

The latest news we have respecting the opening of the World's Fair on Sunday, is that the local directory by a vote of forty-seven to fourteen decided that the action of Congress should not be considered final on the question. If the gates are closed, it will be only for the purpose of giving the workmen opportunity to carry on their labor, without the inconvenience of crowds of visitors.

Harper's Weekly, of April 29, says of the resources of this country: "The United States, with only the home market to rely upon, has within the last three years taken the lead from Great Britain in the production of iron. In 1892 we produced forty per cent more than the English, and forty per cent of all the iron of the principal countries of the world."

Friday, May 5, was the day Elder L. R. Conradi was to sail on the "Bismarck" for his field of labor in Europe. He passed through Battle Creek April 25, and was to hold a few meetings in Pennsylvania, before sailing. He is thus probably now on his passage across the water. Let the prayers of the people go with him, that he may have abundant success in carrying the light to those who sit in darkness, and winning many souls to Christ.

The chaplain of the Senate, in his prayer at the opening of the Columbian Exposition, spoke of the Exposition as a "feast of tabernacles." When we take into serious consideration the object of the Fair,—not the worship of the Lord, but

the glorification of self, and the fact stated by the press that men cursed and swore within a few feet of Mr. Milburn, while he was praying, we think if he had compared it to the feast of Belshazzar, he would have got it nearer the truth. It looks like Belshazzar's feast, with the spirit of Nebuchadnezzar thrown in. "Is not this great Babylon that I have built?"

On Sunday, April 30, religious services were held on nearly all the war ships in New York harbor. It was noticed that on the Italian ship, the "Etna," no services were held. Being questioned as to the reason of this apparent omission, the captain of the "Etna," replied, "We are liberals, you know, and we never hold religious services. We leave the matter of religion entirely to the personal tastes of the officers and men. Those who wish to pray or read religious books of any denomination, have plenty of time to do so." It may be seen by the above that Italy, so long the seat of the greatest of the Church and State unions, now takes a more consistent position than the other powers in the matter of State-paid chaplains, which is, wherever found, a relic of a union of the State with the Church.

The new Board of Trustees of the Seventh-day Adventist Publishing Association, elected at the last annual meeting, entered upon their duties, April 28. At a late meeting of the Board, the following persons were elected to editorial work in connection with papers issued at this Office:—

REVIEW AND HERALD: Editor, U. Smith; Assistant Editor, M. E. Kellogg; Editorial Contributors, A. T. Jones, O. A. Olsen, Geo. I. Butler, S. N. Haskell, G. C. Tenney, L. R. Conradi.

Youth's Instructor: Editor, N. W. Lawrence.

Christlicher Hausfreund: Editor, T. Valentiner; Assistant Editor, J. Kolvoord; Editorial Contributors, L. R. Conradi, H. F. Graf, A. Kunz.

Bijbel Lezer: Editor, J. Kolvoord; Editorial Contributor, G. W. Amadon.

Some changes and improvements are soon to be made on the *Tidende* and *Harolden*, and action on them was deferred to that time.

A brother has sent us a four-page leaflet which he well designates "a strange mixture." It emanates from some who are called "Holiness" people, and is entitled, "The Time of the End! Seven Reasons." It argues that within seven years from the spring of 1892, "nine tenths of the human race will perish by war, plague, famine, pestilence, earthquake, and hail." Then Satan will be bound, and the one tenth remaining, with all the resurrected Jews, will take possession of the earth, then renewed, and reign a thousand years; that hell is a lake of fire inside this earth more than 5,000 miles across it; that the 2,300 days end in 1894, and the Jews will then take possession of Palestine; that the New Jerusalem, 1,500 miles square, will hang in mid heaven, visible to all the earth, during the thousand years, etc., etc. It is a sort of mongrel Age-to-Come and Adventism, and would be worthy of no notice, only as it indicates what a flood of vagaries is being now poured out upon the world, and proves the correctness of what we have been foretold would characterize the last days, when "every wind of doctrine" would be blowing, and voices be heard everywhere announcing the most grotesque fancies, to confuse or disgust the minds of men. Truly we are in the last days.

