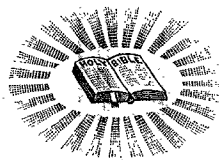


# Advent Review



## 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. 64, No. 10.

BATTLE CREEK, MICH., TUESDAY, MARCH 8, 1887.

WHOLE No. 1705.

### The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

#### TRUST.

Be not anxious for the morrow!  
He who portions joy and sorrow  
Knoweth what for thee is best;  
And whate'er its skies may bring  
Thee of joy or sorrowing,  
Comes at his behest.

Anxious thought can never yield thee  
Grace to bear nor faith to shield thee,  
Should the morrow trials bring;  
But if thou in patience wait,  
He will help thee in thy strait,  
Give thee song to sing.

His is love that lasts forever,  
Faithfulness that falleth never!  
From thy mind forebodings cast;  
And to know what He will be,  
Should a morrow rise on thee,  
Read it from the past.

When hath ceased all sin and sorrow,  
Where thy life hath no to-morrow,  
Sun, nor threatening cloud, nor moon;  
To the love thy past that planned,  
Mid the harps of heaven's band,  
Thine shall find a tune.

—Thomas Edmund Reynolds.

### Our Contributors.

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

#### CO-LABORERS WITH CHRIST.

BY MRS. E. G. WHITE.

WORKERS in the Master's vineyard must be imbued with the spirit of Christ in his love for souls. Divine influences and a strong, living, working faith are especial qualifications, in order for them to be co-laborers with Jesus Christ. They must cultivate constantly the graces of the Spirit, repressing unbelief. Honor is to be given to the human powers by putting them to the very highest use in the service of God. Under the control and guidance of the Holy Spirit, all may be co-laborers with God. All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. We must know what is the voice of God, that we may live by every word that proceeds out of his mouth. We cannot allow these questions to be settled for us by another's mind, or another's judgment. We must search the Scriptures carefully

with a heart open to the reception of light and the evidences of truth. We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. We must know for ourselves what God has said. We are laborers together with God, and we want to know, and must know, what conditions are resting upon those who are to be heirs of salvation, or we shall die in our sins. It is not to be our study as to what may be the opinion of men, or of popular faith, or what the Fathers have said. We cannot trust to the voice of the multitude, but we want to know what is the voice of God, what is his revealed will. He has left us his own statements, and we must search for the truth as for hidden treasures. We must put away all skepticism, all exaltation of our own ideas. We must humble our hearts by repentance and with contrition of soul, praying for true enlightenment. We must be diligent and thoughtful. We must be constant learners in the school of Christ, then we shall be meek and lowly of heart as was our Saviour. The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. He must dig for the truth as he would dig for hid treasures. He must search the Scriptures, comparing scripture with scripture; for he must be a laborer together with God. Individually, we are to work out our own salvation with fear and trembling. It is God who works in us, and by us, and through us. God's word is the sword of the Spirit, and with a knowledge of revealed truth, which is our spiritual weapon, we must go to work, laboring to pull down the strongholds of the enemy. The truth must be spoken in love. We must show that we are Christ's followers and that we have learned of Jesus. We must approach the people in the spirit of kindness and affection.

I feel deeply the need of our churches' having greater spirituality and more personal piety. If we are laborers together with God, our own piety must be sound and healthy, and then, when it comes in contact with error, it will not be moved with iniquity, or will not be corrupted. Our churches must feel their responsibility, and instead of devoting their time and talents to worldly things, seek to become elevated, ennobled. The truth must be to them a divine inspiration, a living reality. The laborers together with God will be aroused to do their work for the Master. Instead of doing so little, they must do very much more, and act as if they were plucking souls as brands from the burning fires. God is displeased with the ease-loving dispositions of those who have the light of truth. Time is golden. Lay hold of God by living faith, and exert your powers to their very utmost, having your testimony so vitalized by the Spirit of God that sinners will feel and sense their danger. Let faith be woven into your experience. Let every believer in the truth be thoroughly alive to the danger of this time. Let them awake from their stupor and feel that the delegated ministers are not the only ones to be workers together with God. Every soul must have a part in this. Says Christ, "Ye are the light of the world." This not only applies to the ministers, but to every soul to whom Christ has revealed himself. In your several churches you are to be active, living, Christian workers. Are you acquainted with your neighbors? Have you labored for those close by your own homes? Have you the love of Jesus? If so, you will feel an interest for the souls for whom Christ died. Pure religion and undefiled is an

active principle. It overreaches the walls of home. It goes forth in quest of objects that need help. Its light flashes into the highways and hedges, and it is seen and felt in the larger places of the earth. The lost sheep are searched for diligently, and wanderers are brought back to the fold.

We must have more religion. We must love the Lord better. We must daily consecrate ourselves to the Lord and practice the truth. We profess to believe in earnest, sincere, self-denying effort. Let it ever be borne in mind that if a man who professes to believe the truth neglects his God-given responsibility, he will in the day of God be placed with the unprofitable servant. He will learn by the announcement made in the great day of accounts, if not before, that God was the owner of all he possessed, and that he was only made a trustee, or steward, and was held to a stern reckoning for the faithful administration of his trust. It is all the same, whether we have one talent, or three, or five, or ten; all are the Lord's. Not a farthing is to be squandered upon needless things to gratify the lusts. Not a particle is to be hoarded to the neglect of the salvation of souls for whom Christ has given his life. The principal is all the Lord's, the improvement of it is his, and on every dollar is stamped the image and superscription of Jehovah. All must render an account to God, of how their time and their talents of intellect and money have been used. It is not a light thing to be intrusted with riches; but it is a grand thing to be accounted as a faithful steward of God in making right use of the Lord's money. "How hardly shall they that have riches enter into the kingdom of God!" but how beautiful will be the character of those who have borne the trust of God's capital worthily! If one has held all as God's property, and heeded God's voice to invest his property in his cause to save precious souls, he will see these souls saved in the kingdom of God, because he appropriated God's means as he designed it should be appropriated. He will then be received into everlasting habitations.

