

Adventist Review

AND SABBATH HERALD.

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

Vol. 62, No. 17.

BATTLE CREEK, MICH., TUESDAY, APRIL 28, 1885.

WHOLE No. 1612.

The Review and Herald,

ISSUED WEEKLY, BY THE

Sabbath-day Adventist Publishing Association,
Battle Creek, Michigan.

DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Send all communications and make all Drafts and Money Orders
to REVIEW AND HERALD, Battle Creek, Mich.

THE MIND OF CHRIST.

"This mind be in you, which was also in Christ Jesus." Phil.

When swelling passions strive within
For mastery in the fight,
And we contend with ardent zeal,
For what we judge is right;
When watchfulness is lost to view,
Pause then on anger's brink,
And calmly ask, O, child of God,
What would the Saviour think?

Though difference should cast a film
O'er our opponents' eye,
And they defend what we deem wrong,
With Christ-like charity;
Oh! let us not by zeal for right
To wrong be led astray,
But pause and think, and calmly ask,
What would the Saviour say?

View not all wrongs thou mayest see
With microscopic haste;
Nor let thy field of kindly thought
Be made a barren waste;
But let thy judgments, like thy Lord's,
Be wise, and kind, and true,
And ask thyself e'er thou dost act,
What would the Saviour do?

Thy Saviour, when reviled by man,
Reviled not again;
He never said a needless word,
Nor caused a needless pain.
Follow his steps, though thou shouldst have
To stifle hurtful facts,
And learn to be like him in all
Thy thoughts, thy words, thy acts.

—Selected.

Our Contributors.

They that feared the Lord spake often one to another: and the
arkened, and heard it, and a book of remembrance was written
in them that feared the Lord and that thought upon his
—Mal. 3:16.

SOCIAL MEETINGS.

BY MRS. E. G. WHITE.

MEETINGS for conference and prayer should not
be made wearisome and tedious. If possible, all
should be prompt to the hour appointed; and if
any are dilatory ones, who are half an hour or
fifteen minutes behind the time, there should
be no waiting. The meeting should open at the
appointed hour, if possible, be there few or many
present. If there are but two present, they can
keep the promise. Formality and cold stiffness
should be laid aside, and all should be prompt to
attend. Upon common occasions, the seasons of
prayer should not be of more than ten minutes'
duration. If this exercise is prolonged, the wor-
shippers become wearied mentally and physically,
and they obtain but little spiritual strength and
refreshment. After a change of position, and
prayer or exhortation, if any feel the burden of
sin, let them pray.

All should feel it a Christian duty to pray

short. Tell the Lord just what you want, with-
out going all over the world. In private prayer,
all have the privilege of praying as long as they
desire, and of being as explicit as they please.
They can pray for all their relatives and friends.
The closet is the place to tell all their private dif-
ficulties, and trials, and temptations; but a com-
mon meeting to worship God is not the place to
open the privacies of the heart.

What is the object of assembling together? Is
it to inform God, to instruct him by telling him
all we know in prayer? We meet together to
edify one another by an interchange of thoughts
and feelings, to gather strength, and light, and
courage, by becoming acquainted with one another's
hopes and aspirations; and by our earnest, heart-
felt prayers, offered up in faith, we receive re-
freshment and vigor from the Source of our
strength. These meetings should be most pre-
cious seasons, and should be made interesting to
all who have any relish for religious things.

There are some, I fear, who do not take their
troubles to God in private prayer, but reserve
them for the prayer-meeting, and there do up their
praying for several days. Such may be named
conference and prayer-meeting killers. They emit
no light; they edify no one. Their cold, frozen
prayers and long, backslidden testimonies cast a
shadow. All are glad when they get through,
and it is almost impossible to throw off the chill
and darkness which their prayers and exhortations
bring into the meeting.

Our meetings should be spirited and social, and
not too long. Reserve, pride, vanity, and fear of
man, should find no place there. Little differences
and prejudices should not be taken with us to
these meetings. "Ye are the light of the world,"
says the heavenly Teacher. As in a united fam-
ily, simplicity, meekness, confidence, and love
should exist in the hearts of brethren and sisters
who meet to be refreshed and invigorated by
bringing their lights together. All have not the
same experience in their religious life; but those
of diverse exercises come together, and with sim-
plicity and humbleness of mind, talk out their ex-
perience. All who are pursuing the onward Chris-
tian course, should have, and will have, an experi-
ence that is living, that is new and interesting. A
living experience is made up of daily trials, con-
flicts, and temptations, strong efforts and victories,
and great peace and joy gained through Jesus. A
simple relation of such experiences gives light,
strength, and knowledge, that will aid others in
their advancement in the divine life. The worship
of God should be both interesting and instructive to
those who have any love for divine and heavenly
things.

Jesus, the heavenly Teacher, did not hold him-
self aloof from the children of men, but in order
to benefit them, he came from heaven to earth,
where they were, that the purity and holiness of his
life might shine upon the pathway of all, and light
the way to heaven. The Redeemer of the world
sought to make his lessons of instruction plain and
simple, that all might comprehend them. He gener-
ally chose the open air for his discourses. No walls
could inclose the multitude which followed him;
but he had special reasons for resorting to the
groves and the sea-side to give his lessons of in-
struction. He could there have a commanding view
of the landscape, and make use of objects and scenes
with which those in humble life were familiar, to
illustrate the important truths he made known to
them. With his lessons of instruction, he asso-
ciated the works of God in nature. The birds
which were carolling forth their songs without a

care, the flowers of the valley glowing in their
beauty, the lily that reposed in its purity upon
the bosom of the lake, the lofty trees, the culti-
vated land, the waving grain, the barren soil, the
tree that bore no fruit, the everlasting hills, the
bubbling stream, the setting sun tinting and gild-
ing the heavens,—all these he employed to impress
his hearers with divine truth. He connected the
works of God's finger in the heavens and upon
the earth with the words of life he wished to
impress upon their minds, that as they should look
upon the wonderful works of God in nature, his
lessons might be fresh in their memories.

In all his efforts, Christ sought to make his
teachings interesting. He knew that a tired, hun-
gry throng could not receive spiritual benefit, and
he did not forget their bodily needs. Upon one
occasion he wrought a miracle to feed five thou-
sand who had gathered to listen to the words of
life which fell from his lips. Jesus regarded his
surroundings, when giving his precious truth to
the multitude. The scenery was such as would
attract the eye, and awaken admiration in the
breasts of the lovers of the beautiful. He could
extol the wisdom of God in his creative works,
and could bind up his sacred lessons by directing
their minds through nature up to nature's God.
Thus the landscape, the trees, the birds, the flow-
ers of the valley, the hills, the lake, and the beau-
tiful heavens, were associated in their minds with
sacred truths, which would make them hallowed
in memory as they should look upon them after
their Lord's ascension to heaven.

When Christ taught the people, he did not de-
vote the time to prayer. He did not enforce upon
them, as did the Pharisees, long, tedious cere-
monies and prayers. He taught his disciples how to
pray: "And when thou prayest, thou shalt not be
as the hypocrites are; for they love to pray stand-
ing in the synagogues and in the corners of the
streets, that they may be seen of men. Verily, I
say unto you, They have their reward. But thou,
when thou prayest, enter into thy closet, and when
thou hast shut thy door, pray to thy Father which
is in secret; and thy Father which seeth in secret
shall reward thee openly. But when ye pray, use
not vain repetitions, as the heathen do; for they
think that they shall be heard for their much
speaking. Be not ye therefore like unto them;
for your Father knoweth what things ye have
need of before ye ask him. After this manner
therefore pray ye."

Christ impressed upon his disciples the idea
that their prayers should be short, expressing just
what they wanted, and no more. He gives the
length and substance of their prayers, expressing
their desires for temporal and spiritual blessings,
and their gratitude for the same. How compre-
hensive this sample prayer! It covers the actual
needs of all. One or two minutes is long enough
for any ordinary prayer. There may be instances
where prayer is in a special manner indited by the
Spirit of God, where supplication is made in the
Spirit. The yearning soul becomes agonized, and
groans after God. The spirit wrestles, as did
Jacob, and will not be at rest without special
manifestations of the power of God. This is as
God would have it.

But many offer prayer in a dry, sermonizing
manner. These pray to men, not to God. If
they were praying to God, and really understood
what they were doing, they would be alarmed at
their audacity; for they deliver a discourse to the
Lord in the mode of prayer, as though the Creator
of the universe needed special information upon
general questions in relation to things transpiring

in the world. All such prayers are as sounding brass and a tinkling cymbal. They are made of no account in heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them.

Jesus was often found in prayer. When the business and cares of the day were ended, and the weary were seeking rest, he resorted to the lonely groves or to the mountains, to make his requests known to his Father. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion.

Secret prayer is neglected, and this is why many offer such long, tedious, backslidden prayers when they assemble to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God.

WHITHER ARE WE DRIFTING?

BY E. VAN DEUSEN.

AFTER reading the interesting chapter on the "Aims of the Papacy," in Vol. IV. of "Great Controversy," my mind turned to an extract which I had copied from "Dowling's History of Romanism," pages 890, 891, on the aspirations and designs of the Roman Catholic church in this country, containing a conversation between a Protestant clergyman and a Catholic priest, as reported in the *New York Observer*:—

"Do you think," said I [clergyman], "that yours will ever be the established religion of this country?"

"Certainly I do. It must be so."

"Never," said I.

"Never?" he repeated.

"No, never," said I, with vehemence.

"Now, now," said he playfully, "not so fast. Don't be so positive. Why do you think ours may not one day be the established religion?"

"Because our Constitution and our laws are against it."

"But we will change your Constitution and your laws."

"Change them?"

"Yes; change them—amend them."

"But the people will see that you shall not do that."

"We will change the people too."

"Not in your day or mine," said I resolutely.

"Perhaps not," he answered very coldly; "perhaps not. But we have purposed it, and it shall be done—if not in your day or mine, then in the days of those who shall come after us."

"I looked at his face with astonishment, as if I could not believe my own senses. He saw, and added quickly:—

"Oh! do not be alarmed. It will be done very quietly. It may be a long time coming, but it will come, when the Catholics will rule the nation, and the Catholic religion will be the ruling faith of the country."

"Oh! you cannot believe it."

"Yes, I do believe it. We are at it now. And you know what we Catholics are. When we take hold, we hold on, and never let go. . . . We will upset your institutions and establish our own."

Says the author of the volume quoted: "Father Hecker, in a recent lecture in the city of New York, said, 'The Catholic church numbers one-third of the American population; and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it.'"

—There are only a few swift years—Ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word.

SHADOWINGS.

BY E. HUTCHINS.

FLOWERS are stars to guide us on our heavenly way,
And point us by their upward growth to a more perfect day.
Then let us learn the lesson by their humble presence taught,
That quiet, cheerful being all we can, is what we ought.

The azure blue that grandly ope's and spreads out overhead,
Then gently bows, the margin of the earth to meet and wed,

Is but a glorious covering from the hand divine above,
And in its gently blending tints of glory, proves God's love.

The stars that glide above us when the night looks dreamy down,
Are emblems of the brightness of our Saviour's soul-starred crown,
And teach us by their onward march, unvarying, sublime,
That we may live, live ever on, beyond the shores of time.

Above, beneath, and all around we see God's wondrous plan
To break the power of Satan's grasp, and rescue fallen man.
In love beyond our highest thought, too great to comprehend,
Christ gave his life, and thus became man's truest, dearest friend.

As when the day king sinks to rest, he paints the scene in gold,
Then leaves the world in darkness and night's dominion cold,
While man is locked in sleep profound, nor knows the flight of time,
Till nature brings returning morn and wakes again her chime;

So will the Son of Righteousness in majesty appear,
Will raise the few to heaven's light who've learned his name to fear;
Will raise them out from darkness and death's dominion cold,
And his bright beams forever shall the ransomed hosts unfold.

THE TEMPLE IN HEAVEN.

ALL THE TEXTS IN THE BIBLE WHICH MENTION THE FIRST DAY OF THE WEEK, CONSIDERED WITH REFERENCE TO THEIR BEARING UPON THE QUESTION OF THE CHANGE OF THE SABBATH.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—At our last interview, it was arranged that I should consider to-night all those cases in the Scriptures where the first day of the week is distinctly mentioned, with reference to the claims of that day to the honor of having become the Sabbath of the Lord. The point is this: it is admitted on all hands that the seventh day is the Sabbath according to the reading of the commandment. Now, therefore, if the first day of the week has by divine authority been substituted as the Sabbath in the place of the seventh day of the week, we shall find some reference to that fact in connection with the allusions to that day as found in the Bible. If we should fail to do so, it will be safe to conclude that the whole theory concerning the change of the Sabbath is without foundation; since God could not make such a change without indicating it somewhere in words, and since the mention of it would be found, if at all, in some allusion to the first day of the week. In the Old Testament we shall find but one reference to that day. Maud will please turn to the 1st chapter of Genesis, and read the 3d, 4th, and 5th verses.

Maud.—Yes, sir; I have it: "And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

Mr. B.—I need not dwell upon this text for a single moment. No one will have the hardihood to urge for an instant that it furnishes any authority for first-day sabbatizing. If the text affects the question at all, it would serve rather to make against the idea that the first day of the week could ever become the Sabbath of the Lord. The term Sabbath day means rest day. But it is hardly credible that the Lord, if he ever intended to make the first day of the week his rest day, should commit the incongruity of first selecting it as the day on which to commence the stupendous labor of creating a world.

Passing now to the New Testament, the first mention of the first day of the week contained

therein will be found in Matt. 28:1, which reads as follows: "In the end of the Sabbath, it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to the sepulcher."

Please observe this text narrowly, Mr. Thoughtful, and you will see that it bears important testimony on the question as to which day was Sabbath in A. D. 31. Instead of awarding honor to the first day of the week, it accords the day which preceded the first day. Mark's expression: "In the end of the Sabbath," Matthew, "as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Luke could not be more explicit. It was not until the Sabbath was passed and the first day of the week was reached that the two Marys ventured to the sepulcher. The Sabbath, therefore, according to Matthew, was the day that preceded the first day of the week.

The next text that I will read is found in Mark 16:1, 2: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came to the sepulcher at the rising of the sun."

Once more we have the most positive evidence that the first day of the week was not the Sabbath when Mark wrote his Gospel. According to the writer, it was not until after the Sabbath was past and the first day of the week was entered upon that the women brought their sweet spices to anoint the body of Christ. But if the Sabbath was past before the first day of the week was entered upon, then it is manifest that the latter is not the Sabbath.

Another mention of the first day of the week is found in Mark 16:9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

This text has no important bearing in determining which day was the Sabbath according to the New Testament. It simply speaks of the first day of the week as the one on which Christ appeared to Mary Magdalene. It will be observed, however, that it alludes to the first day of the week by use of the numeral which was generally employed to designate it, without so much as intimating it ever had any other title than plain first day of the week. What a splendid opportunity it had to style it the Christian Sabbath if, indeed, it were entitled to that epithet.

Following in the order of the Gospels, I turn to Luke 23:54 and 24:1, where we find the mention of the first day of the week. Luke is speaking of the day of the crucifixion. I will read the 54th verse of the 23d chapter to the 1st verse of the 24th chapter inclusive: "And that day the preparation, and the Sabbath drew on, and the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and others with them."

The scripture that I have just read, Mr. Thoughtful, is very significant. If the first day of the week was ever so far dignified as to be mentioned as Sabbath day, Protestants will agree that the which Luke was talking about was the first in a series of first days thus honored.

Mr. Thoughtful.—I do not understand you.

Mr. B.—Let me explain more fully. It is claimed by Protestants generally that the first day of the week was made a Sabbath day because of the fact that Christ arose from the dead on that day, and completed the work of redemption. Without stopping to examine the logic upon which this proposition rests, suffice it to say that the first day about which Luke is talking is the very day on which the resurrection took place. It must therefore have been the first of the Christian Sabbath, so called, if indeed it were a Sabbath at all. What does Luke say about the matter? If the first day about which he was talking did indeed change its character and become a Sabbath day, because of the fact that on it Christ arose from the dead, it was very important that succeeding generations

Christians should be apprised of the facts. It would seem almost inexcusable for Luke to have such a splendid opportunity to convey information which above every thing else who should come after him would be anxious to know.

What are the facts? The evangelist, with the mysterious silence in regard to the transference of the Sabbath which characterizes the writings of Matthew and Mark, simply styles the day of the resurrection the first day of the week. He still, he distinctly announces that it was the day that followed the Sabbath. The women who rested the Sabbath day according to the commandment; but early in the morning of the first day of the week, they came to the sepulcher, bringing the spices which they had prepared for the purpose of embalming the body of Christ. The thought that it would be wrong to embalm the body on the Sabbath, and so those pious women were throughout the sacred hours of the Sabbath; when they were passed, and the first day of the week was reached, they no longer hesitated to engage in the secular work of anointing the body of the dead Christ.

The facts furnish a striking commentary on the question before us. Certain it is that the man who went to embalm the body of Christ dreamed that the day on which Christ arose from the dead differed in its nature from any other day of the six working days of the week. Certain it is also that if Luke had believed in the doctrine that the first day of Christ's resurrection was made a day of commemoration of that event, he would have consented to place it on the record of the day following the Sabbath, without the need of any explanatory clause setting forth its character. As it is, he leaves it to be interpreted by his readers that to him the first day of the week was purely secular in its character, being the day that followed the Sabbath of the commandment, and one which could properly be devoted to worldly affairs.

Enough for Luke. We pass now to the Gospel of John. I will read the 1st verse of the 20th chapter: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the door."

Again we have a verse which is more significant for what it does not than for what it does. John's attention is called directly to the day which is said was the first in the list of Christian Sabbaths. If it were such, John knew it to be the day, and assuredly he could not have had a better opportunity to call our attention to the facts, than afforded by his allusion to Mary Magdalene's visit to the sepulcher. Not a word falls from his lips, however, which gives the least inkling that he ever dreamed for a moment that the day on which Christ arose from the dead differed from the other five working days. How can we explain this silence, if our friends are right in their theories. Judging from their standpoint, it would seem as though Matthew, Mark, Luke, and John had conspired to withhold from posterity any thing which above all others they desired to know; *i. e.*, the facts respecting the change of the Sabbath. A single word from John, and the question would have been settled for all time to come. That word, however, he did not pen. Do you ask why? I answer that the only explanation that can be given, must be found in the conclusion that he knew nothing about the change of the day of which our friends eighteen hundred years later talk so flippantly.