UNWILLING TESTIMONY.

THE facts and circumstances of Christ's life and crucifixion, his character and experience, here among men, are so beyond the ordinary course of events, or anything which the imagination of man would create, that they cannot be stated, even by the skeptic, for purposes of opposition, without forming an unconscious if not an unwilling testimony in their favor. The very circumstances which infidels try to use as against the truthfulness of the gospel narratives, are the very evidences of their genuineness.

In a little work intended to show that no such event as the crucifixion of Christ ever occurred, the author sums up his argument as follows:—

"The startling extremes of goodness and badness, the giving of them in constant juxtaposition through the whole transaction, and the crowding of so many dramatic incidents in so short space, could only be the work of a master imagination. The treachery by such a bad Judas to such a good Jesus; the betrayal, by the most affectionate sign—a kiss;—the forsaking by all his disciples of so faithful a friend; the denial by Peter on the heels of his protest, 'Though all deny thee, yet will not I'; the corruption of all the judges; the perjury of all the witnesses; the hypocritical maladministration of Pilate and Herod; the choice by the people of Barabbas, a robber, in preference to Jesus Christ; the heartlessness of the mob, and cruelty of the soldiers to such a tender nature as Christ's; the placing of the spotless Jesus between two thieves; the plea by the dying thief for remembrance (together with the instant promise to Christ of paradise to him); and, finally, the piteous cries of agony, mingled with the prayer for his crucifiers,—constitute the greatest chain of dramatic situations, found in either history or fiction, and such a whole as could not naturally have occurred."

That is the truth of it exactly. It was not a natural occurrence. It was wholly out of the ordinary course of events. The circumstances are given in the simple, plain, matter-of-fact style of the Scripture narrative, and yet it produces a picture, which, according to the testimony of the infidel writer himself, has no equal in either history or fiction. And they are such facts and exhibition of the powers of evil and darkness, working against purity and truth, as could not have had their origin from a human source; and they cannot be stated, however simply, without producing a picture of the marvelous character to which this writer bears testimony. And herein lies its beauty and sublimity. This is indeed evidence of its divinity.

CAMP-MEETING POSTERS.

A SAMPLE copy of the new camp-meeting poster which this Office is getting out for the camp-meetings of 1893, will be sent to each of the presidents of the different Conferences during this week. We are quite sure that all will be pleased with its appearance. Send in your orders.

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 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.

LOOK OUT FOR HIM.

THE Ernest H. Russell against whom our people were warned in the REVIEW, of March 28, is now at 23 Union Ave., Allegheny, Pa. He now calls himself Edgar Norton, and has written to one of our brethren in Ohio, expressing a wish to get among Adventists to canvass for some of our books. Seventh-day Adventists everywhere must be on the lookout for this man. He is impure in both mind and life, and cannot be trusted to any extent. Just before leaving the Atlantic Conference, he stole a gold chain from one of our brethren, and a gold watch and chain from one of our sisters, besides collecting from one of our churches twenty dollars' tithe to which he had not a shadow of right. He may be easily identified by the description given in the REVIEW, of March 28, to which might be added the fact that he is a good musician and speaks with an English accent, probably acquired. The officers of the Atlantic Conference have no wish to persecute this man, but do not want him to impose upon our people elsewhere as he did here. If he is penitent, the proper place for him to bring forth his fruits is where he sinned, and not in a distant State under an assumed name. C. P. BOLLMAN.

LITERARY NOTICE.

"The Revellers."

WE have received a copy of a poem by Professor F. S. Hafford, entitled "The Revellers," issued from the College Press, Healdsburg, Cal. The story is founded on an allegory published in prose in England, some fifty years ago. It is here thrown into easy rhyme, to make pleasant reading for the young, and is adapted to the present status of worldliness and religion. It sets forth the course of those who give themselves up to worldliness and revelry in contrast with another company, called watchers, who are looking for the return of the Lord and are preparing to meet him. It is calculated to make right impressions, not only upon the class for whom it is especially designed, but older people as well. A limited edition only is printed. Ninety-three pages, price, 25 cents. Address the author, as above.