Let us come up to the high standard of God in Christ Jesus. Let us now consider, before it shall be everlastingly too late, what is the measure of our responsibilities in this world in regard to the salvation of our fellow-men. Let each watch and pray, place himself in right relation to God, and study to see what good he may do,—what words he may speak, what influence he may exert, what light he may diffuse as co-laborer with God, and what he can do to establish missions in places where there are none, that a light may be continually shining forth to the dark corners of the earth. He may make such a disposition of his intrusted earthly treasures, as shall produce to him in the world to come an hundred-fold, and an eternal inheritance. While the religion of Christ flourishes in hearts, the streams of beneficence will never cease to flow. The one who is a faithful steward is constantly giving, and God is constantly supplying that the channel shall not become dried up. But it is not the rich alone that are to sustain the cause of God in our world; those who have been blessed with the light of truth can learn to practice self-denial, and have something to give. All the little rivulets made to flow into the channel of doing good, blessing humanity, will keep the treasury supplied with means.

It is not merely the duty of the minister, but of every member of the church, to represent Christ to the world. They are to catch the rays of light

from Jesus, and reflect them upon souls blinded by error and infatuated with false doctrines. They are to hold up the only true standard of righteousness, which is God's holy law, while the world is holding up a false standard. Satan is seeking to present light for darkness, and darkness for light, the truth for error, and error for the truth. He would extinguish every ray of light shining from the throne of God, and in its place put his darkness. But the sons of God are here, every one of them, for the purpose of irradiating the world. The more light is despised, opposed, and condemned, the greater evidence they have in regard to their work to let their light shine forth to others. They receive their orders from God to guide souls to righteousness, truth, and heaven. The torch of truth must shine to willing as well as unwilling eyes. When Christ ascended on high, the church was to be the agent, or medium, through which light was to be communicated to the world. "Ye are the light of the world." Every individual Christian is required of God to be a living, shining light in the world. He must wrestle with God in secret prayer; then he will go forth in the spirit of Christ to hold converse with men. Anointed for the mission, he bears with him the atmosphere of paradise. His words will be well-chosen, and his face will reflect the image of his Master. He will be the light of the world, a living epistle known and read by all men.

Basel, Switzerland.

### TRUTH WILL TRIUMPH.

BY E. HILLIARD.

ERROR is short lived, but truth lives eternally. Error is suicidal; when it reaches its climax, it expires, leaving its opponent, truth, to spring forth with new life. Just at the time when the enemies of truth think that they have won the field, then the giant of error falls headless to the earth, and truth dons the laurels of victory. Let us trace the Bible through, and see how gloriously truth has triumphed in past ages.

After Cain had killed Abel, we might suppose that he had silenced the voice that worried and irritated him. Was not that fearless, troublesome advocate of truth and righteousness still in death, and might we not expect that error had gained the victory, and its advocate peace? But how different! Hear the mournful words of Cain, "My punishment is greater than I can bear." The Vindicator of Truth reached down the very moment when truth seemed defeated, and pronounced a curse upon the wicked transgressor of his righteous law.

Undoubtedly when the antediluvians saw the procession of beasts and birds filing into the ark, their hearts were stirred, and they feared that the message of truth that Noah had so faithfully proclaimed would triumph. But after the beasts and birds and Noah's family had entered the ark, and the door was closed, when the sun the next morning rose as bright and clear as ever, their fears were soon quieted, and they gave themselves up to feasting. Just as they thought that Noah's fanaticism had reached its height, suddenly the heavens gathered blackness, and the waters of the flood burst forth upon them.

In the days of our Saviour, the truth was gaining such a mighty influence, that the minister of error determined it must be crushed; so they took its Author and nailed him to the cross. When Christ was breathing his last, the very time when his enemies would exclaim that they had gained the victory, truth triumphed most gloriously. Nature had her witnesses on the stand. The sun, by veiling its face in darkness, as if ashamed of the black deeds of the sons of error, testified to the truth that the expiring One was the Son of God. The rocks testified to the same truth by rending asunder, and the earth, also, by quaking. The voices that were in one moment so exultant in shouts of victory over the throttled victim of truth, the next moment were uttering groans of the deepest despair, and smiting their breasts in anguish of spirit. It appears that truth shone the brightest in the hour of the densest darkness.

From this defeat the instigator of error (Satan) rallied its advocates with a determination to face and conquer truth. The troublesome Man of Calvary was laid in the silent sepulcher of the dead. The lips that had uttered such startling words of

truth were then closed in the paleness of death. Yet they could not trust their cause. When they remembered that Jesus had said that on the third day he should rise again, they determined to guard the lifeless form. Never have we heard before or since, of men's guarding a corpse with sword and spear, for fear that the dead would overthrow their cause. As the time declared for him to rise was nearly fulfilled, and it seemed that they were just mounting the pinnacle of victory, an angel flashed from heaven, and the iron bands that had so tightly bound the Saviour in death, were snapped asunder. Thus it is, when the lips of error are about to shout the victory, truth snatches it from them, and in thunder tones proclaims to the world her right to rise and rule.

How was it with Peter when he was cast into prison? While his enemies were quietly slumbering in the confidence of victory, an angel from heaven, at midnight, opened those prison doors and liberated the apostle. The executioner's block was cheated of its victim. When Domitian banished the illustrious apostle John to the Isle of Patmos, he thought he had rid his empire of the heretic. But he could have done nothing that would have given to the cause of truth a greater impetus. In trying to suppress this disciple's voice, he caused him to speak for ages. From that banished apostle came the book of the Revelation, which is such a bright lamp to the saints of God in the closing scenes of earthly history. "For we can do nothing against the truth, but for the truth."