I pass down to the 19th verse of the same chapter, and there I find another mention of the day of Christ's resurrection: "Then the same day of the week, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

This is the last direct mention of the first day of the week found in the Gospel according to St. John. You will observe that the allusion in the 20th verse and that in the 19th verse of the 20th chapter of that Gospel are to one and the same day, *i. e.*, the day on which Christ came forth from the grave. The reference in the first verse is to an event that transpired in the morning of the first day, while that in the 19th verse is to one that took place as the day was closing. We have

already seen that the 1st verse, mentioning, as it does, the first day of the week by its ordinary secular title, favors the conviction that John, when he penned it, had no conception that the resurrection of Christ had in any way changed its character. The same is true of the 19th verse. There is in it not one syllable which would indicate that John supposed that he was recording events that were enacted on a day which had been rendered holy by the transactions of which he spoke. He simply records the fact that at the close of the day on which Christ arose from the dead, he appeared to his disciples, who were hid away in an upper room behind bolted doors for fear that the exasperated Jews might wreak their vengeance upon them, as they had upon their Lord whom they had crucified.

What a splendid opportunity this record furnished for John to throw in the all-important statement that the day about which he was writing was the first in the series of the first-day Sabbaths; having been made such by the ever memorable rising of our Lord from the dead. How strange—if the theory of our friends be correct—that he did not do so. How much more strange still that our blessed Lord—who never omitted any thing through inadvertence or forgetfulness—should also have failed to impart to the disciples, on that memorable occasion, the very necessary knowledge that the day on which they were convened had been transformed into a Sabbath day in commemoration of his resurrection. This he did not do, however. Do you ask why? I answer, Because such a statement would not have been in harmony with the facts. No other theory can satisfactorily explain the silence of our Lord and his chosen evangelists on this all-important subject.

No man can assign any good reason why the Lord Jesus Christ should have withheld from his disciples—if it were true—the knowledge of the fact that from and after his resurrection, the first day of the week was to take the place of the seventh-day Sabbath. Indeed, every consideration of prudence and wisdom would have dictated that he should impart to them that knowledge to the fullest extent, at the very earliest date possible. The evening of the day on which he arose from the dead furnished a fitting opportunity for him to do so. That opportunity he did not embrace. How shall we account for his neglect to do so? I repeat what I have already said, that it can be accounted for only upon the ground that this modern theory that the first day of the week became a Sabbath by virtue of Christ's resurrection upon it, was entirely unknown to our Lord and his disciples.

We have now passed through all the Gospels in our search for evidence that the first day of the week has become the Christian Sabbath. We have failed, however, to find a scintilla of proof that such is the case. The sacred writers, when they mention it at all, speak of it as an ordinary secular day of the week, which followed in order the Sabbath of the commandment.

There are but two other instances in which the first day of the week is mentioned in the New Testament. The first, in order of chronology, is found in 1 Cor. 16:2. Twenty-eight years intervened between the resurrection of Christ and the writing of this text. I will read it: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." You will observe that, although more than a quarter of a century had elapsed between the point of time when it is claimed that Sunday had become the Christian Sabbath, and the writing of this text, still the apostle Paul does not venture to apply to it any sacred title; but simply gives to it its old and well known secular one, "first day of the week." This would indeed be a strange oversight if it had really become the Sabbath of the Christians; since men conscientiously follow the practice of applying sacred titles to sacred days and institutions.

A word about the passage itself will be sufficient. Though it speaks of the first day of the week, it bears no direct testimony to the estimation in which it was held by the early Christians. In it Paul exhorts his Corinthian brethren to lay by on the first day of the week their contributions for the poor saints at Jerusalem, that there might be no gatherings when he should come to labor among them. That is, he wished them to pursue this course uniformly, that he might not be delayed when he should reach their church, in order to

give them an opportunity to collect in what they wished to donate.

An effort has been made to press this text into Sunday service, by claiming that it proves that the Corinthians held regular services on the first day of the week. Such a theory, however, finds no support from the language in question. Mr. J. W. Morton, in a labored article, has proved from the Scriptures as translated into eight different languages, that the Greek words *παρ' εαυτῶν*, rendered "by him" in our version, when rightly understood convey the impression that the laying by in question was not to be in the contribution box at the church, but in some secure place in the house of the private individual. Again, as the collections to be made on the first day of the week were such as individuals would make when they were seeking to collect from others the money due them for services rendered, it follows that the apostle did not regard the first day of the week as holy time; since otherwise he would not have instructed his brethren to perform a work of collection on its hours, which would have been incompatible with its sacred nature. The collection of outstanding accounts on a Sabbath day would be utterly indefensible.

The second and last text outside of the Gospels which we are to consider, is found in Acts 20:7, and reads as follows: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." This text also covers an event which transpired just twenty-eight years after the resurrection of Christ. I need not dwell at length upon its teaching. You see readily, Mr. Thoughtful, that it can have no important bearing upon the subject. It simply states that on a certain first day evening the apostle Paul, who expected to leave the brethren in the morning and take a journey to a distance, partook with them of the Lord's supper, as a fitting act to express their mutual affection and hope as they were about to be separated from each other. Such an event proves nothing respecting the character of the day on which it occurs. We partake of the Lord's supper on any or all days of the week. It was first instituted on Thursday evening; yet no one insists that this fact furnishes any proof that our Lord regarded Thursday as a holy day. We all know that the reverse was true. As already suggested, Paul's intended departure on the morrow furnished abundant reason for celebrating the Lord's supper on Sunday evening. Let me, however, again call attention to the fact that Luke, instead of calling the first day in question the Sabbath, as he certainly would have done if it were such, like the rest of the inspired writers, persists in calling it by its secular name, first day of the week.

Here I must close the labor of the evening. I undertook to examine all the texts in the Bible which mention the first day of the week, with a view to deciding whether it has become the Christian Sabbath. You see, Mr. Thoughtful, that there is not one of them which furnishes a particle of evidence to favor the idea of first-day sanctity. On the contrary, every one of them affords either direct or indirect proof that it was regarded as nothing more or less than a common secular day of the week. I have examined eight texts in which Matthew, Mark, Luke, John, and Paul have had occasion to allude to the first day of the week under circumstances which would seem to have rendered it necessary for them to recognize its sacred character, if indeed it had any; but with singular unanimity they have avoided doing this on every occasion. These facts can never be explained in a manner to harmonize them with the theory of Sunday sanctity. On the other hand, admit that this theory has no foundation in fact, and the course pursued by the inspired penmen in their references to the first day of the week, are just what we might expect them to be.

Mr. T.—Do you mean to say, Mr. Bibliotist, that you have read to me all the texts in the Bible which mention the first day of the week?

Mr. B.—Certainly, sir; that is just what I have done.

Mr. T.—Why, sir, I cannot express my astonishment. Do I understand you that our theologians rest all their evidence for a change of the Sabbath on such texts as those which you have read to me?

Mr. B.—Yes, sir; with the exception of one or two more which do not directly mention the first day of the week, from which they undertake to draw evidence which is purely inferential in its character.

Mr. T.—I confess that I am all afloat on the Sabbath question. I have never investigated the matter for myself, but had always supposed that the authority for the change of the Sabbath was straightforward and conclusive. In view of the situation, I have but one more favor to ask; and that is that at our next interview you will give me the Scripture proofs for the perpetuity of the ancient Sabbath of the Lord.

Mr. B.—That, sir, I will do with the greatest pleasure.

AN EVIDENT EVASION.

BY A. SMITH.

A PROMINENT minister of a popular church, in a sermon recently preached at ———, Mich., had occasion to speak of sin; and is said to have defined it as "Not doing what God requires of us." Occupying the official position that the reverend gentleman does in the church, it is supposable that he has quite a thorough knowledge of what the Scriptures teach on the fundamental principles of the Christian religion; and must, therefore, know that the Bible plainly declares sin to be "the transgression of the law." Then why withhold the proper definition from the people, and give them instead a sort of milk-and-water solution? Why, if it is not because he knew very well that to give the Bible definition would cite the people to the law of God as being binding in its obligation, and, perforce, to the fourth precept as its central figure; and no doubt the unpleasant associations it would call up in his own mind and the minds of his hearers concerning Adventism and its energetic work in defense of the integrity of the law of God, and especially of the downtrodden seventh-day Sabbath, was a specter whose manifestation it was desirable to avoid.

If this were an isolated case it would scarcely be worthy of notice; but so prevalent has it become to read or quote favorable texts of Scripture, and to smooth over or avoid entirely those passages that bring prominently to view the distinctive doctrines of Seventh-day Adventism, that it compels attention.

LIFE'S LESSONS.

BY ELIZA H. MORTON.

THE Christian, like a little child, enters the school of life to be guided, trained, and educated for heaven. If a proper course be taken, some good will come out of every seeming evil; for the hand of Providence is there. Christ, the great Teacher, disciplines his children by so ordering circumstances that evil traits of character hidden in the heart are little by little brought to the surface; and if earnest efforts are made to overcome the tempter, and to remedy the defects, then divine grace is given, victories are gained, growth is made, and blessings are received. If, however, a fault, when made manifest, is tolerated and not put far away, then the Master, with pitying love and tenderness, brings about another chain of circumstances, and causes the sin to become more manifest and to appear more sinful. If even this fails to work a reformation, the chastening process is begun and the lesson repeated again and again. Thus the Saviour deals with men, testing and trying their souls; and happy are they who recognize the educating hand.

No drifter on life's sea will ever enter the celestial port. The oars must be plied with vigor against the current of the world. Pride, popularity, love of display, selfishness, and frivolity must all be forsaken. The secret sins of the heart will be brought to light; and pure must be the lives of those who will be permitted to see glory shine through the discipline of perfection.

The light of heaven is guiding,
Through pain, to rest divine.
Oh, let me clasp, dear Saviour,
Thy loving hand in mine.

Portland, Me.

—Meekness is very essential to Christian experience.

WHO WILL BE DUMB THEN?

BY ELD. R. A. UNDERWOOD.

THE Lord has used many illustrations to show the power of the tongue for good or evil. The apostle James (3d chapter) compares its use and importance to the bits which turn about the body of the horse, and to the helm of a ship, which, though a little instrument, yet at the will of the pilot turns the course of that proud, lofty vessel into the pathway of safety or ruin. Even so, the tongue is a little member, but its power for good or evil can never be fully realized till it is revealed in the world to come. The result of its work will all come into Judgment (Matt. 12:36, 37; James 2:12), and we shall stand condemned or justified according to the proper use or the abuse of this God-given power for good or evil.

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. The word thus spoken is not lost when the sound has died away upon the air. By the power of speech you can make others feel what you are feeling, and transmit to their minds the thoughts which you are thinking; and thus thoughts and feelings are re-echoed by thousands that have been affected by them. No wonder that for "every idle word" God will call us to a strict account in the day of Judgment.

Satan realizes the importance attached to our words. Therefore the man of God has the severest contest in gaining the victory in this respect of all others. "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." James 3:2. Again the Lord says: "To him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23. In these last days, Satan does not lack for ways or means to deceive souls. If he cannot cause men to reject the Bible as a whole, or in part,—if he fail to lead men to trample recklessly upon God's law,—then his next deception is to lead them to become the "accusers of the brethren," to harbor hatred, variances, emulation, wrath, strife, and envyings, in their hearts, till the saving power of the truth is lost to them.

"The heart is deceitful above all things, and . . . who can know it?" Jer. 17:9. It is only when we view the heart in the light of God's word that we can see that out of it "proceed evil thoughts," and that these thoughts have been given utterance in words against our brethren. Perchance some of the "little ones" have been "offended" by idle words,—words of fault-finding, words which have lessened their confidence in their brethren, words of self-praise and exaltation,—words which, if unrepented of, will shut us out of the kingdom of glory in the day of God.

The Bible plainly declares that we should "speak evil of no man." Titus 3:2. That means that we should not talk about the bad traits and habits of our fellow-beings to their injury. If another has faults, there is a place and time to talk them over; *i. e.*, with him alone, "in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. 6:1. There is a cross in this way of talking about others' faults. If you do not believe it, try the experiment. If you do it in the spirit of Christ, with him to help, you will find that the fruits will be joy, peace, and love—such as will save a soul from death and hide a multitude of sins. The pleasing way to the carnal mind is to talk about the faults of others to every person, in every place; but the right way and place God has pointed out. There is no cross in remarking to this person, or that one, in a private or public manner, about the faults of others, whether they are real or imaginary. Who ever heard of a person about to meet with others in any social manner, seeking the Lord in prayer for grace, meekness, and wisdom, that they might be second to none in devouring the reputation of an absent brother or neighbor? No, my brethren; that spirit does not come from heaven. It is Satanic; and these that Satan can lead to do such work are faithfully doing his bidding.

David asks and also answers a solemn question: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

Ps. 15:1-3. What is it to backbite? "To sure, slander, reproach, or speak evil of in the presence of the person traduced."—Webster.

Heaven cannot contain those who are guilty of such work. "A heart that deviseth wicked imaginations . . . and he that soweth discord among brethren" are hateful to God. Prov. 6:1-3. In these closing hours of mercy, Satan says to the angels concerning the last church: "We will cause distraction and division. We must do this to their anxiety for their own souls, and lead them to criticize, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins God banished us from his presence, and all who follow our example will meet a similar fate."—"Great Controversy," Vol. IV., page 100. The Lord has faithfully warned us of the results of these "wicked imaginations of the heart" which lead to strife and vain glory. We must esteem each other better than ourselves. 1 Pet. 2:3.

The apostle, in this same epistle, gives the antidote for all evil surmising and evil speaking. "Finally, brethren, 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." Phil. 4:8. It is enough to think about that is high as heaven, broad as the universe, deep as truth, and enduring as the eternal world. If these are the things we cherish, our words will be seasoned with wisdom.

The Judge stands at the door. The invitation to the marriage supper of the Lamb is being given. The guests are being examined. Have we our wedding garment on? or have we allowed our minds to divert from the prize, and have we cast fiery darts to wound us in the battle? If we take the healing balm the great Physician offers, and rise in the name of the God of Israel, "Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6:11, 12, Rev. Ver. "If you have run with the footmen, and they have wearied thee, then how canst thou contend with the rulers of this world favor us, then how canst thou do in the swelling of Jordan?" Jer. 46:10. Soon the nations of this world will be in commotion, all arrayed against the people of God. "Wherefore gird up the loins of your mind, be sober, and set your hope perfectly on the Lord, that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13, Rev. Ver. "When the king came in to see the guests, he there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." Matt. 22:11, 12.

LET US PRAY MORE AND TALK LESS.

BY E. HILLIARD.

How often we hear professed Christians speak of the example of faithful Daniel. They speak in terms of highest commendation of his secret prayer and fidelity to God under his peculiar and adverse circumstances. They also speak in terms of praise of David's devotional spirit, which led him to commune with his Creator seven times a day. And yet these same individuals seldom pray in secret. How dare we acknowledge the countenance of these great and good men to be right, and yet take a contrary course ourselves? Will we indorse their piety make us any more pious?

Many live in precept with the good of past ages, while their example has a most deadening influence upon present piety. Why not be consistent? No one can be as true to God as Daniel was when he was doing as Daniel did. No one can be Christ without living as Christ taught. He says: "When thou hast shut thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." If we had less talking, and more praying, there would be more Daniels in the land.

THE HOLY SCRIPTURES.

SHALL THEY BE OUR GUIDE?

BY ELDER A. S. HUTCHINS.

Says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This declaration has a meaning. The first thing for which the Scriptures are stated to be profitable is for doctrine.

Profitable "for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Now, unless perfection can be imputed to the Scriptures should be our guide. Paul recognizes the fact that "a good work of Christ" is one "nourished up in the faith and of good doctrine." The minister should be able by sound doctrine both to exhort and to convince the gainsayers. Says Jesus, "My doctrine is not mine, but his that sent me." The people listened to the clear, forcible, and eloquent words of life which fell from his lips, and were astonished at his doctrine; for his words were with power. Men in official standing listened to him, "Never man spake like this man." The Son of man was so careful to present the doctrine of the Father, and that only, mortal man should tremble to deviate therefrom either in word or deed.

Free-will Baptists in North America organized their first church in New Durham, N. H., in 1781, under the pastoral charge of Eld. Benjamin Beede. Eld. Samuel Beede, one of the editors of the *Morning Star*, in an article for an encyclopedia published in 1834, says of their polity: "We have held the holy Scriptures to be the sole authority of religious faith and practice, to the exclusion of all written creeds, covenants, rules of order, or articles of organization." But their constitution [Articles of Faith] does not allow their members to keep the Sabbath of the Bible. In 1844, a struggle with the writer on the point of obeying the commandments of God. Shall I keep the Sabbath with this people, whom I love, and trample upon the Sabbath under foot? or shall I leave them to do as they please? were the questions revolving in my mind. Thank God for grace to set me free in favor of the truth. May we study the Scriptures, and may we have a Bible faith a Bible religion, and finally a Bible salvation.

"Great God, with wonder and with praise,
On all thy works I look;
But still thy wisdom, power, and grace
Shine brightest in thy book.

"Lord, make me understand thy law,
Show what my faults have been;
And from thy gospel let me draw
Forgiveness for my sin."

THOSE ROBES AGAIN.

BY J. A. OPPY.

While on a visit to my parents in Illinois last year, a certain minister with whom I had occasion to converse said, "The Adventists at Indianapolis, in 1844, had their robes ready to go on when the Lord came." I asked, "Did you have robes?" He replied that he did not. "How do you know they had any?" I asked. "I heard they had them," he replied. I assured him that that was as near as any man ever came to seeing the ascension robes of the 1844 Adventists.

Protest against wearing robes which other Christians, especially our enemies, make for us. Robes we are anxious to wear are given to us not by our enemies, however, but by the Lord Jesus Christ. Speaking to his remnant people, he says, "He that overcometh, the same shall be clothed in white raiment;" and again, "They shall walk with me in white, for they are worthy." But blood-washed robes can be worn in the Kingdom of God. Those who do not choose to wear the white robes (Rev. 19:8), are those whom the King asks why they have not put on their wedding garment, will be "speechless."

There are but two restrictions which the Bible places upon anything. It forbids that which is evil and wrong, and excess in that which is good.

Our Tract Societies.

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

WHEN DAYS ARE DARK.