The book of Revelation sets forth the last great struggle between truth and error. It speaks of the beast (the papacy), that great apostate power, in connection with our own Government, as coming to the front to enforce a counterfeit Sabbath upon the people. Obedience is the highest form of worship. The Sabbath (Sunday) which they seek to enforce, is a creation of the Catholic Church, instituted in direct opposition to God's law, which commands the observance of the seventh day (Saturday). Will the enemies of truth succeed? Will the victory be gained by the apostate power?

In the light of the foregoing facts, the answer is obvious. It need not be given, for the conflict is not merely between man and man; it is between God and his loyal people on the one side, and Satan and his subjects on the other. As Satan is already a conquered foe, it is easy enough to tell which party will triumph. We are not so much troubled to know which is going to gain the day, truth or error, as we are to know who among us will be able to stand.

According to the prophecy, those who pass the Sunday law will go so far as to prohibit those who observe God's Sabbath from buying and selling; yea, they will decree at last that they shall be put to death. In this they reach the climax of their iniquity, and just as they are shouting the victory, Christ appears in the clouds of heaven to deliver those who have stood for his truth. God chooses to work in this way, to show poor, blind man that he can and will vindicate the cause of truth, and that no flesh may glory in his sight.

When the trying time shall come that we must firmly stand for truth and right, let us remember that it will be in the darkest hour that the cause of God will triumph. When the hand of oppression rests heavily upon the commandment-keeping people, when behind bolted doors they are suffering for Christ's sake, and when the wicked are shouting the victory, at that moment deliverance will come. Then will be fulfilled the scripture, "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. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

New Orleans, La.

### WHOM GOD SELECTS FOR HIS WORK.

BY ELD. D. B. OVIATT.

THERE are many who wonder why they are not selected for some place of responsibility in the cause of God. They compare themselves with others who they know have not had the advantages of securing a classical education, and yet are selected for important work for God, while they are considered not competent for any place except such as they would not wish to accept. The following,

from "Mornings with Jesus," by Rev. Wm. Jay, may be of interest to such, and, indeed, valuable to any:—

"There is hardly an instance to be found recorded in Scripture, in which God appeared in the way of distinction and privilege to any who were not engaged at the time in some useful employment. Satan visits people when they are idle; God comes to them when they are employed. Matthew was called while sitting at the receipt of custom, and James and John while mending their nets. The woman of Samaria found the Saviour while drawing water. The angel of the Lord appeared to the shepherds while they were watching over their flocks by night. And Moses was here extraordinarily indulged when he was tending the charge of his father-in-law. Though learned in all the wisdom of the Egyptians, though very delicately brought up in a palace, as the son of Pharaoh's daughter, he does not think the employment beneath him. 'I keep sheep—a man of my breeding, and education, and talent!' He says nothing like this. Humility is a noble virtue; it enables us to accommodate ourselves to the will of Providence, and teaches us how to be abased as well as how to abound."

God chooses those who are good for something in any place they may be called to occupy.

### FAITH AND SIGHT.—NO. 1.

BY ELD. F. PEABODY.

WHAT are they? Are they necessary? Faith is the "conviction of things not seen." It is necessary; for without it, it is "impossible to please him [God]." Faith reaches out beyond things seen, and grasps the unseen. It reaches beyond all human probability or possibility. When faith falls within the line of human probability, it is no more faith. Thousands have faith up to this point, but how few go beyond that! God has required, and does require, that his people should grasp the unseen and improbable by faith.

From any human probability or possibility, Noah could not have seen any necessity of building an ark. He was "warned of God of things not seen as yet." He believed God, and went to work as though he could see, and thus saved his house. So it was with Moses at the Red Sea. He was surrounded on every side by insurmountable barriers, with no human possibility of escape. If he had had even inferior weapons for his men, he might have engaged the enemy in his rear with some possibility of success. Or, if he had possessed even a few old leaky boats, he would have had some prospects of escaping. Here we see true faith shown by Moses, while the great multitude had only sight. Could the children of Israel have seen some human possibility of overcoming these barriers, they would, no doubt, have made a far different report to their leader Moses. With them the question was, Is it possible for God to save us? They could see no way; therefore with them there was no way. They went just as far as they could see, while Moses by faith reached beyond the seen to the unseen powers that God holds in reserve. Just how, was not the question with him, but, will he do it? While they, without faith or hope, were looking for immediate destruction, Moses by faith was looking for salvation from God alone.

The difference between faith and sight in this respect is, that faith looks both ways along the stream of time, while sight looks only one way. While faith gathers up all the evidences of the past, and then goes on into the unseen future, taking hold of what God says shall be, sight only comprehends what is and what has been. There are but few, comparatively, who do not believe what God has done in the past. This is called faith by many; and it is just as far as their faith goes. When their attention is turned in the other direction, and they are asked to have faith in what God has said is still in the future, almost invariably there comes the answer, "I do not believe we can know anything about it." That is it. They say they do not believe, which is evidently very true. Just as far as they can see that God has kept his word in the past, they are ready and willing to admit it; or, in other words, as far as they can see, they will believe, which is a contradiction of terms.

—The way to avoid great faults is to be aware of small ones.

## PRAISE.

BY T. R. WILLIAMSON.

"Let all the people praise thee, O God; let all the people praise thee." Ps. 67: 3.

"Let all the people praise!"

Sure that means me,  
And I am one that spends long needy days  
Where earth-born shadows spread a leaden haze,  
And Hope's low drooping eyes but poorly see.

"Let all the people praise!"

How can I, Lord?  
My efforts fail, though oft my soul essays  
To clamber to some high where Love still plays  
Harmonious joy-notes full of strong accord.

Oh, is it not enough

If all but me

Lift cheery madrigals to heaven's roof?

Dear Lord, if one weak voice should hold aloof,  
'T will not be missed in earth's full symphony.

The oceans clap their hands,

The surges sing,

Sonorous storm-bass from the watery sands

Roars up to thee a diapason grand,

The scurrying gales their whistling concord bring.

Low, sweet, the zephyrs blow

Flute breathings smooth,

And airy chirps like star-tones blending through,

Ascend the sunbeams through the shining blue;

Free, whispy swaysings fill each woodland booth.

Vesuvian rumblings grim,

Stupendously,

From out the hollow ground lift up to Him,

The great, good Father, an herculean hymn,

In deep laudation joining tremblingly.

Wee tinted petals smile

Beside the cliffs,

And gladdening cheerfulness ascends the while

From cottage seat and lofty palace pile,

As from home hearths arise the blue smoke whiffs.

The locusts' rustling wings

In steady roll

O'erflow the air with reedy quaverings;

All grandeur greets Thee, and e'en piteous things

Moan some poor song that may Thy name extol.

Dear Father, let me praise,

Nor more repine,

Since all thy kingdoms, glorious King of Grace,

Stars, meteors, tempests, and Earth's lowlier ways,

Insects and flowers, adoring songs combine.

Wellington, Ohio.

## REJOICING.

BY W. S. CHAPMAN.

In the Bible we find command after command to "rejoice before the Lord." "And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates." Deut. 12: 12; see also chapters 16: 11; 27: 7. Numerous instances from the New Testament could be given, but a reference to Rom. 12: 10-12 is a sufficient illustration to show that a condition of gloom or despondency is diametrically opposed to the plan of the Creator, who designed the world for his pleasure, and for the happiness of the man whom he placed in dominion over it. When God pronounced the curse upon Israel for their sins, he said: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies, . . . in hunger and in thirst," etc.

When God selected the Israelites to become to him a peculiar people, he gave them a series, or code, of laws for their government. An examination of these makes the truth self-apparent that God knew that there was a greater necessity for controlling man's selfishness and avarice, than there was of guarding against his indolence and love of ease. God's laws all tended to *restrain* man from excessive labor, or to make him temperate in this, as in all else. Now the prince of this world has succeeded in so stimulating men to over-exertion that they are drunken with cares, having no time to cultivate their intellectual and moral natures. We find that the Jews were commanded to keep thirty holidays, besides the fifty-two weekly Sabbaths, making in all over eighty seasons of rejoicing every year. This, compared with modern ideas of the necessity for recreation, seems like a superabundance of opportunities for relaxation; yet we know that God did not think so; for he added to these the emphatic command for man to rest, and let all nature rest, during an entire year, every seventh year. God went farther than this; he appointed a year of ju-

bilee at the end of every seventh cycle of seven years, or every fiftieth year.

Not only were these periods appointed for seasons of rejoicing, but it is evident that they were also intended to restrain man's avarice and cupidity. The compulsory rest every seventh year necessitated the temporary abandonment, by man, of all his schemes of aggrandizement and profit, and gave him time to cultivate his higher nature. In the year of jubilee, all property reverted to original owners; therefore values depreciated as the year of rejoicing drew near, and the spirit of greed was thus checked through the impossibility of holding accumulated property profitably, beyond a limited period.

It is clear that one object God had in view in commanding feast days, was that his people should be brought together frequently, in a social manner, for *rejoicing*, as well as worship; and we are led to believe that God intended, by dividing the human race into peoples, nations, kindreds, families, friends, companions, etc., to provide forms of social organization, by which physical and mental growth and improvement could best be obtained. Our very wants are evidently given us that necessity may compel us to attend to them, and thus preserve complete health of body, mind, and heart. Corporal wants are given which compel us to exercise the body and thus keep it healthy; mental wants, that the mind may be broadened and strengthened; social wants, that the heart may remain warm and impressionable. If any of these wants are neglected, the result is certain unhappiness and ill health.

Man was created a social animal, and whenever he attempts to curb, or refuses to exercise, his social instincts, he becomes cold, harsh, idolatrous, and infidel. Read the history of the Dark Ages, when the Pharisaical doctrine had resulted in the formation of bodies of ascetics who, shutting themselves in monasteries and nunneries, withdrawing from all social intercourse, became finally the most unyielding bigots and persecutors. Witness the Pilgrim Fathers, who, denying themselves every social enjoyment, and restraining, as sinful, every pleasurable emotion, became at last a set of the most intolerable fanatics, cruelly persecuting some, and torturing others who differed with them. There has never been an exception to the rule that those who neglect social intercourse become hardened.

To whom are we naturally attracted? Whom do we instinctively trust and confide in? To whom do we go for sympathy and love? Is it to the one who fails to appreciate the benefits to be derived from social intercourse? Is it to the one who is so drunken with the cares of this world as never to yearn for a season of rejoicing, even at his own fireside?—By no means.

I have shown that the setting apart of periods for recreation and for mental culture emanated from God. This fact is certainly recorded for our guidance. Are we, as a people, availing ourselves of all the light we have upon this subject, of all the opportunities within our reach? Do we fully realize that the regularly returning quarterly church and district meetings, the conventions for instruction upon missionary and Sabbath-school work, the establishment of health training and other schools, together with the various assemblies for missionary conference,—all culminating, yearly, in the great State gatherings, when we, as heirs with Abraham of the same promise (as campers), figuratively sojourn in the land of promise, "as in a strange country, dwelling in tabernacles,"—are our appointed seasons of rejoicing, in which to acquire that mental and moral strength and culture that will enable us to offer our bodies a living sacrifice in the Master's cause, which is only our reasonable service? Can we afford to be indifferent to such opportunities? Ought we not to be in attendance at every social meeting within our reach? May we not reasonably expect that God will accept whatever sacrifice we make to do so? God blessed the people anciently whenever assembled in holy convocation; why should not our efforts meet with equal favor? for we know that in God there is no variableness or shadow of turning.