When days are dark, remember
The brightness that has passed;
Call up the glad spring music
To mingle with the blast;
Think of the merry sunshine
And hosts of scented flowers;
Let memories of the summer
Take gloom from off sad hours.

When days are dark, be cheerful;
Because the leaves must fade,
Thy hopes need not be cast away
Nor thy heart be dismayed.
This is the time for laughter
And happy household song,
Hours that are filled with cheerfulness
Are never sad and long.

When days are dark, be trustful;
The sun shines after rain,
And joy goes not so far away
But it returns again.
Life is not ruled by sorrow,
But blessings reign o'er all,
And we can sing of mercy
In spite of pain and thrall.

When days are dark, be busy,
For there is much to do,
And the ministries are many
Which kindly hands pursue!
The need of love is always great,
For grief is everywhere;
Oh, lighten thou some burden,
And lessen thou some care!

When days are dark, be thankful;
Light is not always best,
And useful are the shadows,
The silence, and the rest,
God gives whate'er is good to come,
The day and then the night,
And those who find their joy in him
Live always in the light.
—Marianne Farningham.

CANADA TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	55
" " reports returned.....	30
" " missionary visits.....	74
" " letters written.....	64
" " subscriptions obtained.....	185
" " Signs taken in clubs.....	40
" " periodicals distributed.....	461
" " pages of books and tracts sold.....	29,330
" " " " " distributed.....	8,098

Cash received on sales, \$138.25; on periodicals, \$62.87; on other funds, \$110. MARY L. CUSHING, Sec.

KANSAS QUARTERLY MEETING OF DIST. NO. 4.

I REPORT this meeting to show that a little was done, and also to show our district that a good deal was not done. No minister nor members from distant societies were present; yet we tried on the Sabbath to get ourselves aroused to see the light in such a manner that it might shine through us and help to bring about the salvation of every honest soul in this, the capital city, as we expect to institute a missionary campaign here this season. Two of the three societies composing the district, reported nearly 13,000 pages of reading matter and 260 periodicals distributed, 149 missionary visits made, 30 letters written, 7 new members added, and 6 new subscriptions obtained. Sent \$25.38 to our State society. We felt impelled to commit ourselves to the following:—

Whereas, We as tract and missionary officers and members have not done our work as faithfully as we should, and have not taken the interest in spreading the truth that it has been our duty and privilege to take; therefore—

Resolved, That in the future we will be awake to a realizing sense of the times in which we live, and to the importance of each member's doing all in his or her power to advance the cause of present truth; and that we will carry out the plans of those who have the charge of the work; also that we will keep a faithful account of all work done and report it at the proper time to the proper officers.

May God help us all to maintain this resolution in the spirit of sacrifice.

H. G. BUXTON, Director.

—There is no sin in being tempted to do wrong; the sin is in consenting. "My son, if sinners entice thee, consent thou not."

THE WORCESTER MISSION.

THE cause in Worcester, Mass., still assumes an encouraging aspect; and while we have met with some losses by removal and apostasy, others are becoming more firmly rooted and grounded in the truth. Since Bro. Israel left us, Bro. A. T. Robinson has had charge of the mission, and has entered upon the work with zeal and energy. The mission is in a prosperous condition. Bible readings and social meetings seem to be doing a good work. Bible readings are gaining in interest, and we are finding openings for labor to be extended in this direction. The Armenian brethren that have been brought to a knowledge of the truth, are still searching the Scriptures to see if these things are so. I desire to learn more perfectly the sacred truths of God's word, and have grace and wisdom from the blessed Master to impart them to others. JOHN JOSEPH.

THE WAY TO BEGIN.

My brother or sister, are you dreaming of doing some great work for God and the cause at some future time? That is well. Such desires are good, and are to be cherished; but if you are ever to do any great work, don't forget that you must first gather up the strength and experience necessary for such a work. How is this to be done? In one way and only one way; viz., by faithfully doing little things first, anything and everything that comes to hand. See what the Lord told Moses when he sent him to do the great work of delivering a whole nation from bondage. Moses was trembling, not knowing how to begin. "The Lord said unto him, What is that in thine hand?" Moses had a stick, such as you could cut in the woods any day. God said, Take that and go, and use it as I will tell thee.

If the Lord says to go—"what is that in thine hand?" Take that; begin to labor for that little sister, that unconverted brother, that backslidden friend, your nearest neighbor, that school-mate, the Sabbath-school, the missions,—anywhere that you can accomplish good. Doing thus, you will gain experience and boldness and strength for greater work.

On this point Bishop Simpson, in his "Lectures on Preaching," p. 55, says:—

"If, then, a young man feels himself called to the ministry by a divine persuasion, what shall he do? I answer, Let him read and prepare himself thoroughly for the work of the ministry. Let him work in his sphere for his Master's cause. If he be a student, let him seek to influence his unconverted associates. If he be at home, let him lead his brothers and sisters, or most intimate friends, to Christ. If he find a Nathanael to whom his soul is joined, let him, like Philip, tell him of Jesus, and say, 'Come and see.' Let him not fancy that he will one day have great power in addressing multitudes, but that it is not his work to labor with individuals. This fancy of some day doing great things, is a fearful illusion. To do great things, we must learn to do little things well. No man is fit to be the commanding general of an army, who has not himself been drilled as a soldier. No man can win great power as a minister, until he has first met a brother's objections, solved a brother's difficulties, learned a brother's temptations, and witnessed how the word of God has delivered a brother's soul. Congregations are made up of individuals. Man by man, heart by heart, is the conquest won; and the young man is best preparing for the ministry who learns how to deal with individual cases of sin and sorrow, of guilt and despondence."

Little things to begin with, one at a time, and the nearest first, should be the motto of the young Christian. D. M. CANRIGHT.

—Sin is the worst of bondage; and yet freedom from it is offered without money and without price.

—Search thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!

—Whittier.

—Be charitable before wealth makes thee covetous, and lose not the glory of the mite. If riches increase, let thy mind hold peace with them; and think it not enough to be liberal, but munificent.—Sir Thomas Browne.

Special Attention.

WHAT WILL BE DONE?

THE great cry now almost everywhere is, "Over-production, lack of work, men idle, conflict between labor and capital," etc., etc. The following statement which has appeared in several New York papers, shows that the great discoveries and improvements of modern times, are at least one of the important factors in this perplexing situation. The statement referred to relates to an improvement in the process of making steel, by which this article can be produced more cheaply than iron has formerly been; and the following is one of the items in the count, touching the manufacture of nails:—

"By the old puddling process of making iron plates for nails, the pig iron was melted in a great furnace, and a small army of men stirred up the melted mass with long rods until the impurities were burned out and the iron became pasty instead of liquid. By the new process the melted pig iron, in a big pear-shaped kettle, is subjected to a powerful blast of air, which is forced up through it from the bottom, until the impurities are burned out. Then another small amount of melted pig iron is poured in and the mixture is ready to be cast into ingots. By the old process twenty skilled men could turn out fifteen tons of nail plate in a day, while by the new process four common laborers and one skilled mechanic can turn out from 150 to 250 tons in a day. Naturally the puddlers must lose their occupation."

From this statement, it will at once be seen what an immense effect the discovery of this new process has upon the question of labor. Take the lowest figure in the foregoing estimate, 150 tons of nail plate per day, by five workmen, only one of them a skilled workman. How much labor would it have taken formerly to produce this amount of iron plate? Twenty men ten days, or two hundred men one day, all skilled. That is to say, five men now do the work of two hundred men. How does this affect the other one hundred and ninety-five men?—They are thrown at one blow idle upon the market. Is it any wonder that there is distress among the laboring classes, and that armies of tramps are roaming over the country?

THE ROLLER SKATE CRAZE.

THIS amusement, to use no harsher term, is so phenomenal in its rise and present proportions, and so evidently one of the evils for which the last days were to be noted, that any facts and statistics concerning it will be of interest to all the readers of the REVIEW. We find the following in the *Manufacturer and Industrial Gazette* of April, 1885, the perusal of which will be found not a little instructive in regard to the spirit of our times:—

"Not the least interesting feature of the roller skating craze is the remarkable development of the roller skate industry. There are probably 400 establishments at present engaged in the manufacture of these skates. The monthly product cannot be far from 300,000 pairs. Connecticut and Massachusetts are large producers; and there is a busy nest of manufacturers in and around Richmond and Muncie, Ind. Richmond alone has some 18 different concerns engaged in this line of manufacture, turning out one-third of the product of the United States. One leading manufacturer is netting, it is claimed, \$1,000 a day from the manufacture and sale of roller skates alone. A year ago he could scarcely obtain credit for \$100 at the bank. To-day he is worth \$250,000, and the bankers are eager to accommodate him. He is turning out 1,100 pairs of skates a day, and is 7,000 pairs behind orders. His manufactory, from a mere shed, has grown to be among the largest and most complete industrial establishments of the West. The profits to manufacturers and retailers are enormous. Most of the best skates turned out

cost only 55 cents a pair. They are sold to hardware men by the gross at \$1.35 per pair, and are retailed at \$6. Complete machinery, which performs the entire operation of stamping through several sheets of steel at a time, is the cause of the reduction in the first cost. On February 1 it was estimated that there were 40,000 rinks in the country. There are now probably not less than 45,000 to 50,000. In Cleveland, O., alone there are more than 20, which use constantly about 8,000 pairs of skates. It is estimated by local hardware men that from 10,000 to 15,000 pairs have been sold in Cleveland within the past three months. One rink alone has produced a demand for 16,000 wheels per annum. Of course the manufacture of roller skates will be overdone, but manufacturers are too busy now in reaping profits to pay much attention to competitors."

KILLING MADE EASY.

IN the time of Napoleon it was estimated that it took 600 bullets to be fired in battle before a man was killed; in other words, every dead soldier represented his own weight in lead. But the recent improvement in fire-arms has added to the efficiency of the soldier. The greater range of the rifle, as well as the rapidity with which it can be fired, has made it thirty-two times as effective as the old smooth-bore. To put it more accurately, a military authority says that the modern rifle is superior to the old smooth-bore in the following particulars: It is eight times more effective in accuracy, two-thirds greater in range and penetration, five times greater in rapidity of aimed fire; while the weight of the cartridges per man has diminished, yet the number that may be carried has been increased. The added efficiency of the heavy guns is no less surprising. The famous Krupp now makes a gun of nine inches caliber and eighteen tons weight which will send a ball through twenty inches of solid iron; and his field-gun, within a range of more than a mile and a half, can be depended upon to put every projectile into a space of less than two hundred square feet. Taking into consideration the breech-loading, rifling, better powder, improved projectiles, the lighter carriages of steel, the science of artillery has been revolutionized; and one battery to-day is more effective than twenty of those so skillfully handled by the great Napoleon. In the next great battles some dreadful engines of destruction will be brought into play. The Hotchkiss revolving gun can fire bursting shells at the rate of eighty a minute. It can pour out a continuous and deadly fire of seventy-five pounds of metal, or 1,200 hits, every sixty seconds. It is fearful to think of the havoc which would be caused by the guns of the future.—*Demorest's Monthly*.

MORMONISM IN EUROPE AND AMERICA.

ACCORDING to official statistics, just published, there are in American Mormondom 28 "stakes," and 374 "wards;" stake being the Latter-day term for diocese, and commonly being bounded by county lines, while ward is equivalent to branch, or local church. Of these 374 wards, 282 are in Utah, while 92 are found in the 6 neighboring Territories. Idaho has 45, and a Mormon population of something more than 12,000. Arizona has 31, and about 4,000 adherents to Joseph Smith. Colorado has 6 wards, and Nevada the same number; Wyoming has 3, and New Mexico 1. In the Sandwich Islands 14 Mormon missionaries are laboring, and in the various branches some 3,600 church members are found. The membership of the Mormon church in Europe was reported, March 1, as 9,759. Of these Scandinavia has 4,497; Great Britain, 4,173; the German mission, including Switzerland and Austria, 999; and Holland, 90. Within a year 1,586 have been baptized; 767 in Scandinavia, 537 in Britain, 266 in Germany, and 16 in Holland. The year's emigration to Utah from Europe was 1,799; from Scandinavia, 808; and from Great Britain, 804. Since the beginning of the "gathering" in 1840, not less than 85,000 have crossed the ocean, seeking Zion. The present cost per emigrant from Liverpool to Salt Lake is but \$53. Latter-day elders, to the number of 12, are laboring among the Maoris in New Zealand. They baptized 545 in 1884, and have gathered a membership of 810.—*Independent*.

—No pain, no palm; . . . no cross, no crown.—*William Penn.*

TOBACCO SMOKE AND CANCER.

JOSEPH COOK created a sensation during a lecture in Boston yesterday by his allusion to the illness of Gen. Grant as the result of the excessive use of tobacco. After referring to him whom "we revere," as "the instrument of providence in the overthrow of slavery," as a man of God to save the Union," he declared that the greatest of the historic characters is likely to be cut off twenty years before his time because of a habit which, before it becomes a habit, is some and is not at all fascinating. "We told men a habit we would not in dogs." It is significant that simultaneously with his affirmation according to the best physicians, not more than five persons in a hundred can use tobacco with impunity, one of Gen. Grant's physicians was quoted to a newspaper reporter: "There are thousands of cancers of the tongue, brought on generally by smoking, and these will be found in nearly every hospital." The case of Gen. Grant is a conspicuous warning against the excessive use of tobacco, and whoever knows anything of his real character is aware that he himself would not hesitate to do so. The fact that he wholly abandoned the use of tobacco several months ago, when his physician only requested him to be moderate in his smoking, shows what his judgment is as to the weed of which his use has been so notorious. An unprejudiced person, who likes rather than detests the use of tobacco smoke when it comes from the lips of one who smokes daintily, cannot fail to see in Gen. Grant's case an impressive exhibition of the fact that it would be better for mankind if tobacco were wholly abolished from use.—*N. Y. Mail and Express*.

SOME UNSATISFACTORY STATISTICS.

THE State secretary of the Y. M. C. A. of Illinois, made the startling statement, in a report to the Illinois State Convention, that "in one of our cities containing 4,500 young men, 236, or one in 19, are members of churches; 39 united last year, 129, or one in 34, attend church regularly; 1,100 attend occasionally; 4,267 never attend." On October 17, 1883, in all the churches, 184 young men were in attendance; in the evening, 185. On the contrary, 99 saloons have 4,950 daily visits; 1,000 were convicted of crime last year; one saved; one lost. In another city, with 3,500 young men, or one in 41, are members of churches; 1,000 attend church regularly, and that number is the attendance at the morning services on Sunday. The past year five were received into the churches; the year before, none; 85 saloons have 4,950 daily visits; 16,680 were convicted of crime; during the year, 400 were saved; 80 lost. Above is no doubt true, and represents the condition of very many places. Even at the present time the condition of young men as a class ought to give far more anxious thought than ever before, and awaken greatly increased concentration.—*Watchman*.

EARTH! EARTH! EARTH!

PROF. HITCHCOCK, in an article entitled "Relations of Geology to Theology," says that the earth contains within itself the agencies necessary to its dissolution by fire. Its crust is supposed to be several miles thick, while the interior is in a state of fusion like lava. The three hundred canoes on the crust are the breathing holes of the internal fire. At present contracting agencies prevent this lava from breaking forth. But in due order be issued for its liberation, and these will belch forth fire and desolation. The volcano in which we take so much pride, and which has crumbled in a moment by the concussion of the crust. Liberated gases may combine explosively with the oxygen in the air, so that the lava should pass away with a great noise." The professor in concluding says: "The fact that the purification of the present world can render a beautiful habitation, fit for the residence of the prince, renders probable the belief of many that the redeemed will dwell upon this earth until the day of Judgment."—*World's Crisis*.

—An unfortunate expression may shut the door against the very truth you wish to teach to the world. Therefore take heed how you speak, as well as what you say.

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7.

LESSON FOR THE SECOND SABBATH IN MAY.

(See Instructor of April 29, 1885.)

THE PROMISES TO ABRAHAM.

A REVIEW.

ABRAHAM'S CALL.

Its nature.—Called to leave his country, his kindred, and the nearer relatives of his father's house. Acts 7:3; Gen. 12:1.

Its time.—About 1921 B. C. See Gen. 12:1.

Whence?—From Ur of the Chaldees at first (Gen. 11:31; Acts 7:4); afterward from Haran, where he had dwelt until the death of his father.

Where?—Ur was formerly associated by the ancient traditions with Orfah, the Edessa of ages, situated in the highlands of Mesopotamia, upon the east bank of the Euphrates, in the great bend of that river, east of the north-east angle of the Mediterranean Sea, and distant one hundred miles therefrom. "But many modern writers have fixed the site of Ur in the south of Chaldea, at Mugheir, not very far above—and probably in the time of Abraham—upon the head of the Persian Gulf."—*Bib. Dic.* The reasons for holding to the older opinion are probably as good as those in favor of the new.

Where?—To enter an unknown country which the Lord promised to show him. Acts 7:3.

The promises which God gave to Abraham.—At the time of his call.—To make of him a nation, and make his name great; to bless him to make him a blessing, and in him to bless the families of the earth. Gen. 12:3. The last of the promise refers to the blessings of the Messiah, which come through our Lord Jesus Christ. See the references in the margin.

Connecting link with the next mention of the promise.—After his father's death, Abraham, with him Lot, their families, and all their kindred, passed into the land of Canaan, which the Lord revealed to him was the country that he was to show him. Finding neither pasturage for his family nor food for his household, on account of a famine which prevailed in the country, he journeyed still southward to the rich corn lands of Egypt. Being dismissed from the country a time by the king of Egypt on account of the deception he practiced concerning Sarah his wife, Abraham returned with Lot to Bethel, ten miles north of the site where Jerusalem afterward built. Here the promise was renewed about four years from the time of its first giving to Abraham.

After his separation from Lot.—At this time the Lord promised to Abraham and to his kindred an everlasting inheritance, all the land which was in the range of his vision in every direction. Gen. 13:14, 15, 17. He also promised to make his seed as the dust of the earth in number. Gen. 13:16.