"But," says one, "I have no time. It is all that I can do to support myself now. If I gave up any of my time to purely mental culture and social enjoyment, I could not maintain myself." Well, one thing is certain. You have, as it is often expressed, every minute of time there is in a day, and no one can have any more; yet many

do devote a portion of their time daily to mental and moral improvement, and maintain themselves; while it is self-evident that God expressly and emphatically commands you to so divide your time as to equally exercise *all* the faculties with which he has endowed you.

God does not demand impossibilities. The mind needs rest, as well as the body, yet it procures rest, not by a cessation from activity (for it is active continuously), but by a change of occupation. It is no rest to the mind to sit down, after a day of toil, and brood over the amount of work accomplished, and lay plans for the coming day, for the reason that it is no change of occupation. It is just what the mind has been intent upon all day. A change of thought calls other portions of the mind into action, and allows the previous part to remain inactive, or in a state of rest.

The day, by God's measurement, begins in the evening (Gen. 1: 5; Lev. 23: 32), at the going down of the sun (Mark 1: 32), and ends at sunset. This period of time is divided into three divisions, the darkness of the night being devoted to sleep, the warm and light part of the day to labor; but the intervening period between the going down of the sun and the time when tired nature naturally seeks repose, to what? Let us learn from the records left us by that peculiar people whom God took out of the nations for himself, to whom he intrusted his judgments and laws, and whose history is preserved for our guidance and admonition. From Jewish history we learn that after the lamps were lit and the evening sacrifice was offered in the temple, at the going down of the sun, the priests would gather together in groups, for social intercourse and religious culture. They stood as patterns for the people to follow; and history carries us into the homes of the people, and shows us each family circle, gathered around the hearth, being made wise unto salvation, teaching and being taught the present truth for their time. Is it any marvel that the Jewish people delighted in the word of God, and had his praise so constantly upon their lips? and is it surprising that so many among us to day feel it to be a cross to speak of present truth to our neighbors? The reason is only too apparent. The subject does not form the topic of conversation at home, nor do they have social gatherings at the fireside, where the family learn to delight in the law of God, and to serve the Lord with gladness for the abundance of all things.

We read that in the beginning God said, "Let there be light, and there was light. . . . And God called the light Day, and the darkness he called Night." We read also this command: "Six days shalt thou labor, and do *all* thy work." Can we reasonably believe ourselves to be commandment-keepers if we permit our work to extend far into the night, and allow our minds and hearts to hunger for appropriate food? This is not the way God's people did of old, and their history is written for our guidance. 2 Tim. 3: 16, 17. At the going down of the sun labor ceased, and every God-fearing citizen entered his house and abode there until the morning, recognizing the divine law that his evenings belonged to his family, at which time he became to them as a priest, to teach them wonderful things out of His law. Only by *searching* the Scriptures can we become "thoroughly furnished unto all good works," and be enabled to stand steadfast in "that day," waiting for the coming of our Lord. How can we expect divine help in performing this duty, if we give it only fitful, intermittent, attention, and bring to it a body already overtaken with the cares of this world?

My overburdened brother, my careworn sister, resolve now to make a covenant with the Lord, by sacrifice. Let your evenings from henceforth be devoted to social gatherings around the family fireside, or, occasionally, in company with other brethren at their homes, in meekness instructing and receiving instruction. Soon the increase of knowledge will create a desire to impart it to others; for "out of the abundance of the heart the mouth speaketh;" and then the blush of a false shame will not appear as you tell your neighbor about the wonderful goodness of God to a sinful world. Rightly divide the time, doing all that you can of the work appropriated to each division, and leave the result with God. Surely such a covenant with him, firmly kept, would become a pleasure and a blessing.

—Zeal without knowledge is the sister of folly.



## THE "BACKSLIDER IN HEART."

BY W. B. WHITE.

"THE backslider in heart shall be filled with his own ways." Prov. 14:14. Many a vessel has started from port with fair prospects of making a successful voyage, but has gone down in mid-ocean with its precious cargo of souls, simply because, unconsciously to its captain and owners, the timbers had become worm-eaten. The ice over river and lake may be comparatively safe during the winter, and heavy loads may cross with but little danger; but a few warm days in spring may honey-comb the ice to that extent, that the one who crosses then will do so at the peril of his life. This work going on under the snow may not be noticed or realized by the traveler, but the danger exists nevertheless.

It is possible that a man's Christian character may become honey-combed, and the work progress so imperceptibly that it is not noticed by the world or the church, or realized by himself. Perhaps he may be a member of the church, and quite regular in attendance, only absenting himself in unfavorable weather. He bears his testimony, gives quite liberally to the cause, prays in public, and is known to the world generally as an honest man, and is regarded by the church as a Christian. To be sure, his prayers and testimonies seem hardly as spiritual and earnest as they once did, a coldness seems to be creeping over him, and his interest in the tract and missionary work is lagging a little; but it is hardly thought that that brother is backsliding. The church may not know it, he may not realize it himself, but God sees that he is backsliding, not in outward practice, but "in heart." The heart is becoming honey-combed, and the danger is greater because the work has been going on so gradually that he has not realized it and does not realize it.

Let us now briefly notice the condition of one who is backslidden "in heart," and ask ourselves, Does this apply to me? Does this describe my condition?

1. He does not now enjoy the witness of the Spirit that he is a child of God. It was not always so. Years ago, when he decided to live for God, and keep his commandments, when he humbly repented of all his sins, and made a full surrender, what joy and peace filled his heart! He rejoiced in sins forgiven, and that his name was "written in heaven." The world seemed changed, his heart went out in love to God, and he felt that he was his child. But it is not so now. That first love is gone, and the bright flame no longer burns on the altar of the heart. That love, zeal, and burden for souls which characterizes one who is born again, has almost left him, and he hardly knows whether or not he belongs to God, or is in a condition of justification. He may go to meeting, sing and pray, and at the same time be backslidden "in heart."