Connecting link.—The chiefs of the tribes who dwelt upon the plain of the Jordan had been subdued by an invasion of northern warriors, and for five years had been subject to Chedorlaomer king of Elam. A rebellion brought a second invasion from this long-named king and his confederates; and a great battle was fought in the vale of Siddim (now occupied by the Dead Sea, as the name of Gen. 14:3, according to Dr. Wm. B. Ewald, seems to imply), which resulted in the complete triumph of the kings of the North, who returned to their country laden with a great spoil, including with them Abraham's brother's son, and all his goods. Hearing of this, Abraham, hastily arming his trusty servants, pursued the conquerors along the track of the Jordan valley, and, overtaking them in Dan, by a night attack gained a complete victory, releasing the captives and retaking all the spoil. On his return he was visited and blessed by Melchizedek, whom Abraham gave a tenth part of the spoil. About four years had elapsed since the second renewal of the promise, which brings us to the third

appearing of the Lord to Abraham. This occurred—

3. *After his return from the defeat of Chedorlaomer.*—At this time the burden of the promise was that his seed should be as the stars of heaven for multitude. Gen. 15:5. He also promised that he should inherit the land, and gave him a sign to strengthen his faith. Verse 7 and onward. Abraham's faith on this occasion was counted to him for righteousness. Verse 6.

Connecting link.—Here follows the story of Hagar and Ishmael, recorded in the sixteenth chapter of Genesis; and fifteen years after Abraham returned from the defeat of Chedorlaomer the Lord appeared to him again.

4. *When he was ninety-nine years old.*—Upon this occasion the Lord made a covenant with Abraham. On his part, Abraham was to walk before the Lord and be perfect, that is, upright, or sincere. Gen. 17:1, margin. The Lord on his part renewed his promise to multiply him exceedingly (verse 2) and to make him a father of many nations. Verse 6. In remembrance of this, the Lord changed the name of his servant from Abram (high father) to Abraham (father of a multitude). Verse 5. He also renewed again the promise that the land of Canaan should be given to him and to his seed for an everlasting possession (verse 8), and established the rite of circumcision as a token of the covenant which had been made. Verses 11, 12.

Connecting link.—Passing now the destruction of Sodom and Gomorrah, the birth of Isaac, the casting forth of Hagar and Ishmael, and the crowning trial of Abraham's faith, in which he was called upon to sacrifice his son Isaac, the only earthly hope of the fulfillment of the promises, we come to the fifth occasion upon which the Lord appeared to Abraham.

5. *After the crowning trial of his faith.*—Here the promise is renewed that Abraham's seed should be as the stars of heaven and as the sand of the sea shore (Gen. 22:17), and that in his seed all nations of the earth should be blessed. Verse 18. It is also promised that his seed should possess the gate of his enemies. Verse 17.

III. EXTENT AND FULFILLMENT OF THE PROMISE.

1. *Its extent.*—Paul declares that the promise embraced the world (Rom. 4:13); and this statement is confirmed by the promise of God, so often repeated to Abraham, that his seed should be as the dust of the earth, as the stars, and that in him all nations of the earth should be blessed. This shows that the promise was to have more than a local fulfillment, though the ancients may have understood it in a local sense, as indeed many parts of it were so fulfilled. But that it never has been fulfilled in the sense chiefly intended by Jehovah the Scriptures plainly teach, as will be shown below.

2. *The promise not yet fulfilled.*—So Stephen expressly declared before the council, as recorded in Acts 7:5; and Paul affirms of all the faithful that they received not the promise. Heb. 11:39.

3. *The promises of God are sure.*—"The Lord is not slack concerning his promise," says Peter (2 Pet. 3:9), while Paul says that in Christ all the promises of God are yea, and in him amen. 2 Cor. 1:20. We therefore confidently believe that the promise to Abraham and to his seed will yet be fulfilled.

4. *Conditions of its fulfillment.*—But not under the present condition of things do we look for its fulfillment. When all the nations of the earth are blessed, they will all be found keeping the commandments of God (Ps. 1:1, 2); the kingdom of God will then have come, when the will of God will be done on earth by its inhabitants as it is now done by the angels in heaven. Matt. 6:10. Not in this life will such a state of things exist, but in the immortal life, when the saints of God, according to his promise, inherit the earth. Matt. 5:5; Ps. 37:11.

How the promises to Abraham will be fulfilled will doubtless be developed more fully in future lessons. C. C. L.

—We read the book of experience only backward, and find it punctuated as God wills.

—No vessel of gold is molded without a furnace. Move not from the Heavenly flame, if you would be divinely molded.

RESPONSIVE SERVICE.

FOR OPENING EXERCISES IN THE SABBATH-SCHOOL.

Punishment of the Wicked.

[The following exercise is used by the Battle Creek Sabbath-school in place of the second opening song. All standing, the superintendent repeats the text or question assigned to him, and the school join in the response, being led by a clear, strong voice. This service will be used during the present quarter; and its object is to fix firmly in the mind the leading texts upon the subject of last quarter's lessons. Next quarter an exercise upon the Saints' Inheritance will take its place.—C. C. L.]

Superintendent.—For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Pet. 4:17.

School.—For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. Phil. 3:18, 19.

Supt.—What other text speaks of the end of the wicked?

School.—But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. Heb. 6:8.

Supt.—And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. 4:18.

School.—The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish. Ps. 1:4-6.

Supt.—Are the wicked now being punished?

School.—The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. 2 Pet. 2:9.

Supt.—What sentence will be pronounced upon the wicked?

School.—Then shall he say also unto them, on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. Matt. 25:41.

Supt.—What example can you give of eternal fire?

School.—Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jude 7.

Supt.—Of what was the destruction of Sodom and Gomorrah an ensample?

Teachers.—And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly. 2 Pet. 2:6.

Supt.—What will be the fate of the wicked?

School.—And these shall go away into everlasting punishment; but the righteous into life eternal. Matt. 25:46.

Supt.—What is everlasting punishment?

Teachers.—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. 1:7-9.

Supt.—How will this destruction of the wicked be accomplished?

School.—For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Mal. 4:1.

Supt.—Describe the final gathering of the wicked, and their destruction?

Teachers.—And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. Rev. 20:9.

Supt.—Repeat the anthem of praise which will then ascend from a redeemed universe.

All.—And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever. Rev. 5:13.

—We are builders, and each one
Should cut and carve the best he can.
Every life is but a stone;
Every one shall hew his own;
Make or mar shall every man.

—"God is love." Love is infinite and eternal.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 28, 1885.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

We have now seen—

1. That in the great Judgment work, the decision of every case is rendered by God, the Father, in the investigative Judgment in the sanctuary on high.

2. That he then commits all Judgment to the Son, and sends him to execute the same.

3. That the saints have no part to act in the Judgment until the coming of the Lord. The work which is then given to him, he shares with his saints. For his promise is that when he sits upon his throne, all his saints shall sit down with him, as he has set down with his Father upon his throne. Rev. 3:21. A portion of that power which God gives to Christ over the nations, Christ delegates to his saints, that they may share with him in the execution of the Judgment. Compare Ps. 2:6-9; Rev. 2:26, 27.

This fact is very plainly brought to view in Ps. 149:4-9:—

"For the Lord taketh pleasure in his people. He will beautify the meek with salvation. Let the saints be joyful in glory. Let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the Judgment written. This honor have all his saints. Praise ye the Lord."

This passage is worthy of careful study.

1. When the meek are beautified with salvation, it will be by the change to immortality. They will bear the image of the second Adam as in this life they bear the image of the first Adam. 1 Cor. 15:47-49, also Isa. 88:17, with John 9:2.

2. This beautifying of the saints and exalting them to glory, precedes their participation in the Judgment mentioned in verses 7-9 of this Psalm.

3. The two-edged sword in their hand is doubtless the same as that which proceeded out of the mouth of Him whose name is called the Word of God. Rev. 19:11-15.

4. And if we consider this Psalm from verses 6-9, we shall see that the work of the immortal saints in the Judgment of the wicked is effected by the examination of the book of God, the sharp sword which they hold in their hands (Eph. 6:17; Heb. 4:12), and the written record of their evil deeds; so that the record of their lives will be compared with the rule given them to govern their conduct, and the measure of their guilt be determined thereby.

When God thus commits Judgment to the Son, and the Son ceases forever the work of intercession, the words of Ps. 76:7-9 will be found to be true:—

"Thou, even thou art to be feared; and who may stand in thy sight when once thou art angry? Thou didst cause Judgment to be heard from heaven. The earth feared and was still, when God arose to Judgment, to save all the meek of the earth. Selah."

The time when the Son of God saves all the meek of the earth, is when he raises them up from the dust to inherit the throne of his own glory. 1 Sam. 2:8; Matt. 25:31-33; Rev. 3:21. But the adversaries of the Lord will be broken to pieces. Out of heaven will he thunder upon them (Rev. 16:18); he will render decision in strict justice in the cases of all men, and then clothe his anointed king with strength to execute that decision. 1 Sam. 2:10. Indeed, it is because the Son loves righteousness and hates iniquity that he is anointed to do this work. Ps. 45:7; 2:6-9. His arrows will be sharp in the hearts of the king's enemies (Ps. 45:4, 5), and none will escape his just infliction of wrath. Rom. 2:6, 7.

The binding of Satan precedes the resurrection of the just. This seems evident enough from Rev. 20; but it is very plainly taught in our Lord's parable of binding the strong man and spoiling his house. Matt. 12:29; Mark 3:27; Luke 11:21, 22. He is evidently bound before the complete slaughter of the wicked in the battle of the great day. Then the righteous dead, represented by the goods of the strong man (Satan), are taken from his prison house (the grave) by Him who has passed through the tomb

and taken away the keys. Rev. 1:18. This is the first resurrection. "Blessed and holy," says Rev. 20:6, "is he that hath part in the first resurrection. On such the second death hath no power." As already shown, their characters were previously decided to be holy in the investigative Judgment.

Satan is cast into the bottomless pit, a term which we have seen is applied to this earth during the thousand years of its complete and utter desolation, between the first and second resurrections. And this binding of the Devil is the antitype of the sending away of the scape-goat on the day of atonement. Here to this earth in its chaotic condition, he, as the antitypical scape-goat, is confined, with his terrible load of guilt upon him, while the saints sit in Judgment upon the fallen angels, and upon all the wicked who joined and continued with them in their great rebellion.

(Concluded next week.)

THAT PUZZLING QUESTION.

We have had in our hands for several weeks, a communication from an eastern Conference, raising the query at some length and under a variety of suppositions, whether Adam was created mortal or immortal. The letter states that the question has been under discussion there, and that it is not yet settled. Since then other communications have been received on the same subject, confirming the representation of the former that the question is exciting quite widespread attention at the present time. Therefore in reference to all these we offer a few suggestions.

Briefly stated, the difficulties under which our correspondents labor is this: If Adam was created immortal, how could he come under the sentence of death and lose his life? But if he was created mortal, must he not have died in course of time, even if he had not sinned? It strikes us that our friends manufacture most of the difficulty involved in the case; that they spread the net before their feet and then deliberately entangle themselves therein.

In contemplating the beginning of Adam's life, what need is there of taking into account anything more than that he was put upon a state of existence—a state as perfect as could be consistently with a condition of probation—and then left to decide his own destiny in reference to the continuance of that existence? Immortality is conceived of as a state to which death never *can* come; and mortality as a state to which inevitably death *must* come; and conceiving that Adam must have been created in one or the other of these conditions, of course a difficulty is at once involved. But again we ask, Why attribute to Adam any limitations of this kind in either direction? With a perfect organization he was set upon the plane of life; and the continuance of that life was suspended upon conditions of such a nature that it was to be determined by his own course of action. And this we understand is the very status in which the Scriptures leave this question. Says the record respecting the creation of Adam, "And man became a *living soul*,"—not a mortal soul, nor an immortal soul, but simply a being endowed with life on such conditions that he might on the one hand retain that life forever, and on the other he might lose it entirely. If, on the one hand, he so failed to comply with the conditions, as to forfeit life and pass under the sentence of death, he then would become mortal, in the sense of being subject to death as his inevitable portion. But if, on the contrary, he should so comply with the conditions as to retain that life till his probation closed, he would then have become immortal.

With this view a query proposed by one of our correspondents is easily answered. He says: "If Adam was created immortal, and lost that immortality by sin, and if everything that was lost in Adam is to be restored in Christ, as we believe, will not all men be made immortal at last through Christ?" The answer is that as Adam simply had life without any reference to the question of its continuance, that question being left to be determined by his own actions, so all men will be put in possession of life again, and then their own actions will come into the account to determine the question of the continuance of that life.

The fact that Adam was placed upon probation, shows that the question of the continuance of his life was an open one. When he sinned, his probation and that of the whole human family, so far as this life is concerned, was at an end. We are on probation for the future life, and when it is decided whether we have gained or lost it, our probation for that future life will be at an end.

Let us apply an illustration or two to the subject before us. Suppose a person is brought into material existence as was Adam, and placed at a point where two ways diverge, the one, we will say, leading to the capital of Germany, the other to the capital of France. He is told that he can take whichever he will; but if he takes the former he will, on reaching the capital of that empire, become a German; if he takes the latter and pursues it to the same extent, he will become a Frenchman. Now we will pose a question parallel to that which is asked in reference to Adam; namely, Was that man created a Frenchman or a German? That question was not at the time determined; for whether he would become a citizen of one country or the other depended upon the course he might choose to take.

Again, suppose that before a person thus brought into existence two lines of study are proposed, for instance, mathematics and language. If he pursue the one he will become a mathematician; if the other a linguist. Now we raise the question, Was that man created a mathematician or a linguist? Neither the one nor the other; but he might become either, and which one, would depend entirely upon the course he might adopt as his branch of study.

To the question, then, Was Adam created mortal or immortal? we answer, He was created a "living soul." There the Scriptures leave it. He began to live; but how long he should live, it was left for himself to determine. In the sense of being under the necessity of dying he was not mortal. In the sense of being under any certainty that he would live forever, he was not immortal.

THE CHURCH.—NO. 2.

It has been said that a church is an organized assembly. The subject of the organization of a church must be considered.

When the truth is preached in any place, and men embrace it, the judicious minister will consider the best means of drawing them together and uniting them in Christian love and church fellowship. At a proper time they should be asked to sign a covenant, similar in form, with a few specifications of points of mutual importance. A promise to meet together for worship and to keep the commandments of God and the precepts of Jesus (Rev. 14:12), is all that is usually embodied in this covenant, and is quite sufficient. This is all that constitutes them a church; that is an after consideration.

When the time arrives for the organization of a church, all the believers are called together. It is first to be ascertained how many there are of those who are *in whom all have full confidence*. This is a matter of extreme delicacy, and needs to be handled with great prudence. It cannot be expected that, at a time, there will be much willingness to express confidence in any. *The cause* for a lack of complete union will not be called for; only that such a lack exists, if that is the case. With careful management, asking if any one would like to have a say over their personal matters before entering into church relations, will usually effect the purpose. Generally these investigations or talks should be confined to matters between the individuals, or to those of character which need to be corrected, and where it may be feared the person does not realize, and therefore fail to correct. It is by no means to be required that *the life* of any one, before embracing the truth, shall have been all that must be required toward. Due credit must be given to a profession of faith and the promise of "amendment of life." After ascertaining the number who can fully fellowship one another, against whom no charges shall be preferred, let them be considered the *nucleus*, the members by whom others are to be received. Then proceed to vote on the others, just as they would receive members into the church at any other time. Exhort them to be faithful, as having a regard for the honor of the cause and for the welfare of souls. It is easier to keep trouble out of the church than to get it out of it if it is let in. And it is the better way for all concerned to organize the church as nearly in perfect harmony as possible.

Do not let the church imbibe the idea that it is to take in disorderly persons, those of whom we stand greatly in doubt, for their good. Let careful inquiry be instituted. There is no "charity" in receiving unworthy members into the church. It is a sin against the soul of a person who is unfit for church membership, to receive him, and the

reception upon him, making him think he is not.

In any case, members should not be received into a church until they are well instructed in the truth. Faith is, in some points, unpopular with some, and some ministers are afraid to present them lest they should excite prejudice. This is the result when they are presented in an improper manner. But if the minister has wisdom and has enough of the Spirit of God to lay the truth upon the hearts of the hearers, there is no objection. The Bible doctrine of tithing is one of those which may stand in fear; also of spiritual gifts. There are good reasons why such doctrines should be presented when first the truth is preached, and before the church is organized.

Somebody will present these subjects to the church; they cannot be long concealed, if any minister is so unwise as to try to conceal them.

Somebody who first preaches the truth in a place will prefer one to present such doctrines. Having an interest in him and his preaching, the people will receive the truth from him more readily than from another.

If the minister does not present these points in the proper light, somebody will follow him, perhaps in a false light; and the result will be a loss of souls.

Such points of truth are left until the enemy has taken hold, the believers will always blame the minister unjustly too, for having held them back.

Finally, if the minister cannot present all points of truth without creating prejudice, he should tarry at Jerusalem until he becomes qualified to fill the office which he has assumed. We should advise a minister to consider it a shrewd policy to get members into the church, and thus to get church ties, before acquainting them with the truth; and we have known members to despise a minister for so doing, and to leave in disgust, saying that they had been deceived. In no case can the result from such an unwise policy.

Members should be early trained to maintain the truth, and to take part in social meetings. The company or church should be left alone for some time, after they embrace the faith. Let the truth be followed up and vigilantly watched, that it may not be lost.

Such an organization should not be hurried. There are many unwise ones to urge the preacher to lay the floor of the church, as soon as a good impression is made, or a good interest is awakened. The church will do for those who require only "a little more" and are more anxious to multiply members than to have the disciples "rooted and grounded in the truth." Haste or any injudicious action in such matters, is sure to lower the standard, which should never be done.

A remark should here be made, and not forgotten. Inexperienced and injudicious persons should not be permitted to organize a church alone. It should be done only under the direction of the officers of the Conference, some one of experience being present. A Conference president once said: "A church of disorderly spirits was organized, contrary to the advice of the Conference Committee, and at the next Conference it was presented for admittance. The request was refused. The minister learned something and confessed he did wrong."

Sometimes happens that a person is living in the neighborhood where a church is organized, who has been a professor of the present truth, but not connected with any church. Unless he is known to be a true and constant representative of the faith, he should be received with all the caution which would be thrown upon the reception of any other member. His profession should give him no advantage over the other members, unless he has proved that he has had a valuable experience in the truth. Persons who have been members of their profession will generally be found to be members of some church, even though the connection is very near.

If a person be living in the neighborhood where a church is to be organized, who is a member of some church of the same faith, he should not be received until he brings a letter from his own church. Other points respecting the reception of members will be noticed hereafter.