2. He does not love to talk of Jesus and the plan of redemption as he used to. He talks more now about business, stock, farms, etc. At home but little is said about present truth; and although he has not lost all his love for it, and will defend it in controversy, yet other themes are a little more interesting. He attends our large gatherings, and hears the solemn truths for our times spoken with power; he hears how prophecy is being fulfilled, and that the end of all things is at hand; but his heart does not respond as it once did, and he can hardly say, "Come, Lord Jesus," "come quickly;" but "in his heart" he rather hopes that Jesus will tarry a little longer. He hardly feels ready now, is a little fearful it might not be well, in a short time expects to be better prepared, more spiritual, more earnest, but hardly wants Jesus to come yet. What is the trouble with this brother?—He is a "backslider in heart."

3. It is rather distasteful to him to hear any one say much about religion. If a good brother or sister who is living near the Lord prays fervently, or gives in a testimony with weeping, he does not enjoy it very much, and perhaps in his heart thinks they are a little fanatical, and that it is not necessary to be quite so fervent. His eyes will brighten when he hears conversation on his line of business, but the great themes which relate to his soul's salvation have but little place in his affections.

4. This man is hardly as conscientious as he once was. There was a time when he would not have done

anything wrong for the world. He despised and abhorred a dishonest act, however small. He was truthful and upright, and had a conscience void of offense. It is hardly so now. The world and the church regard him as honest, and perhaps he means to always maintain a good reputation; but "business is business," he says, "and every man must look out for himself;" and while in the main he is perfectly reliable, he can see no harm in the "tricks of trade." He is quite sure that what his farm produces is No. 1, and that the horse he has to sell is perfectly sound. If he is a merchant, and has a bad debt, is it right for him to lose it, or wrong for him to spread it around on a number of accounts, seeing he sells goods so cheap? If his stock of 60-ct. tea is getting low, would it be wrong to mix a little 40-ct. with it? No one will ever know it, and tea don't do them much good anyway. And certainly it would not be wrong for him to discount that bill a little. He can make it up on something else all right. Sometimes a man does these things, and says "it's business," while God is frowning upon him, detesting the act, and gradually withdrawing his Holy Spirit from his heart. Perhaps others do not see it, and he himself does not realize the condition of his heart; but God, who can see as men cannot, knows that he is in danger, and that his Christian character is becoming undermined.

5. This brother used to believe every point of present truth, and all the fundamental doctrines of Christianity. He believed them and loved them, but now in his heart he says there are some things he can hardly believe, some points of present truth are not clear to him. Some of the Bible ordinances are rather humiliating, and he thinks some things are rather too strict. But he keeps it in his heart, not wishing to cause any one else to doubt, goes on month after month, year after year, till his doubts have honey-combed his faith in Bible truth; and likely he does not yet realize that he is a "backslider in heart," but God knows he is, even though he may belong to a church and keep up an appearance of religion. The man realizes, perhaps, that he has lost something; that there are heights and depths of Christian experience that he has never reached; that there is a fullness which others enjoy that he does not; but he measures himself by some others in the church, and comes to the conclusion that he is as good as they are, and that perhaps somehow it will all come out right. Thus he goes along, enduring religion rather than enjoying it, while the subtle, imperceptible, undermining work goes on, destroying, weakening, discouraging. What shall one do who finds himself in this condition of heart-backsliding? Is there a remedy? Can he escape from the "enchanted ground?"—Yes, by God's help he can. Let him immediately call a halt, and commence an earnest work of self-examination, asking God to aid him in this, to help him see himself, to give divine enlightenment. Then let him retrace his steps, and with true humiliation of heart ask God to forgive his backslidings, then believe his promises found in Jer. 3:12-14, 21, 22. God will do as he says when we meet the conditions. May God help us to keep the "heart with all diligence; for out of it are the issues of life."

Fargo, Dak.

## FAITH.

BY EUGENE LELAND.

WHEN a creature is born into the world, its first requirement in order to maintain its existence, next to breathing, is food. Without this, it would soon die. In all cases, nature makes the necessary provision for the sustenance of her creatures; and they usually avail themselves of the means which nature has provided, without a question as to the quality of the substance or the source whence it is derived. Foolish, indeed, would that creature be that would stand back in doubt, refusing to partake of the nourishment provided by its mother, because it did not understand its composition, or fearing lest perhaps it might not be the food best adapted to its wants.

Equally inconsistent would be the course of one, who, professing to be born again, and to have become as a little child, refuses to partake of the spiritual food which is prepared to sustain him in his new condition. He professes to be converted, and to be a just man; and now, "How shall he live?" We read in Rom. 1:17, "The just shall

live by faith." "Ah! but," says the skeptic, "if you have nothing more substantial than faith by which to live, you may count me out. I must have something that has some substance to it." Thus does the wisdom of this world reject the very first effort on the part of God to provide nourishment for those who stand so much in need of it. The very food which enabled an Enoch and an Elijah to live and be translated without seeing death, the skeptic rejects as having no substance.

To some this objection may not be without weight; for simple faith, in itself considered, might appear to be an unsubstantial element by which to live. If one should sit down to a table well furnished with tableware, but having nothing more substantial than hot water of which to partake, he might well inquire how he is to live on so thin a kind of provender. But to make such an inquiry in regard to faith, as an article of spiritual food, would only show that the one who makes the inquiry has not sufficiently investigated the subject; for we read, "Now faith is the substance of things hoped for." Heb. 11:1. We hope for a home in the new earth; for an inheritance in the kingdom of God. Now, to make our faith in these things for which we hope a substance, it is necessary to live such lives in this world, as near as may be, as we expect to live in the new earth. I read, "There shall in no wise enter into it anything that defileth." Rev. 21:27. Is there anything about me that defiles? If so, my faith cannot be a substance until that defilement is put away.

The Scriptures are full of admonitions concerning the lives which those must lead who "hope for" an inheritance in the kingdom of God. In Gal. 5:19-21 Paul enumerates the works of the flesh, and closes with the admonition that "they which do such things shall not inherit the kingdom of God." Reader, is there anything in that long list of sins which condemns you? If so, make your faith in the things hoped for a substance, by putting them away. Come, here is the table of the Lord, bountifully supplied with nourishing food; and shall we not gather around the board? Have we not long enough been swine-herds to the Devil, feeding upon husks? "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" There is a rich repast awaiting us,—nourishing food, by which we may live, if we will only partake. And as we come up to the table, let us remember that it is the food which we ourselves eat that is to sustain us. I cannot live by what my brother eats. No more can the Christian live by the faith of some one else.

"The just shall live by his faith," says the prophet (Hab. 2:4); yet how many there are who are trying to live by the faith of some one else! Suppose those who have been pillars in the church should give up their hope; suppose those who have long borne the heat and burden of the day should become discouraged and fall away, what effect would it have upon mere professors of religion? They are living upon the faith of others; and should their means of subsistence be taken away, how would they live? Individual spiritual strength should be the characteristic of the Christian; but this can be gained only by partaking of strong spiritual food himself, by exercising a living faith. A faith that will not show itself by the outward acts of the individual himself, is a starving faith, having no substance to it,—a dead faith, by which one cannot live. "The just shall live by his faith."

Not only is faith "the substance of things hoped for," but it is "the evidence of things not seen." Faith is a belief in the statements of another concerning matters with which we are not acquainted. How, then, can it be an evidence of things not seen? An illustration will make this clear. Suppose one should start on a journey over a strange road. It would be necessary for him to trust implicitly in the directions given him by even an entire stranger. And if he finds the way-marks to correspond with the directions given, he concludes not only that he is on the right road, but that the one who directed him is truthful, as well; and with every additional way-mark passed, his confidence is strengthened in the integrity of his counselor, as well as his faith in the fact that he is on the right road.

Now, the Christian has started on a journey to the kingdom of God, and he desires instruction by which he may know from time to time whether or not he is making progress. Such instruction he finds in the Bible. The way marks are therein so

distinctly pointed out that we cannot mistake them. The first of these way-marks is *faith*. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. "And besides this, giving all diligence, add to your faith virtue," or *courage*, the second way-mark. How many times have we heard people remark, after hearing the truth presented, "I did not think that I ever should have the courage to obey the truth!" The very fact that they did have such courage is evidence that they are on the right road, and should stimulate them to greater exertions. On the other hand, those who do not have the courage to take their stand, soon lose the little faith which was granted them at the outset. Hence the bitterness so often manifested by those who have rejected the light of truth.

"And to virtue, *knowledge*," the third way-mark. Those who have the courage to obey the truth are often heard to say, "I never had such an understanding of the Bible in my life." What does this remark indicate?—Simply that the one who made it is on the right road to the kingdom of God. One who makes a profession of religion, and after years of experience has no better knowledge of the Scriptures and of the laws of his being than when he first believed, indicates to the world that he has turned aside into a by-path, and has missed one of the way-marks.

"And to knowledge, *temperance*," the fourth way-mark. From his knowledge of the laws of life, the man who adds to this knowledge a life of temperance, shows that he is making advancement in the way to the kingdom of God. And may he not take this progress as an "evidence of things not seen?" He has found the faith, the virtue, the knowledge, and the temperance wrought out in himself according to the directions, and why should not these things be taken as evidence that the other way-marks will be passed in due time, and that he will finally reach his destination?

"And to temperance, *patience*," the fifth way-mark. Having purged himself from evil habits by the aid of the Holy Spirit, the Christian is now prepared to exercise patience; and when he finds himself possessed of this grace, his faith that he is on the right road is still more strengthened. If there is anything that should encourage the Christian, and stimulate him to increased efforts, it is to find himself making progress. And the influence upon others is not to be overlooked. Instead of manifesting impatience and ill-temper, his acquaintances and associates are surprised to find meekness, gentleness, and humility exhibited in his character.

"And to patience, *godliness*," the sixth way-mark. Our traveler has advanced so far on his way that he desires to have his character like God's character. All his desire and ambition is to be pure and holy in life. He is almost to his journey's end, and now he exercises earnest watchfulness and care, lest he should be turned off into some by-road.

"And to godliness, *brotherly-kindness*," the seventh way-mark. It will be noticed that the graces so far attained, have reference to the individual; but now he is so far on his way that he is enabled to help others to make a start on the Christian's pathway. Selfishness is renounced, and he uses his utmost endeavor to draw others into the way of life.

"And to brotherly-kindness, *charity*," the last way-mark. And now he has a right to expect the city gates to open for him, and he has the assurance,—“For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Reader, how far are you advanced in the way of life? How many of the way-marks have you passed? Are you so far along that you can render assistance to those who are so much in need of it? or are you wandering away on some by-path? If you have strayed away, come back before the little light you now possess goes out, and you are left to grope your way in darkness. "Have faith in God," and darkness and doubts will disappear. Light will shine in upon your soul, and you will finally receive your reward.

—A modest person seldom fails to gain the good will of those he converses with, because nobody envies a man who does not appear to be pleased with himself.—*Steele*.

## THE DUTY OF PRAYER.

BY J. M. HOPKINS.

PRAYER has been truly termed, "The golden cord uniting earth with heaven." All the spiritual blessings we enjoy, are given in answer to prayer, offered by ourselves, or by others who are deeply interested in our welfare. And he who neglects this important duty, does so at the peril of his soul. By this neglect he severs this "golden cord," and casts himself adrift upon the broad ocean of temptation and danger.