The following form of a church covenant has been used by Seventh-day Adventists:—

together as a church, taking the name Seventh-day Adventists, and covenanting to keep the commandments of God and the faith of Jesus."

Many have sought to improve this by specifying favorite points of faith; but they have always failed. It is possible to weaken the faith in general by an effort to strengthen it in some particulars; for when some particular point is strengthened by being mentioned, others are proportionally weakened by omission. It is for this reason that "Articles of Faith" are always inefficient, dwarfing both the faith and the life of those who accept them. In the holy Scriptures the man of God is "thoroughly furnished unto all good works" (2 Tim. 3:17), and by these alone is faith developed and perfected. Rom. 10:17.

We come now to consider the officers of the church. Paul said to Titus that he left him in Crete that he should "ordain" elders in every city. Titus 1:5. The word "ordain" is identical with "appoint," which is used in Acts 6:3. Yet it is not proper to use them interchangeably now, because custom has appropriated the word ordain to an appointment to sacred offices, and because an appointment to secular offices is not by the same form or ceremony which attends an appointment to sacred offices. In Acts 6 it is shown that an appointment or ordination in the church is by prayer and laying on of hands.

The selection or choosing of a person to a certain work does not constitute the appointment or ordination. The Holy Spirit said to the church in Antioch, "Separate [or set apart unto] me Barnabas and Saul for the work whereunto I have called them." Acts 13:2. The Lord had called them to a special work, and to this work the brethren were to appoint them. "And when they had fasted and prayed, and laid their hands on them, they sent them away." Verse 3. This was not the beginning of their ministry; and here it is shown that ordination for a special work is proper and scriptural. And the call of the Holy Spirit was not considered sufficient in their going forth to this work; the brethren must ordain them unto it. Thus they were constituted "the messengers of the churches." 2 Cor. 8:23; Phil. 2:25. And this again shows that the highest servants of the Lord were not to act independently of the will and co-operation of the church.

Ordination or appointment of church officers was always by prayer and laying on of hands. The utmost care was enjoined in their selection. They must show a fitness for the position before they were set apart. Thus Paul wrote to Timothy: "Lay hands suddenly on no man; neither be partaker of other men's sins." 1 Tim. 5:22. To lay hands upon incompetent or unworthy men is to make one's self responsible for the errors they may commit, or the reproach they may bring upon the cause. Again the injunction was laid upon him: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2.

If it be said that this refers to evangelists, it may be replied that it will refer just as well to local elders, as will be seen when we examine the directions concerning them. In many respects the office of an evangelist is more responsible than that of a local elder, and the error of laying on hands "suddenly," without due consideration, without proper regard to the call of the Holy Spirit or the fitness of the candidate, is greater in the case of a minister or evangelist than of a church elder. It is an error, however, that is frequently committed, to the injury of the individual and to the great detriment of the cause of God. And he who commits such an error ought deeply to feel the responsibility of the injury which is done.

That it is a great injury to "lay hands suddenly" upon a man, or to lay hands at any time on a man who is not faithful, who is not competent to teach others, or in any way to encourage one to preach or to assume a sacred office, unless he gives evidence that he has a call from Heaven, we will next show, as it is a point of too much importance to be passed by.

J. H. W.

—Men and women never struggle so hard as when they struggle alone, without witness, counselor, or confidant,—unadvised and unpitied.

—Let him who would envy John the pleasing task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's: "Whoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

ADVENT EXPERIENCE.—NO. 11.

(Concluded.)

FALSE REVIVALS AND A REMARKABLE VISION.

HAVING thoroughly canvassed the position held by the early believers in reference to the "shut door," we have demonstrated beyond all question, by documents written by leading men at the time, and by the testimony of living witnesses, that their views of the subject only excluded those who had rejected the light. We will now close this series of articles by considering one or two more interesting points which strongly corroborate the views of the "shut door" held by our people in the past.

If the views of Seventh-day Adventists are right, relative to the change of ministration since the close of the prophetic period in 1844, the nature of the work of our great High Priest since then, and the effect of the rejection of light upon those who have spurned the precious truth of Christ's soon coming, then we should naturally expect to see some evidences of this in the religious experience of that class. We should not expect to see among those who rejected light, the same evidences of God's presence as before.

Have we seen any striking change of this nature in the religious world? We answer most decidedly, Yes. There is no intelligent, candid person who will attempt to deny that a surprising change has taken place within the last forty years. Account for it as we may, the fact is too evident to be disputed. A wonderful change has occurred in the spiritual condition of the popular churches. A worldly tendency is observable everywhere. Fashion, worldliness, love of display, covetousness, love of pleasure, novel reading, lack of reverence for the Bible, and many other practices inconsistent with primitive Christianity abound. Old-fashioned religion is at a discount. There is a spirit of "liberality" prevalent, which is so generous that it can accept almost anything which claims to be religion, whether it bears the marks of Bible religion or not.

But we wish briefly to notice modern revivals in this connection. They are in marked contrast to those of our fathers' time. There is a lack of seriousness, depth of penitence, contrition of soul, humbling of the heart, confession of sin, such as were seen in other days. Hence the work accomplished is mostly very superficial in character. The law of God is not preached very much. Therefore the old carnal mind is not destroyed. With many the work is mostly of an emotional character; hence its effects soon pass away.

This peculiarity in modern revivals, so different from the earnest, serious reformations of the advent movement and the previous experience of the believers in the first message, struck their minds as a fulfillment of prophecy. These converts were "lovers of pleasure more than lovers of God," having the form of godliness, without the power. 2 Tim. 3:4, 5. They were "strange children" whom a "moth should devour." Hosea 5:7. How wonderfully this has been illustrated in these last-day revivals. Some sensational preacher is engaged, whose chief power lies in telling affecting stories to stir the sympathies of his hearers; and having arranged his forces of attack by urging and pressing many come forward to the anxious seat, and it takes but little change to constitute these converts. But where are they soon, when the excitement of feeling is worn off? Just where they were before, only a little more hardened. This process has to be repeated each winter; and often times the same persons are "converted" in this manner over and over, but never really converted at all.

These movements many times disgust reasonable, sensible people. They are in reality but a caricature of religion, a veritable counterfeit. We do not say all revivals of the present day are of this class. Mr. Moody's and some others are in some respects an exception, although it is a well known fact that quite a number of clergymen of high standing in the popular churches doubt the benefit, in the long run, of even the revival work of Mr. Moody. But a small proportion of converts remain and give evidence of being stanch, fervent Christians. However, it is well known that his methods are much less objectionable than those of many others.

The Scriptures teach that there is to be a strange condition of things in the religious world in the last days. On the one hand the form of godliness will prevail (2 Tim. 3:5), "and because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. There will be little genuine faith and earnestness. Luke 18:7, 8. They will be crying, Peace

and safety, just before sudden destruction comes upon them. 1 Thess. 5:3. And at the same time Satan will be "transformed into an angel of light," and will, if it were possible, deceive the very elect. He will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Also these "having the form of godliness" shall withstand the truth as the magicians of Egypt, "Jannes and Jambres, withstood Moses." This all know was through an opposing miracle-working power. Satan will carry his work so far that he will even perform the great miracle which Elijah wrought as evidence of his being a prophet of God; he will bring down "fire from heaven on the earth in the sight of men." Yea, and these spirits of devils working miracles will lead the kings of the earth and the whole world, so great will be their power over them just before the battle of the great day of God Almighty. Matt. 24:24; 2 Thess. 2:9, 10; 1 Tim. 4:1; 2 Tim. 3:5, 8; Rev. 13:13; 16:13.

Such a state of society and religion as all these scriptures indicate, can only be brought about gradually; first, by lowering the religious standard to a worldly one and filling the churches with a motley crowd of worldly, pleasure-loving professors; and, secondly, by Satan's commencing to show his power, and gradually assuming a religious garb, till his spirit is mistaken for the Spirit of the Lord. Then with his counterfeit work he can deceive the world as never before. And who that closely examines the religious movements of the present time, and carefully notes their tendency, can doubt that the process here indicated is already well advanced? Religious life is even now so near the worldly standard, that we can hardly tell the difference between the two. Spiritualism is already known all over the world. It is exhibited in kings' courts, petted by the great statesmen of the earth, and is rapidly clothing itself in a respectable, religious garb.

We wish to introduce extracts from a remarkable vision of Mrs. E. G. White, given her in Topsham, Me., March 24, 1849, and published in *The Present Truth* of August, 1849, page 21. She first speaks of the change of the ministration of Christ in 1844, the open and the shut door, and the present test upon the Sabbath question; and states that those who had lived up to the light they had and died before the Sabbath question had been brought out in the third message, were "asleep in Jesus." She speaks of the sealing time, and says that Satan is using every device "to keep the people's minds from this present sealing truth." "I saw a covering that God was drawing over his people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God. Satan knew this, and was at work in mighty power to keep the minds of as many as he possibly could, unsettled and wavering on the truth. I saw that the mysterious knocking in New York and other places was the power of Satan; and that such things would be more and more common, clothed in a religious garb to lull the deceived to more security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost.

"I saw that Satan was working through agents in a number of ways. He was at work through ministers who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching or praying, some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching, praying, or in conversation, used mesmerism to gain adherents; and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it were so far in the darkness and deception of the Devil that they thought it was the power of God given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

"Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that Satan was at work in these ways to distract, deceive,

and draw away God's people just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

"Satan was trying his every art to hold them where they were until the sealing was past, and the covering drawn over God's people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

"God has begun to draw this covering over his people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people; and Satan will be permitted to work also.

"I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

"My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past."

August 24, 1850, she was shown "that the 'mysterious rapping' was the power of Satan. Some of it was directly from him and some indirectly through his agents, but all proceeded from Satan." "I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, that Satan's power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men. I was shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on the earth, were accomplished by this same power."

We have given these lengthy extracts that the reader may have a clear view of the nature of these remarkable statements. And we shall be greatly mistaken if every candid mind does not see a most remarkable fulfillment of these statements already; while everything shows that those portions not yet fulfilled are very near it.

The view given evidently covers the whole time of the sealing work, reaching to the close of probation. Satan uses "every device in this sealing time, to keep the minds of God's people from the present sealing truth." The covering "God was drawing over his people was to protect them in the time of trouble." This does not come till probation closes. Satan was at work "to distract and deceive in this sealing time." He was trying his every "art to hold them until this sealing was past." This covering which God will draw over his people will "protect them in the day of slaughter." There can then be no question but her view reached from the time it was given to the close of probation. It embraces three special points of great importance: 1. The Sabbath reform under the third message, which is to seal the people of God; 2. The counterfeit work of Satan seen in Spiritualism, mesmerism, etc., manifested through Satan's agents, and ministers and others who have rejected the light; 3. A great number of false reformations, which would "increase and spread," and which would evidently result in bringing the masses where Satan could work through them in the last final struggle between the work of God and the powers of evil.

We need not speak of the first point, the great Sabbath reform. We have spoken of that sufficiently in previous articles. Upon the second we might say much. This first view, given in March, 1849, was but a few months after the first appearance of what were known as the "Rochester knockings," first manifested in Hydesville, near Rochester, N. Y., in the Fox family, in 1848. The whole matter at that time was thought to be a humbug, something soon to pass away. We do not believe an intelligent, prominent person could have been found who would have dared at the time to become responsible for such a statement as this of Mrs. White's. It had attracted some attention as something strange. Learned committees were engaged in investigating the cause of the strange man-

ifestations connected with the Fox girls, their feet upon pillows to see if the rapping continued, that they might thus ascertain whether or not the noises were occasioned by the motion of the bones of the limbs; committees of examined their dresses to see if implements were not concealed in them, etc., etc. Accounts of these investigations were published in the N. Y. Herald and other papers at that time. No one dreamt that Spiritualism could make the stir it has since.

Yet then and there Mrs. White, on the strength of this vision, made these plain statements, which years have wonderfully corroborated. Since that time spiritual seances have been held in the presence of President Lincoln, Queen Victoria, the Emperor of Russia, Louis Napoleon, Bismarck, Gladstone, and all the great men of Europe. It has extended to every part of the world, and numbers many millions of herents. It is adapting itself more and more to the final work which God's word has said it will do. Thus far this vision has proved exactly true. All other statements are to be fulfilled. It has been thought blasphemy to speak against it, but it has not yet called fire down from heaven in the sight of men. This shows that the vision has not only been fulfilled in all the particulars stated.

And what a wonderful evidence have we of the truthfulness in regard to revivals since this vision was published. These are in striking contrast to the old-fashioned revivals of our fathers. This is a new work everywhere prevalent, was clearly foretold in 1849. They have indeed "increased and spread." Most of them are "not reformation from error to truth," but mere emotional excitement which soon pass away. Many of those who profess a change of heart have only covered themselves with "religious garb" for the time being, and their lives show out the "iniquity of a wicked heart." One can doubt that large numbers of these pseudo converts pass through these experiences with a heart as "black as ever." There is a lack of that "power for souls" which used to be seen, in nearly all the modern revivals. No wonder the Lord's people could not see it in vision, for we know it exists in these modern movements. Many of the laborers who have rejected light, spurn the law, scoff at the soon coming of Christ, call God's people "infidels," and hate the last message of the truth with perfect hatred. How could we expect to feel a burden of soul for sinners, a longing for the salvation of those not saved, which is called a travail of soul like the pains of child-birth? Such intense desire is not to be expected in the hearts of those who have rejected light, for the time of their salvation is past. Those here seen who were professing to work for sinners but who were in the travail of soul, were evidently those who had rejected the light. God did not own them in their labors.

This expression has been seized upon by many with great avidity, and used perhaps more than any other to prove that Mrs. White believed in a "shut door" which forever excluded the unconverted since 1844. It is the "last door" to those who oppose the visions. They say she said that there was no salvation for sinners, and her visions are unreliable. One mistake, they say, condemns them all; they are false and entitled to no credit whatever. Many a poor man thus made shipwreck of his faith, giving up the best teachings of the Bible concerning the coming of Christ, the messages, the sanctuary, the Sabbath, and other precious truths, because they supposed that Mrs. White saw in 1849 that there was no salvation for any sinner from that time forward.

But this vision which opposers claim is untrue, can also use as an argument against all of Mrs. White's visions, we present as a strong evidence of the truthfulness. We regard it as a most striking and convincing testimony showing that she must have had light from God or she could not have made such predictions as are contained in it, which thirty years of eventful history have demonstrated as true.

Who could have guessed, in 1849, that Spiritualism would become one of the most startling movements of the world, making millions of converts and striking the minds of the greatest statesmen, philosophers, and scientists with astonishment. A movement of the kind had been seen for ages. No one could have expected of such a thing. Who could have expected that such a kind of revival work as has since become so common? For centuries it had not

ment in any such form as we have since beheld these forces have been active in bringing about a state of things in the religious world, causing the world and the church to come into close contact, preparing both for the great developments of the deception soon to take place. This prediction of 1849 of a then obscure woman, outlined these things most clearly; and no man can dispute their truthfulness. That vision strikingly portrayed the religious characteristics of popular Christianity at that date till the close of probation; and the present is becoming clearer year by year. But can we not teach that there is no salvation for any one from that time forward? We answer emphatically—No.

Can we have her own explanation of the meaning of the vision? "The time for their salvation is past," is the key to the signification which opposers attach to the vision. A few years later, in the "Supplement to Experience and Views," p. 2, she applies this language to those who had heard and rejected the light of the doctrine. "Having rejected the advent, and given over to the delusions of Satan, the time for their salvation is past. This does not, however, apply to those who have not heard and rejected the light of the second advent." Who should know the meaning of the language of the vision? She is a witness whose truthfulness has never been impeached, though she has been before the public forty years. Those who know her best have the most confidence in her word and work.

Can we have that construction which opposers give to the vision, is entirely contrary to the testimony of her own work and labors before and at the time the words were written. We have abundantly shown that she and her husband had labored for unnumbered persons previous to 1849, and have given the testimony of individuals most familiar with her, showing that she taught that the probation of none was closed except those who had rejected light. She taught differently. Her public labors and her private labors perfectly agree in this respect.

Can we have the language of this vision itself, when construed, teaches the same thing. Satan was working "through ministers who had rejected the truth, and were given over to strong delusions to believe that they all might be damned." Some were given over to mesmerism to gain adherents." Some were in the darkness and deception of the Devil; they thought mesmerism "was the power of Satan was trying every art" to hold the people from the truth, using of course those agents to do all the sealing was past." She "saw that the serious signs and wonders and false reformations would increase and spread. *The reformations which were shown me were not reformations from error to truth, but from bad to worse.* . . . My accompanying words made me look for the travail of soul for sinners who would be led to be. I looked, but could not see it; for the time for their salvation is past." We have quoted this vision as published in the *Present Truth*. A few words were omitted when it was compiled in the *Experience and Views*. They do not, however, in any way change the sense. The passage objected to by opposers was not omitted; so there could have been no design to suppress what some might have considered an objectionable passage.

What is the subject of discourse in this vision? It is plainly Satan's efforts to counterfeit the work of the truth through agents who had rejected the light of the truth. He gets up false reformations for this purpose. Mesmerism and Satanic cunning he tries to hold influence over those whom the truth would otherwise reach. He uses these false revivals for this object. *The reformations which were shown*." Mrs. White was of this class. Let the reader mark well the point. This language is very definite. It plainly shows that the reformations shown her in this vision were only of one class,—false revivals. She says nothing about reformations in general; and not a word to show there were no genuine reformations in the world, nor a hint to indicate the impossibility of true reformations. Indeed, her language would naturally imply that there might be other reformations than those which she mentions. If, as opposers say, she taught here that no sinners could be saved, why did she not say that all reformations were of this false character? She does not; she says, "*The reformations shown me*" were of this class, as if there might be others of a different class not shown her. Her view is entirely confined to a corrupting work, which was to be done extensively in connection with the closing

work of God and opposed to it; and she was not shown here any other.

The angel calls special attention to the lack of travail of soul for sinners among this class of workers who had rejected light. The reason for this lack was that the time for "their salvation was past," because they had rejected light. They had closed their probation as did the Pharisees who rejected John the Baptist's preaching. Satan was now using them. They are the class principally spoken of in the vision. The language might also be fairly construed to include a class of sinners who had rejected light, who might be affected by this deceptive influence. Indeed, this would be a reasonable supposition. The rejection of light at Christ's first advent is a perfect illustration of a similar work just before his second advent. The scribes and Pharisees and leading men first rejected John the Baptist and Christ. The Devil worked through them to deceive the masses, many of whom would not receive the light because the leaders did not. They became their willing tools, and Satan led leaders and people to a common ruin because they rejected light.

So this vision represents it in the last message. Satan uses the ministers to bring about false revivals among the class of sinners who follow their example in rejecting light. The time of the salvation of both these classes is past. This view is not to be confined to 1844 or a few years thereafter. It covers all the time till probation closes. These false revivals will be seen more and more till the end, mingled with bogus sanctification and a perfection outside of obedience to God's law. We shall see such manifestations of Satan's power as this world has never beheld. These movements will be seen in connection with those who hate God's law, and reject the doctrine of Christ's soon coming. Yes, we believe with all our hearts the time of the salvation of such "is past." We shall see many evidences of the truthfulness of this statement, which our opponents cavil at, as the end draws near. Men who turn away from the truth turn unto fables. They "receive not the love of the truth;" hence God "gives them over to strong delusions, to believe a lie," that they all may be damned. Such become Satan's special agents as leaders and followers.

Thus we see this expression applies to a special class of ministers and common sinners, who have rejected the truth of God. In conclusion we wish to express gratitude to God for the light given in this vision so many years ago. It most clearly portrays grand truths, which the succeeding years have demonstrated beyond question. Every word in it either has been fulfilled or is fast fulfilling. The only trouble has been, we as a people have not taken broad enough views of its meaning.

And now, as we close this series of articles, we can but praise God for his care over this work. We have nothing to be ashamed of in the early part of its history. It is wonderful how God led the pioneers. We need not fear the most rigid investigation or the closest scrutiny concerning the character of their work. It has stood the test of the bitterest opposition hitherto, and will to the end; for God has superintended it from the beginning. Dear reader, let us be faithful to it till its consummation. G. I. B.

A BOOK FOR THE INTELLIGENT CLASSES.

WHILE it is true that all our books are excellent, and well fitted to be read by intelligent, sensible people, because they are well written, and appeal to the reason and the conscience, yet it is specially true that "*Thoughts on Daniel and the Revelation*" is better adapted to this work than almost any other book we circulate. Such persons, who are religiously inclined, have a curiosity, and desire to know something about these two mysterious books, Daniel and the Revelation. There is a general impression upon the public mind that they cannot be understood. Such men like to find out all they can about these subjects. They take special interest in studying into such questions. The contents of these books relate to the history of mankind. "*Thoughts*" constantly appeals to the facts of history; and a person cannot realize the truthfulness of its statements fully unless he is acquainted with history. It will accomplish more with this class of people than with those who are ignorant. The subjects of the sanctuary, prophetic time, and many others, require a fair degree of intelligence, thought, and reflection, for their understanding. It is just the book for such persons to read.

Again, it exactly supplies a want of professional and business men whose time is largely occupied. Many of them will never take time to attend a course of lectures. They have not the leisure to do it, having but little time to spend with their families at their homes. But such men like something interesting to read,—some religious reading for Sundays and evenings. With such an attractive book as "*Thoughts*" upon their center tables or in their libraries, they would be likely to examine it; and if they did they would surely continue to peruse it; for the themes upon which it treats are of such interest that they could not lay it down with indifference after once becoming acquainted with it. Such persons would be far more likely to read it than they would to read any religious paper. They usually have an abundance of papers of all sorts in the house, and these become common to them. Besides, when the date of a paper is a little old, it is scarcely looked at. This is because of the fact that most papers are *news* papers, and when old they become stale. This, of course, is not a good reason for casting aside *religious* papers whose contents never become old. But this difference is not usually realized; hence, papers which are two or three weeks old are usually little regarded; and are cast into the waste basket. But such a book as "*Thoughts on Daniel and the Revelation*" presents an attractive appearance in the library. It will never become obsolete till the Lord comes. It stands there inviting attention from every one looking for books. It will be read over and over by various persons, especially when present truth is attracting general attention. These intelligent people are influential in forming public opinion. We must in our work make efforts to reach all classes. And while we should always seek for the honest working classes, we should certainly not neglect the more highly educated people.

Here is a field of great importance which we should persistently occupy. We want canvassers of ability to meet these classes. It is more important by far that this book be circulated than "*Sunshine*," which though a good book for its place and work, has not nearly so important a field as the volume we are now noticing. Presidents and secretaries of our tract societies, we cannot be justified in permitting our experienced canvassers to drop "*Thoughts on Daniel and the Revelation*" as we have been doing for months past. We ask you to consider this matter, and see if it is right. We are sure a little consideration of it will settle the question. This branch of the canvassing work is too important to be dropped. Think of it, and act accordingly. G. I. B.

SPECIAL COURSE AT SOUTH LANCASTER.

OUR special course began Thursday, April 23, under very favorable auspices. Several have come in who have not been in attendance at the school during the term. Elds. Canright and Farnsworth arrived Wednesday, and so were ready to take up the work. Eld. Canright occupies one hour in the morning at the opening of the school in giving a practical talk especially adapted to those laboring or designing to labor in any way in the cause. The classes are so arranged that we have no recitation the first hour in the morning, thus giving an opportunity for the whole school to have the benefit of the morning talk. The second hour, Bro. Israel has a class in Bible reading. This class numbers between fifty and sixty. Later in the day another Bible class is held, more especially adapted to those who will enter the work when the term closes. There are about forty in this class. The classes in language and the missionary class each occupy one hour. The latter takes up various phases of the missionary work and canvassing. In the evening, Eld. Farnsworth gives an hour's talk of a practical nature relating to the work of God, showing the relation we should sustain to it. We miss very much the help and counsel of our dear Bro. Haskell, but our hope and faith is that God will make this effort a special blessing to the cause in the Eastern Conference. As has already been noticed in the *Review*, the last few days will be devoted to our general meeting, which will begin Friday, May 8, and close Tuesday, May 12. We greatly desire to see all parts of the Conference represented at this meeting.

D. A. ROBINSON.

—Think of the day, the humbling, affecting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory.—James Hamilton, D. D.

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.

DEVOTION.

BY ELDER L. D. SANTEE.

HEART tender with emotion,
Cheeks wet with tears,
Life holy with devotion
Through time's brief years;

Glad, but not flushed with gladness,
For dangers come;
Sad, but not bent with sadness,
We're nearing home.

Dear Lord of all creation,
Draw down, draw nigh,
List to our supplication,
Thy children cry.

Do thou protect and guide us
By thy great power,
And 'neath thy pinions hide us
In danger's hour.

May strength to us be given,
More of thy grace;
And may we in yon heaven
See thy dear face.

We pray each day, with sadness,
"Thy kingdom come;"
Soon shall we shout, with gladness,
"We're going home!"

SANDWICH ISLANDS.

HONOLULU.—Since our last report I have visited Hilo, the principal town on the island of Hawaii, something over two hundred miles south-east of this city. The town is pleasantly located on Hilo Bay, toward the east end of the island, and favored with a most delightful climate; and the thickly wooded hills and mountains surrounding the place are in marked contrast to those around Honolulu.

The population of the town numbers between 1,000 and 1,200. I found but few English speaking families in the place, most of whom I met in canvassing for our periodicals. There is a school for boys in the place, carried on under the auspices of the Congregational church, where manual labor is combined with study, the students devoting a portion of each day to the cultivation of the ground belonging to the institution. There are about seventy students in attendance at present.

I met with a good degree of success in canvassing, obtaining thirteen subscribers. In conversing on the near coming of Christ, and kindred subjects, with those whom I met, I found some who seemed disposed to search the Scriptures to see if these things are so (Acts 17: 11), while others were quite conservative. The Library Club of the place accepted a set of our books, and I left a "read and return" distributor at the house where I boarded.

The work here in Honolulu is making visible progress, and we trust the seed which is being sown will fall on good ground, and bear fruit to the glory and honor of God. There are now on these islands ninety-three subscribers to our periodicals. There have been distributed over fifty thousand pages of tracts; twenty-three ships have been supplied with reading matter; over one hundred dollars' worth of books have been sold, and fifteen distributors are doing duty on land and sea.

April 1.

L. A. SCOTT.

WASHINGTON TERRITORY.

SINCE Jan. 15 I have spent about seven weeks at six different places north-east of Walla Walla, besides work done in Walla Walla Valley. After holding encouraging services with the church at Dayton, Bro. W. R. Jones and I were with the brethren and sisters at Pataha Prairie over two Sabbaths. Here trine immersion had been a stumbling block to several for years. We gave a Bible reading on the subject, and all but one favored the Bible mode. One young man verbally confessed the truth, and another signed the covenant.

At Colfax we gave two readings, and I spoke six times. Four signed the covenant.

On Dry Creek I gave a brief course of sermons, which, together with other labor at Garfield, and in families, resulted in five signing the covenant. Remembering the words of Isa. 58: 1, 12, I spoke plainly, and, as partial results, tobacco was condemned, wrong habits in diet were confessed, and at one place three sisters together laid aside their jewelry. More than twenty-five in Whitman county have vowed to obey the truth, as results of labor done by Eld. J. Bartlett and others since our last Conference.

Walla Walla, March 27.

G. W. COLCORD.

OREGON.

CENTERVILLE.—We pitched our tent in this place April 5, and have held four meetings, with an attendance of about one hundred. The people are very friendly, and manifest considerable interest in the meetings. Centerville is a little village of about four hundred inhabitants, situated in the midst of a good farming country. We are of good courage and expect to see some fruit.

April 8.

H. W. DECKER.
J. BARTLETT.

MAINE.

HARTLAND, APRIL 20.—We have now been with this church ten days, and have held upon an average two services per day. The roads have been very bad, yet each meeting has been quite well attended. We found the church in much need of labor and ready to be helped. Several new ones have embraced the message, backsliders are being reclaimed, and a general awakening is being manifested. The interest is such that we shall remain longer. Bro. Goodrich has been at home during our stay, and has rendered valuable assistance. We hope to see much more accomplished for this people.

A. O. BURRILL.

MICHIGAN.

SHELBY.—About fifteen months ago, I took my sachel, with papers, tracts, and pamphlets, and began visiting, talking with the people on the subject of present truth. I worked thus until about the first of June; and then Bro. E. P. Daniels called on me to go with him as tent master, which I did. While with him, I employed the leisure time in colporting with good success. Four persons, heads of families, came out as the result. Aside from that my work has been in different townships in Oceana county. One excellent lady who united with us here has removed to Kansas, where she is actively engaged in the missionary work. Seven others, of whom six are heads of families, have taken hold of the truth, and more are deeply interested. During the winter I have been holding Bible readings evenings, and visiting during the day. About two months ago, while in the midst of a good interest, I was called home by the sickness of my wife, and up to the present time she has remained very low. I desire the prayers of God's people.

R. J. CARR.

IOWA.

HARTLEY, APRIL 21.—After visiting the churches of Algona and Trimello, I came to this place, where I have held meetings for one week, with a good interest. Have the use of the M. E. church, the only church in town. The minister and his followers are coming to hear. Some are already expressing a desire to learn our views on the Sabbath question.

IRA J. HANKINS.

WINTERSSET, APRIL 20.—Closed a series of meetings at this place last evening. As a result seventeen signed the covenant to keep the Sabbath, and others have said they will do so soon. Fourteen were added to the church, and more will join as soon as they can overcome the tobacco habit. A precious season was enjoyed at the quarterly meeting. Ten joined the tract society, and some sixty dollars was raised, leaving the district out of debt. There is quite an outside interest manifested, as shown by a number of families' sending their children to the Sabbath-school. Eld. Dungan of Des Moines preached against us a few times; but our house was full all the time, although we took no notice of his discourses. However, there is quite a demand for a public debate.

J. D. PEGG.

DISTRICT No. 8.—During the last quarter I have labored exclusively in this district. The first part of the quarter, I had the privilege of laboring in company with Elds. Olsen and Tenney.

Feb. 7-23, was with Bro. M. Larsen, who had a good interest in the vicinity of Grant, Montgomery Co. Several there took a stand for the truth. Feb. 24 to March 8, was at Weston and Council Bluffs. At the latter place a tract society of six members was organized. At Weston I had some good meetings with the children. I next went to Bowman's Grove. Good attendance and interest were shown among those not of our faith. One was baptized who united with the church and tract society. It was decided to build a meeting-house, of which they stand in much need. \$500 was immediately subscribed, and an acre of land for a building site, in an eligible locality, donated.

March 17-23 I labored for the Elkhorn church. About one-half of their number live eight or ten miles distant; consequently a separate tract society of twelve members was formed. Three were added to the tract society at Elkhorn. The Lutheran minister, in charge of the Danish high school at Elkhorn, paid us a visit during our services on the Sabbath. By invitation he spoke in our church Sunday evening, and noticed the similarities between Noah's time and ours. Bro. Larsen assisted in the meetings at this place, and together we came to Grant on the 23d. Found those

who had commenced when we were there last, to move forward. One more decided to keep Sabbath, making ten Sabbath-keepers in that village. We went to Riverton on the 31st, and labored in the interests of the missionary work. One decided to canvass for "Sunshine."

April 4 I spent at Coin, where tent-meetings held last summer. Found one sister observing Sabbath. On the 6th and 7th, held meetings at Council Bluffs. On the 8th and 9th I visited Dunlap. Baptists kindly granted us the use of their church. From fifty to sixty not of our faith attended our meetings. April 10-13, held meetings at Logan, though the attendance was small, the time was fruitfully spent, with good results, reading Eld. B. pamphlet on tithing, and giving instructions in missionary work. I accompanied the elder of Logan church to his home some ten miles from Council Bluffs, and held a meeting in his neighborhood April 13. Although notice of the meeting was circulated until the same day, a large and attentive audience assembled. April 14, held meetings at Council Bluffs. On the 15th and 16th, was at Council Bluffs. It was decided to rent for one year a house that could be had for a reasonable figure, in the central part of the city. Nearly all of the year's rent has been subscribed. Council Bluffs is a city of 30,000 inhabitants, of whom 2,000 or 3,000 are Scandinavians. April 18, 19, the district meeting was held at Weston. Good reports were read from all the tract societies in the district.

JOHN WILSON.

GEORGIA.

QUITMAN.—I have just closed a week's ministry near this place, where a few of our brethren are living, this being the first time any minister from North has been at this point. Our meetings were blessed of the Lord. Three were baptized, a company being only partially organized, an organization was completed, an elder ordained, and other officers chosen. One more began to obey the truth, and we think several others decided to do so. We gave no test, we could not tell. About \$200 of books and papers were ordered. One man promised to raise a reserve fund in the State.

I had an appointment to speak on Sunday at the court-house at Quitman. This is the county where, two years ago, one of our brethren was imprisoned and sentenced to thirty days in jail for working on Sunday. I learned from parties not of our faith he was an excellent man, and very conscientious. He is now sleeping in Christ. The cause of his imprisonment was confinement in the damp prison. I had an opportunity to speak on the United States in the light of prophecy. The attendance was good. Many of the leading men of the place were present. We brought to view the spirit of persecution now manifested and the "mark of the beast" as the final result. Evidence is abundant that the meeting had the desired result. We firmly believe the fruit of that imprisonment, that many will embrace the truth, as they did the days of the martyrs, after the burning of Ridley and others. Their ashes were as seed sown. The deep interest on the part of many. The people are anxious for reading matter. If we could only have plenty of devoted colporters and canvassers, our work could be accomplished! One man subscribed for the REVIEW, and another bought \$5 worth of books.

G. G. RUMBLE.

ILLINOIS.

SINCE our State meeting at Ridott, Jan. 25-27, we have held meetings at Rockford, Belvidere, and Roscoe; also a series of meetings at the Gray school-house, six miles east of Roscoe. The meetings at Ridott we think resulted in much good. Since then the father and sister of Eld. A. A. John, who were home in Mapleton, Iowa, have commenced observing the Sabbath. The meeting was indirectly the means of bringing the light to a man who was a native of Macedonia, a convert from the Greek Catholic church. He came to this country about two years ago to learn the customs, language, and religion of the American people. He is attending the Bible lectures at Battle Creek, with a view to return to his native country, and cast light to that dark corner of the earth.

Our meetings in Rockford and Belvidere were blessed by the blessing of the Lord. At the quarterly meeting at Belvidere, one was added to the church; others have been added to their number during the past winter. Bro. Butler's pamphlet on tithing was read, after which all signed the covenant to pay an honest tithe of their income. The Spirit of the Lord came into our ordinance meeting, and we felt it was good to obey all God's requirements.

We found the little company at Roscoe of courage, and still struggling for an existence as the people of God. Though few in number, they keep up their meetings and Sabbath-school, and his wife to whom they have been furnishing reading matter, promised to keep the Sabbath.

Our meetings at the Gray school-house were well attended. The congregation increased until the Sabbath became bad, when we had to close for the present.

place the people seem to have had little Bible
Of the many with whom we have
acquaintance, only three or four make a
of religion, one a minister of a popular
A number are interested and have com-
to search the Scriptures. One man has com-
keep the Sabbath. We purpose resuming
ings as soon as the weather will permit.
J. F. BALLENGER.
IDA W. BALLENGER.

Since my last report, March 23, we have
good meetings here. Our quarterly meet-
a season of unusual blessing to us all.
sore souls united with the church by letter,
two brethren and sisters were present and
the ordinances of the Lord's house.
I came by invitation to Battle Creek, and
ed a short course of lectures for the Scan-
students of our College. Twelve young
ended this course, and we had twenty-one
together in fifteen days, besides attending
meetings of good instruction given by Elds.
Fairlight, and Starr. J. F. HANSON.

THE CHURCHES.—Since reporting through
LEW, I have held meetings at Bloomington,
Gibson, Mackinaw, Peoria, Princeville, and
on.

Bloomington some are interested in reading,
the efforts of Bro. Parmelee. Four new
were added to the Gridley church, and they
established regular Sabbath meetings. Bro.
labors in the tract and colporteur work in
ity have been very successful.

Peoria there are but few Sabbath-keepers.
their hearts seem to be in the work. At
et quarterly meeting held at that place, one
aiding there was encouraged to engage in
ing.
church at Princeville is in a rather discouraged
on, on account of the failure of some to live
uth.
meetings at Lovington were very encouraging.
ed the church there, one by vote, one by let-
four by baptism. We were greeted with
regretations at all our services. C. H. BLISS.

MINNESOTA.

CHAIN, TENHASSEN, AND PETERSBURG.—
any with Bro. F. J. Coon, went to Center
artin Co., and began holding meetings Jan.
thirteen meetings in a school-house; and
account of storms and consequent small at-
we labored from house to house, and held
fteen Bible readings. One family took a
of the truth. Others are interested who are
ing.

laboring there, we went to Tenhasseen to visit
ren, and see about holding Sabbath services.
most of them discouraged, and rather diffident
to starting meetings, it having been over
since any regular services had been held.
ing was appointed for Sabbath, when the
with us by his Spirit. Three young ladies,
of Sabbath-keepers, made a start at this
to be Christians, and are now awaiting bap-
be taken into the church. Meetings have
been held regularly, with increasing interest.
h-school was organized, with a membership
y-nine and an average attendance of twenty-
of the brethren who had been addicted to
of tobacco for a great many years, was per-
to give it up.

3, began meetings at Petersburg, Jackson
ld nineteen meetings and a number of family
adings. Two took a stand for the truth.
ending a short time at home, I came back
ed the brethren at these places. Some oth-
nearly convinced of the truth, who I hope
take a stand to keep the commandments.
Curtis and myself began meetings at the Cen-
school-house last evening. About forty at-
and gave good attention to the word spoken.
E. A. MERRELL.

WELLS, AND TENHASSEN.—Having arranged
to Hill to visit the churches of his district and
men in the quarterly meetings, before beginning
her new field, we divided the territory, and I
to Alden March 18. I commenced meetings
ening, and continued them for eight evenings,
good attendance and close attention, both from
hthren and those outside. On Sabbath the
ing was followed by reports of the members,
the celebration of the ordinances. At the quar-
business meeting, \$25.50 was pledged toward
meeting expenses, and other advance steps were

with the Wells church at Brush Creek Sabbath.
28. Being widely scattered, only about one-
of the members were present. At the business
on Sunday, pledges to the amount of \$26 for
meeting expenses, were reported by a commit-
appointed at the January quarterly meeting.
three evenings at the Brush Creek school-

house, and one at Clayton. Visited all the families
that I was able to reach, in both churches.

April 4 I came to Tenhasseen. That church had
been in a low state for some time, having had but lit-
tle ministerial help for several years; but during the
last winter, Bro. Coon and Merrell, who were labor-
ing a few miles away, visited and labored there in
connection with their new field, greatly to the edifi-
cation of the brethren generally, and to the benefit of
several of the young people who came out and
started to serve the Lord. On Sabbath there was a
general gathering of the church, and some from
without were present. The special work for the
meeting was taken up, as recommended, and most of
the members, and some others, signed the pledge to
pay an honest tithe. Also raised \$24 for the camp-
meeting fund. After listening to the testimonies of
all present in response to the roll call, and accepting
four sisters as candidates for baptism and member-
ship in the church, a business session was held. Offi-
cers were elected, and the work was started again
after the gospel order. On Sunday afternoon and
evening, good congregations listened to the preach-
ing of the word. Spent Monday assisting in righting
up the church records, and the remainder of the week
in visiting among the brethren and some not of our
faith. On Sabbath, Saturday evening, and Sunday
evening, preached to good congregations. One per-
son took a clear stand to serve and obey God, giving
up his tobacco and erecting the family altar. An-
other family is fully persuaded in regard to their duty.

I now join Bro. Merrell for a short time, to work in
a new field, meetings to commence this evening. I
desire to so relate myself to God and his work, that
I may share his blessing in larger measure.

April 14. D. P. CURTIS.

SMITH'S MILLS, APRIL 19.—I have recently held a
two weeks' meeting at Eagle Lake. The outside in-
terest was very good. Many not of our faith attended,
and manifested much interest in the truth. One lady
has commenced the observance of God's holy Sabbath,
and there are "more to follow." The interest was so
great that in the stores, on the street corners, and ev-
erywhere, the present truth was the theme of earnest
discussion. One minister held meetings nearly every
night until his audience mostly came to our meetings.
He then came himself, and opposed our views; but
he only proved the truthfulness of the scripture that
says, "We can do nothing against the truth, but for
the truth." The brethren are much encouraged. For-
ty-four have signed the tithing pledge. I am now
holding meetings south-east of Eagle Lake, with
rather a poor interest. A minister from Eagle Lake
came and very bitterly opposed our work; and since
then the interest seems better. W. B. HILL.

OHIO STATE MEETING.

THIS meeting, just past, was one of great encour-
agement to the cause in Ohio. All our ministers and
a goodly number of other brethren and sisters were
present. A marked feature of the meeting from the
first, was a solemn spirit of self-examination and of
seeking God. This brought the Spirit of the Lord
into our midst giving light, counsel, courage, and
faith. Our meetings at 5:30 A. M. were most pre-
cious seasons. Subjects of great importance to the
cause in Ohio were freely discussed in our business
meetings, and advance steps taken. The work of our
city missions, tent labor, camp-meeting, and canvass-
ing received especial attention. It was decided to en-
large the work at Columbus, and locate our State de-
pository in that city. Three or four organized com-
panies, with an experienced canvasser at their head,
go out to work from this meeting. Five or six tents
will be run in Ohio and West Virginia this season.

D. K. Mitchell, John Sprinkle, Abraham McClel-
len, Chas. Noftger, and Anthony Williams were
elected as camp-meeting committee. The camp-meet-
ing will probably be held at Springfield. The follow-
ing are some of the resolutions adopted:—

Whereas, Our past experience has shown it to be very detri-
mental to the progress of our work, to select as leaders in
our churches men who are not in full sympathy with us on
all points of our faith; therefore—

1. Resolved, That no minister should ordain a brother as
elder or deacon of a church before feeling confident that he
is in harmony with us on all points of Bible doctrine.

Whereas, The late work of Eld. Geo. I. Butler on the tith-
ing system supplies a want long felt; and—

Whereas, Additional light is being brought out on this
subject, demanding corresponding efforts on our part;
therefore—

2. Resolved, That our ministers and church officers see
that said work is placed in the hands of every S. D. Advent-
ist in this Conference, and that continued effort should not
cease on this point until all have signed the tithing pledge,
and are willing to return to God his own; since "the tithe
is the Lord's."

Whereas, Many of our brethren in the Ohio Conference
are not taking our church paper, THE REVIEW AND HERALD,
and are thereby suffering great loss, and are in danger of
becoming dead branches; therefore—

3. Resolved, That a proper person should be selected in
every church in the State who will see that every family of
S. D. Adventists in their church or locality is supplied with

the REVIEW; if too poor to subscribe, being assisted by the
church with which they are connected.

Whereas, Pride and a love to follow the fashions of the
world are growing upon our people; and—

Whereas, These always drive away the Spirit of God from
those indulging therein, and have a chilling influence over
new Sabbath-keepers when indulged in by our older breth-
ren and sisters; therefore—

4. Resolved, That we as a Conference discountenance such,
believing it is the duty of all our ministers and church
elders to bear the straight testimony of the Lord, and re-
prove these sins in a Christian spirit.

Whereas, The light shining under the third angel's mes-
sage clearly shows the importance of the health reform; and—

Whereas, The Bible, spirit of prophecy, science, and ex-
perience teach us that the use of such articles as pork, tea,
and coffee is injurious; and—

Whereas, God has established such means as the Sanita-
rium and our excellent health journal, not only as agents
to relieve the afflicted, but as educators of the people in
this important work; therefore—

5. Resolved, That our ministers be more faithful in pre-
senting the whole truth upon this subject, and thereby aid
the influence of the Sanitarium and Good Health in their im-
portant missions; also by endeavoring to increase their
patronage.

6. Resolved, That we express our gratitude to God for the
good spirit of this meeting, and that we shall ever pray for
his Spirit to continue with us.

The outside interest was such that our church was
too small to hold the people; therefore the last three
evenings we used a large town hall. Eld. Thompson
remains to follow up the work. All separated with
better hopes for the future success of the cause in
Ohio than ever before. May God grant that these
hopes may be fully realized. R. A. UNDERWOOD.

THE WORK IN WISCONSIN.

AFTER the General Conference, we held our State
meeting at Poy Sippi, which, by the blessing of God,
proved to be the best meeting of the kind ever held
in the State. Plans were laid to carry out the sugges-
tions of the General Conference with reference to the
canvass for "Sunshine" and Signs. This has proved
very successful, although the severity of the winter
and hard times have been such that but few who
decided to engage in the canvassing work kept steady-
ly at it. Those who did are of good courage, and
report increasing interests, and a desire upon the part
of the people to hear more of the truth. We are fast
approaching the time of our camp-meeting, which will
be held at Tomah, Monroe Co., June 11-16. We
look forward to this meeting with great anxiety upon
our part, wondering if our brethren will realize the
necessity of attending and gaining the blessing God
is so willing to give. No pains will be spared to make
it the best camp-meeting ever held in the State; and
if we come with our hearts prepared as we should,
leaving all our cares and worldly interests at home,
and devote this time especially to the service and
worship of God, we shall be richly paid for the sacri-
fice we make to attend. The presence of our leading
brethren and those holding responsible positions in
the churches, tract societies, and Sabbath-schools is
needed. Plans for the summer's campaign are to be
laid, and something must be done toward establish-
ing missions in our cities; but where are our young
men and women who will devote their time and talent
to this work? We are glad to say that several are
now ready, but means are needed to sustain them;
and we would appeal to our brethren who pledged to
the \$25,000 fund last year, that they try and pay
what they can at or before the camp-meeting, that
the work may not be hindered. Many of these
pledges were made on conditions of selling; but if a
part were paid at a time, soon the pledge would be
paid, and the property to be sold would still be ours,
ready to be used as the cause needs. A large amount
of the pledges were small, from one to twenty-five
dollars. If those who have not paid a part, or all,
will try to help now, it will put means into the cause
when it is greatly needed. WIS. CONF. COM.

—As the Dead Sea drinks in the river Jordan and
is never the sweeter, and the ocean all other rivers
and is never the fresher, so are we apt to receive
daily mercies from God, and still remain insensible
to them, unthankful for them.—Bishop Reynolds.

—No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will,
And blessed are the horny hands of toil.

—Lowell.

—The late Dean Stanley was once traveling in a
railway car, when a blustering man exclaimed, "I
would like to meet that Dean of Westminster. I'd
put a question to him that would puzzle him." "Very
well," said a voice out of another corner, "now is
your time, for I am the Dean." The man was rather
startled, but presently recovered, and said, "Well, sir,
can you tell me the way to heaven?" "Nothing
easier," answered the Dean; "you have only to turn to
the right and go straight forward."

Special Meeting Department.

THE MINNESOTA CAMP-MEETING.

THE time of this important meeting is drawing near. Year by year these gatherings are becoming more and more important, and should be regarded with increased interest by our brethren throughout the State. The location of these meetings is of much importance; for it is evident that the camp-meeting should be located where it can reach the largest number of people, and give the most publicity to the truth. It is well known that in the early part of the winter the idea prevailed of holding our coming camp-meeting at Minneapolis. We wrote to our different churches soliciting means for this purpose. We could readily see that a camp-meeting in the city of Minneapolis would reach a larger number of people than could one in almost any other place in the State. However, to do justice to a camp-meeting here, we need a large increase of our tent and camp-meeting funds; but money matters have been close, and the result is we have not the necessary funds to warrant us in appointing a camp-meeting here. Now we would say to those that have subscribed means to the tent and camp-meeting fund, with the idea of its being held at Minneapolis, that we hope no one will make any change in their pledges; for there is no branch of the work that needs your means any more than this fund, as there is not yet enough pledged to make up the arrears of last year, pay for the tents that we must purchase this season, and carry on the camp-meeting.

It is now expected that our camp-meeting this year will be located at Mankato, on the same ground where it was held last year. The Lord blessed us greatly in our meeting last season; and shall we not so relate ourselves to God that we may have a greater blessing this year? God's hand is not impoverished; his arm is not shortened. May we so seek God and relate ourselves to his work that he can consistently bestow great blessings upon us. We would advise our brethren to begin at once to lay their plans and to make arrangements to attend the camp-meeting. You cannot afford to deny yourself this privilege. We cannot afford to do without a great many other things that seem almost an absolute necessity, but we cannot afford to deny ourselves the privileges which the camp-meeting offers us, in the solemn time in which we are living. Not only make preparations for yourselves, but work for your neighbors and their children, and make arrangements and lay plans to have them come with you to the camp-meeting, and there receive the blessing of God.

Those that wish to hire tents from the Conference should write at once to F. L. Mead, Box 319, Mankato, Minn., and state what size of tent they wish, and we shall try to supply them. Our scattered brethren and others who have not had the privilege of making any donations or pledges to our tent and camp-meeting fund, will please do so now. They can send such money to Mary Heileson, Box 1076, Minneapolis, Minn. O. A. OLSEN.

TO THE KANSAS CAMP-MEETING BY RAIL.

THE Union Pacific railroad, with its branches, is the only road over which we can get any favors for this meeting. This road has given us better rates than ever before, one fare for the round trip. Call for camp-meeting tickets. They will be on sale May 10-24, good for return till May 28, inclusive. These camp-meeting tickets can be purchased only at the following stations: on main line, at Kansas City, Tiblow, Topeka, Wamego, Manhattan, Junction City, Moline, Solomon, Salina, and Ellsworth; on the McPherson branch, only at McPherson; on the Beloit branch, at Beloit and Bennington; on the Concordia branch, at Concordia, Clyde, Clifton, and Clay Center; on the Leavenworth branch, at all stations from Lawrence to Leavenworth. Stations not named will have no authority to sell at less than regular rates.

Those who may come on the Santa Fe railroad can connect with the Union Pacific at the Santa Fe and Union Pacific junction, North Topeka, by coming on the morning train, which reaches Topeka at about three o'clock p. m. Check all baggage to Union Pacific junction, North Topeka; you will thus save about ninety cents fare and transfer at Lawrence. The Santa Fe depot at Lawrence is one mile from the camp-grounds. But if you should buy your ticket on the Santa Fe road for the Union Pacific junction, North Topeka, and come on the morning train, you will make close connections, and can get off at the camp-grounds. But if you should come in the evening, on the Santa Fe road, from the west to said junction, you would have to wait from six to twelve hours. On this last train you had better go through to Lawrence and transfer.

Those coming on the Kansas Southern road should procure tickets and checks to North Lawrence.

Those coming from the south on the Gulf road to Kansas City should there change cars, and call for camp-meeting tickets to Bismarck, over the Union Pacific road.

For any further information desired, address James Morrow, Lawrence, Kan.

J. H. COOK, Pres. Kan. Conf.

GENERAL MEETING FOR VERMONT.

A GENERAL meeting has been decided upon, to be held at Bordoville, May 28 to June 1, inclusive. Among the objects of the meeting are the following:—

1. To seek unitedly and earnestly God's blessing, that success may attend our work this season.
2. To obtain knowledge which will aid us in our work, by listening to the instruction of efficient persons whose help we hope to secure for this meeting, and in comparing notes with one another.
3. To consult about the different places for labor in the State, and so apportion the work as to give every one a chance to do something.
4. To consider our finances, and how to keep them in good condition.

Eld. A. O. Burrill will be present at this meeting, and we hope to secure other efficient help. Our ministers and canvassers should attend if possible, and a general invitation is extended to all our people within a reasonable distance. Come prepared to care for yourselves as much as possible; but let none stay away for fear of crowding. We hope for a large attendance. Come praying for God's blessing upon the meeting, and that his Spirit may rest in a special manner upon our laborers the coming season. Come determined to consecrate yourself fully to God; then we may hope to be of use in his service. If there are any brethren who desire labor in their locality, and are willing to board canvassers or help provide for preachers, let them write at once, describing the field, to Eld. A. S. Hutchins, Barton Landing, Vt.

A. S. HUTCHINS, } Conf.
H. PEEBLES, } Com.
H. W. PIERCE, }

News of the Week.

FOR WEEK ENDING APRIL 25.

DOMESTIC.

- There are 64,000 lawyers in this country.
- Sullivan, Ind., was visited with a \$50,000 fire Sunday morning.
- Runners from Riel are among the Indians in Montana, advising them to join the Canadian insurgents.
- By an explosion of gas in a colliery near Pittston, Pa., Wednesday morning, a number of men were hurned.
- Fire Saturday night destroyed the Niles, Ohio, Falcon Iron and Nail Works. Loss, \$60,000; insurance, \$40,000.
- The cotton mills at Wilmington, N. C., will shut down for sixty days owing to the depression in the trade.
- The President says that each member of his Cabinet accepted his position for four years.

—In the best wheat districts of Missouri, winter wheat fields are being plowed up preparatory to planting them to corn.

—Two hundred Mormon converts from England and Scotland, en route for Utah, reached New York Wednesday.

—Frosts have killed the entire wheat crop along the lake shore in Pennsylvania, and farmers are plowing the land for other crops.

—Two cyclones swept over the section near Sterling, Kan., Tuesday morning, demolishing or partly wrecking a number of houses and barns, but no lives were lost.

—A business building at Clinton, Ill., collapsed Sunday evening, destroying the stock and machinery of three firms, the loss approximating \$15,000.

—Professor Beckmore says that lobsters are liable to become extinct within a few years. They are now taken from the very deepest water.

—To make a test case, the catcher of the Cleveland Club has been arrested for playing ball last Sunday, and the law and order people will make a vigorous prosecution.

—In Suffolk county, New York, over 5,000 acres of timber were hurned Monday. The loss was estimated at \$35,000.

—In Buffalo a piano was stolen from one of the churches Monday, and one night recently in Massachusetts a church and all in it were hauled off.

—The revision of the Old Testament has been completed, and the new version will be issued simultaneously in London, New York, and Philadelphia May 21.

—As an evidence of prosperity in South Carolina, the Charleston News mentions that there are thirteen lines of important railroads now in process of construction in that State.

—The mills at Minneapolis turned out 129,000 barrels of flour last week, against 132,200 the previous week. Prices fluctuate, but sales remain satisfactory, and well sustained values are expected.

—At Wheaton, Ill., Wednesday morning fire broke out

in the hardware store of J. P. Bauer through a leak of gasoline, and before it was subdued eleven buildings destroyed, inflicting a loss estimated at \$50,000.

—The Pullman Palace Car Shops at Philadelphia hurned Wednesday morning, creating heavy loss. Cars, worth \$105,000, and machinery valued at \$40,000 were destroyed.

—Forest fires in Camden, Atlantic, and Gloucester counties, New Jersey, have hurned cranberry marshes, destroyed coke and cord-wood in large quantities, and reduced to ashes acres of cedar trees and other timber.

—Business failures for the week number 198, 196 last week and 184 in the corresponding period of 1900. More than two-thirds of the failures are furnished by Southern, Western, and Pacific States.

—Margaret Coleman died, recently at Bonus, Ill., after fasting forty-five days, and for five days preceding death refrained from taking water. She had been afflicted with paralysis, but the cause of her wonderful abstinence is unknown.

—Owing to the prevalence of pleuro-pneumonia among cattle in Calloway and adjacent counties in Missouri, the railways have agreed to refuse cattle shipments from those points unless accompanied by a bill of health from a government inspector.

—The New York Senate has undertaken the job of abolishing the skating rink. It has passed a law prohibiting the sale of liquors in these places, or the attendance of children under 16 during school hours and after 9 a. m. unless the parents accompany them.

—A waterspout Tuesday caused a sudden and unexpected rise in the river at Kingman, Kan., several persons with their screaming occupants, being swept away. Women and one man are known to have perished, but it is feared that many children have been drowned.

—Health officers from sea-board cities held a conference Friday at New York, and decided upon the establishment of rigid rules to prevent the introduction of cholera. Cargoes will be closely quarantined until they are boiled or steamed, the sulphur process being voted upon.

—Among the settlers on the Dakota lands opened by President Arthur and closed by his successor, great trouble prevails. Meetings are being held, societies organized, funds secured to test the validity of the government's position in the courts. In the whole district in dispute is claimed, there are but 900 Indians, while the number of settlers is placed at 6,000.

FOREIGN.

—General Komaroff's name is said to mean "no mosquito."

—The fast steamship Alaska, of the Gulon Line, has been chartered by the British government and will be fitted for cruising purposes in case war is declared.

—The London Daily News, in its issue of April 20, believes the government has decided upon the immediate recall of General Graham's force from the Sudan.

—The French press unanimously insist that the government shall continue in its demand upon Egypt for full satisfaction for the suppression of the French newspaper Bosphore Egyptien, at Cairo.

—It is reported that there has been severe fighting recently in Western Tonquin between the French and Chinese troops. The Chinese claim to have been victorious, but admit that they suffered heavy losses.

—Near Botoche, Friday, the right column of Middle Eastern command engaged the rebels, the battle lasting all day. Canadians losing half a dozen killed, and a large number wounded. The loss of the rebels, who fought in a fashion, partially concealed in a ravine, is not known.

—A dispatch from Berlin to the London Standard says that Germany is preparing a series of enormous enterprises, the magnitude of which will surprise the world. The acquisition of the kingdom of Zanzibar by Germany, the dispatch says, is certain to be accomplished soon later.

—It is estimated that there are 200,000,000 Mohammedans in the world, of whom 6,000,000 are in South Europe, 20,000,000 in Asiatic Turkey, 7,500,000 in Persia, 25,000,000 in Arabia and Central Asia, and 60,000,000 in Hindoostan. Considerably more than half of them are in Asia, and the remainder in Africa, except the 6,000,000 in European Turkey.

—A recent dispatch from Cairo to the London Standard states that fears are entertained there of the grave results from the peremptory demand of France for the opening of the Bosphore Egyptien newspaper office, and the punishment of the police and other officials who violate the publisher's right of domicile by invading his premises and forcibly suppressing the paper.

—The war cloud in the East is growing darker. It was announced Friday that the French government, owing to the Bosphore Egyptien difficulty, had suspended all relations with Egypt, causing great excitement at Cairo and Alexandria. England and Russia continue their preparations for war with unabated vigor. The recent action of France is thought to furnish strong evidence that she is concerting with Russia against England.

—Couriers from Fort Pitt report that Riel's forces captured the place and hurned the houses, killing two men. The troopers and settlers, numbering nearly 100, left five days ago for Battleford, but no trace of them has been found, and it is feared that they have been massacred.

men are suffering for want of provisions and the bad condition of the roads impedes their... Battleford is again threatened, and Otter's com...

RELIGIOUS INTELLIGENCE.

National Reform Association met in annual con- Tuesday at Pittsburg, and will be in session several... clergy of Portland, Me., have done an excellent...

Chinese men were lately baptized into the Trinity Church of New York City, making twelve who have...

Vatican is making preparations to hold next general council to consider a programme for the administration of the Catholic church.

missionaries in far-off countries, like Burmah, say that deal of infidel literature is being distributed among... especially among teachers. Bundles of docu...

Obituary Notices.

are the dead which die in the Lord from henceforth."—Rev. ... Died of inflammation of the brain, in South Boston, Mass., 1885, Gordon C., son of George and Grace Hudson, aged 3 months.

—Died of paralysis, March 28, 1885, Bro. J. Q. Kennedy, aged the Sabbath and kindred truths last July while the tent...

—Died of old age at her son's home at North Gouverneur, 17, 1885, Achia Fuller, aged 89 years. Sr. Fuller was a firm Christian, and a member of the church at Gouverneur.

—Died of pneumonia, in the township of Etnea, Mecosta Jan. 20, 1885, Martin A. Brigham, aged 48 years, 8 months, Bro. Brigham believed and loved the present truth.

—Died in Wabash, Minn., April 6, 1885, Mary E. Battin, years. She was confined to her bed but ten days, though she in feeble health for years, and was a great sufferer.

—Died April 4, 1885, Elizabeth Stranahan, aged 79 years. faced Christianity in early youth, lived a Presbyterian over years, and was baptized into the Adventist church sixteen years...

—Died of old age and dropsy of the heart, at her home in Tenn., Mrs. Nancy Cruson, aged 76 years and 11 months. the wife of Andrew Cruson late of Indiana. She was born...

—Died of paralysis, April 9, 1885, at our home in Great Valley, Mrs. Charlotte Hills, in the 76th year of her...

—Died of consumption in Inlay, Mich., Feb. 14, 1885. Kirtland, aged 26 years, 1 month, and 16 days. He died in the first resurrection.

—Died of consumption, at Weldon Creek, Mason Co., Mich., Belle, oldest daughter of John J. and Helen M. Gilding, aged 20 months, and 24 days. Hattie was an example of patience...

—Died in St. Paul, Minn., Feb. 7, 1885, Gertie, infant of David and Lucy McCourt.

Appointments.

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

A GENERAL Sabbath-school meeting will be held in connection with the meeting at Somerset Mills, Me., May 3, at 9 o'clock, Sabbath morning. Bro. Baker will conduct the exercises.

A GENERAL meeting for Otsego county, Mich., will be held at the Davis school-house, five miles east of Elmira, in the neighborhood of Bro. B. H. Hallock, commencing Friday evening, May 1, at 7:30, and continuing over Sabbath and first day. Sabbath-school, Sabbath morning at 10 o'clock.

NOTHING preventing, I will attend a meeting of the northern district at Verdale, Minn., commencing the evening of May 14 and holding till May 19. The sixty-foot tent and a few smaller tents will be pitched for the accommodation of the people.

THE Lord willing, I intend to labor with the following churches:— Racine, Wis., April 29, 30, May 6 Raymond, " " 1-5 Poy Sippi, " " 9-18 Neenah, " " 21-25 Pulcifer, " " 30, 31 Stambaugh, Mich., June 3-7

CAMP-MEETING at Battle Creek, Iowa, May 28 to June 2.

HOYTVILLE, Mich., May 2 Anger (funeral sermon), " 3 Vermontville, " 6, 7 Leslie, " 9, 10 Diamondale, " 16, 17

Publishers' Department.

"Not slothful in business."—Rom. 12: 11.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.—A J Olsen, J Fargo, G S Howell, G B Rogers, J W S Miller, J D Pegg.

Books Sent by Freight.—Bettie C Saxby, Gideon Brown, Geo W Angiebarger, A J Breed, C P Bodwell, REVIEW & HERALD, Lou Ingram.

Cash Rec'd on Account.—Kansas T & M Soc per C W Gibbs \$83.64, Penn T & M Soc per H E Simpkin 10.00, No Pac T & M Soc per C L Boyd 10.35, Mich T & M Soc per H House 199.33, Iowa T & M Soc per Mrs R Roach 10.00.

General Conference.—Ill Conf per L S C \$78.76.

International T. & M. Soc.—Mrs A M Ross \$1.00, S L Welch 1.00, Dan'l Bowe & wife 7.00, Alden Dana 6.00, R Graham 3.00, S M Cobb 5.00, H C Bagley, 1.00, Wm O Russ 1.00.

Australian Mission.—Rose Jero \$1.00, Mackford Wis S School 42.00, Ceresco S School 5.00, D R & A Call 1.00, Mrs Bertha Young 10.00, So Norridgewock S S 5.00, Maggie & Andrew Erskine 20.00, Randolph & Emma Voris 25.00, Joseph Ferron 15.00, Hastings Mich S S 1.90, Belvidere & Waterville Mass S S 3.75.

European Mission.—Mrs A M Ross \$2.00, E Kinne 5.00, S L Welch 1.00, Ella Kinne 50c, Mary Kinne 50c, Ralph & Roy Bliss 16c, Daniel Bowe 5.00, Alden Dana 6.00, R Graham 2.00, S M Cobb 5.00, H C Bagley 2.00, Wm O Russ 1.00, L W White 10.00.

Scandinavian Mission.—Daniel Bowe & wife \$7.00, S L Welch 1.00, Mrs A M Ross 50c, R Graham 2.00, H C Bagley 1.00, Wm O Russ 1.00, L W White 10.00.

Chicago Mission.—Charles F Parmele \$5.00.

English Mission.—Mrs A M Ross 50c, S L Welch \$1.00, Daniel Bowe & wife 12.00, R Graham 3.00, Mrs Sarah Lane 10.00, "A friend of the mission" 10.00, Randolph & Emma Voris 75.00, H C Bagley 1.00, Wm O Russ 1.00, L W White 10.00.

Illinois City Missions.—Mrs H Crow \$7.50, A M Morrell & wife 75.00.

S. D. A. E. Soc.—A M Morrell & wife \$25.00, Mrs H Crow 2.50.

Ills. Reserve Fund.—A M Morrell & wife \$75.00, Mrs H Crow 7.50.

Ills. Ed. Relief Fund.—Mrs H Crow \$7.50, A M Morrell & wife 75.00.

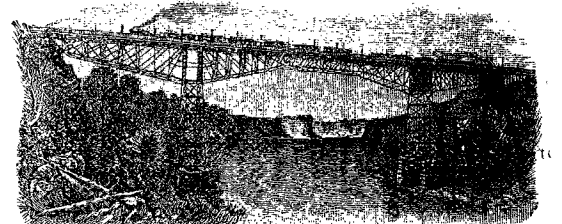
Mich. General Fund.—P P Russell & wife \$5.00, H Hilliard & wife 25.00.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago, Grand Rapids, and Detroit.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.35, arrives at Detroit 11.45 A.M. All trains run by Nineteenth Meridian, or Central Standard Time.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, Valparaiso, Chicago, and Arr.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger and Mail trains, daily except Sunday.

GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Jan., 1885.

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various train routes and their arrival/departure times.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—56 Clark street, Sherman House, Palmer House, and Grand Pacific.

Table with columns TRAINS, LEAVE, and ARRIVE. Lists train routes like Javenport Express, Council Bluffs and Peoria Fast Express, Kansas City, Leavenworth, and Atchison Express, etc.

*Daily. †Daily except Sundays. ‡Daily except Mondays. ††Daily except Saturdays. ‡‡Sundays only.

The Review and Herald.

BATTLE CREEK, MICH., APR. 28, 1885.

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THE CAMP-MEETING LIST.

The camp-meetings for the early summer, east of the Rocky Mountains, as made up to the present time, stand as follows:—

Kansas, Bismarck, near Lawrence,	May 20-27
Pennsylvania, Jamestown,	June 4-9
Wisconsin, Tomah,	" 11-16
Minnesota, Mankato,	" 17-23
Dakota, Sioux Falls,	" 25-30
Canada, _____,	" 25-30
Northern Maine, _____,	June 25 to July 7

We feel confident that these appointments will not be changed. G. I. B.

The P. O. address of Eld. E. R. Jones and wife will be till further notice, Oakland, Cal., care of Pacific Press.

THE EASTERN OUTLOOK.

In an article headed, "Will England Defend India?" the *Independent* of April 23 says:—

"If M. de Giers has any sense of humor he must be amused at the energy displayed by Mr. Gladstone, not in calling Russia to account for a gross and palpable violation of the conditions of peace, but in trying to find out whether the hand that dealt the blow at Penjdeh was a left or a right hand, a closed or an open hand. His curiosity will probably be satisfied shortly with a *coup de main*; for it is plain to everybody but the British Premier that Russia means to have Herat."

Once in possession of Herat, Russia holds the key to the overland route from Europe to India; and the question for England to decide is simply whether she will check and hold the Russian power where it is, with the aid of the friendly alliance of the semi-civilized Afghans, or fight her under vastly more disadvantageous circumstances on the very border of her Indian empire. Russia is sacredly cherishing an inflexible purpose to reach India through Asia, as well as to gain possession of Constantinople; and the autocrat of eighty millions of people, possessing a vast though compact empire within striking distance of both points, is not easily to be restrained from his purpose. There are in the impending conflict all the necessary elements for the last great predicted political revolution in which the nations shall be dashed to pieces in the battle of the great day.

WANING POWER.

Not only in the Old World, but in some portions of the New, the prophecy respecting the waning power of the papacy just before the end, is meeting its fulfillment in a very striking manner. While according to the prophecy respecting our own government, papal influence is here to increase till there is some degree of collision between it and this nation which is to go so far as to make an image to it; in other portions of the western hemisphere, the case is very different. The *New York Herald* points out the fact that the bonds between the Vatican and almost every Spanish American nation in both North and South America, are greatly loosened. In Uruguay several ecclesiastics have been arrested on account of conflict with the government on the civil marriage laws. In the Argentine Republic, the Papal Legate has been banished; trouble,—the public school system. In Chili the Papal Nuncio has been expelled, and it is proposed to disestablish the Church; trouble,—a bitter contest over the civil marriage question. In Ecuador there is conflict between the Church and government over the tithing question. In Venezuela the civil power has been put in complete ascendancy over that of the Church. And in Mexico the government has confiscated Church property. Thus it seems that the hold of the Romish Church on the governments in this part of the world which have heretofore been completely under its control is greatly loosened, and the loosening process is rapidly going forward.

SEND MONEY TO THE REVIEW AND HERALD.

Do not send it to the address of private parties. We speak of money which is to go to any of our funds, or for the REVIEW or any one of our periodicals published at this Office. Parties sending money to the General Conference fund, or other funds, sometimes send to me personally. I am liable to be away from the Office, and the letter may be mislaid, and it often causes much trouble. Send all money for our public funds coming to Battle Creek, to REVIEW AND HERALD. It is much safer than to send to private parties. GEO. I. BUTLER.

NEW ENGLAND, TAKE NOTICE.

In the REVIEW of April 14, the readers interested in our coming general meeting no doubt noticed that the time for that meeting was put a week later than what it was given in the REVIEW of March 24. What we wish to say is, the appointment will stand as first given. The general meeting will commence Friday, May 8, and close Tuesday, May 12.

D. A. ROBINSON.

OHIO STATE DEPOSITORY.

ACCORDING to the resolution passed at our late State meeting, that the State depository be moved to Columbus, Ohio, we would request that hereafter all communications to the State secretary be directed to Columbus, Ohio, instead of Clyde.

MRS. IDA GATES.

THE WISCONSIN CAMP-MEETING.

This camp-meeting will be held at Tomah, June 11-16, coming in between the Pennsylvania and the Minnesota meetings. G. I. B.

CAMP-MEETING AT BATTLE CREEK, IOWA.

It has been decided to have a general gathering in the form of a camp-meeting in Western Iowa, commencing the evening of May 28. We expect that there will be quite a gathering from all parts accessible to that meeting. Arrangements will be made to provide for all who come, tent room, and other accommodations usually furnished at a camp-meeting. The meeting will be one of much interest, and we expect there will be a special effort made to attend. Those who wish to rent tents, will please write at once to Lizzie H. Farnsworth, State Center, Iowa, so that we can know how many tents to ship to the place of the encampment. O. A. OLSEN.

TENTS FOR THE KANSAS CAMP-MEETING.

THE Conference have a few tents they can rent for this meeting. Persons desiring to rent them should apply at once. We hope our brethren will bring all the tents they have. It will be much more quiet in them than in the large buildings, where so many are

together. So bring all your tents, and if you have the large buildings for shelter, some one else will be glad to get your tent. J. H. COOK.

KANSAS CAMP-MEETING.

MINISTERS, colporters, and canvassers who have been in the special employ of the Conference please make out their accounts, stating plainly the amount of time thus employed, and their respective expenses. We wish to have these at the commencement of the meeting. If you cannot be there in person at the commencement, make out your report full, and send them by mail to the writer. J. H. COOK, Lawrence, Kan.

KANSAS CHURCHES.

ALL our churches will please elect their delegates at once to attend the Kansas Conference to be held at Bismarck, May 20-27. Each church of ten members or less is entitled to one delegate, and churches of more than ten members to two delegates. Each delegate should bring to the State Conference a written report from the church clerk, showing the standing of the church, the number of members of the church, Sabbath-school, and mission society, the number of additions and losses, and the amount of tithes paid during the last Conference. Don't forget this.

J. H. COOK, Pres. Kan. Conf.

A WORD FOR THE COLLEGE.

It has been my privilege, with scores of others, for the last twenty-two weeks, to enjoy the fruits to be derived from this important institution. We reflect on the recent past, surely we have much for which to praise the Lord. Our instructors have been those who love God, and seem to have been at heart. Especially do we feel grateful to those who have given us the knowledge we have received, during the last three weeks, from those who have had long experience in the work. Surely none of us who have responded to the earnest appeals of God's servants laborers in the cause, can feel satisfied to set down and do nothing.

We have received many blessings here. The teachers have labored hard to give us the necessary discipline of which we stood in need. Many of us shall leave to go to our various fields of labor, shall it not be in the fear of God, that we may be light-bearers to those who are sitting in darkness? Let us not forget to do what we can in behalf of the College. May God bless this institution and all connected with it.

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