No one, however wise or strong or good he may seem to be, can stand alone. All need help from on high, and this help will be given only in answer to earnest prayer. The Master said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And the inference is that if we do not ask we shall not receive.

True, there are blessings which are bestowed upon all alike (Matt. 5:45); but that divine strength and light and comfort in affliction, are vouchsafed only to those who feel their helplessness, and humbly and in faith seek those blessings by and through Him who came to bless.

St. Paul, who wrote so many precious lessons for both old and young, said: "Pray without ceasing." Not that we must ever be in a position of prayer, but that we should never regard this duty as of secondary importance, and neglect it. He would teach us that our hearts should ever be in a condition of meekness and humility before the Lord, willing and desirous to be led and controlled by him. There should be at all times, an earnest longing for his presence and blessing. This should be our constant state of mind, a continual uplifting of the heart to God in loving gratitude and supplication; and herein alone is safety.

But there is one duty which I wish especially to mention, and this is secret prayer. This duty was emphatically enjoined by our Saviour. "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." Matt. 6:6.

We can better go to God alone, and unburden our hearts to him when none are near to hear or disturb. In the simple language of the heart we can talk with him as friend with friend, and in child-like faith and simple trust plead his promises and blessing. That great and good man Daniel went alone into his chamber to pray. Our blessed Saviour was often found all alone upon the mountain or in some secluded spot, pleading with the Father for strength to perform his arduous mission. And do not we, who are weakened by the moral and physical degeneracy of many ages, and surrounded as we are by the strongest evil influences which the enemy can bring to bear upon us, need every help which Heaven will bestow?

A good man who lives in Minnesota, once told me that when he goes from home to remain for a time, he makes it his first business to look out a suitable retreat for secret prayer. This is right, and in this principle alone is safety.

By the example of eminent Bible writers we learn that there should be stated seasons for prayer. "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." Ps. 55:17. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Ps. 5:3. Often do we read in the Scriptures of morning and evening prayer and devotion; and experience has proved to all that those who are most faithful in this service are the most favored of Heaven. We read of Daniel that "three times a day" he "prayed, and gave thanks before his God." Dan. 6:10. He was "greatly beloved," and God revealed many wonderful things to him in direct answer to prayer.

Oh how much we all need connection with God! How much we need that strength and wisdom which come from above, pure and peaceable! How much we need to relate ourselves to God and his work, that we may do his righteous will and be able to stand through the trials of earth. And yet how often this duty is neglected! Instead of giving it its proper place, we allow the cares or pleasures of life to crowd it out, not realizing that with the blessing of God we can accomplish far more than alone. Thus we slight God,

and say by our actions that we have no need of his presence and help.

Young people, especially, are apt many times to allow other interests and duties to occupy the time which should be devoted to prayer. And after a few such slights and neglects, their interest begins to wane, and ere they are aware they are on the background. Step by step backward, one neglect after another, and then they seldom pray; and even when they do pray, their prayers are lifeless and cold, the things of earth crowd in, and their minds wander here and there. How cold and barren are such lives!

May the Lord help us to appreciate the worth and importance of this sacred duty. If we would secure a home in the kingdom of God, if we would escape the corruptions and snares of sin, we must be much in prayer. We cannot walk alone. If we would only look back over the past, and consider how many times the Lord has delivered us from the power of the enemy, and then carefully consider the great responsibilities that are resting upon us, and our extreme needs and dangers, no one, it seems, would neglect prayer.

"Prayer is appointed to convey  
The blessings God designs to give;  
Long as they live should Christians pray,  
They learn to pray when first they live."

## TWELVE LAWGIVERS.

BY GEORGE THOMPSON.

It is indeed marvelous that men will take such absurd positions as are taken by those who try to overturn the law of God. I recently heard an Antinomian minister, in his efforts to show that we were no longer under obligations to keep the law of ten commandments, make the assertion that Christ, before he left the earth, committed all power into the hands of the apostles, and thus delegated power unto them, to bind or loose any law upon us that they thought proper. He then tried to show that the Sabbath commandment was never bound upon us by them, and that we therefore were freed from keeping it.

Could Paul (who was a man of like passions with us. Acts 14:15) have heard such a declaration, he evidently would have concluded that the "mystery of iniquity" was working. The idea is contrary to the Scriptures, and altogether absurd. Were such a position true, we would have twelve lawgivers, whereas James tells us that there is "one lawgiver, who is able to save and to destroy." Chap. 4:12. Our friend thus has eleven more than the Bible warrants him in having.

Then again. The new covenant was confirmed when Christ died upon the cross. Heb. 10:11-19. And Paul tells us that, "though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Gal. 3:15. If a man's will cannot be changed, the efforts of those who seek to change Christ's covenant must be the height of presumption. To illustrate: Suppose a man makes a will, disposing of his property as best suits him. But a short time before his death he calls twelve of his most intimate friends to his bedside, and says to them, Here is my will, disposing of my estate as I would have it. After my death, however, you can examine it, and expunge from it, or add thereto, anything you may deem proper. Would not this look like the action of an insane man? This, however, is the very work that such a position ascribes to Christ. This forever settles the question of the apostles' being lawgivers.

We are not commanded to hear the apostles. A voice from heaven said of Jesus, "This is my beloved Son; . . . hear ye him." Matt. 17:5. "Never man spake like" him, "neither was guile found in his mouth." The words which he spoke were not his own, but came from his Father. John 12:49, 50. Certainly it is safe and proper to follow such a counselor. Did he teach that any part of God's law was abolished?—No. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. He says of himself, "I have kept my Father's commandments." John 15:10. And the beloved apostle says, "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. If we heed this admonition, we shall have to keep the law of God.

Willow Hill, Ill.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

### "HE CARETH FOR YOU."

"Casting all your care upon him: for he careth for you." 1 Pet. 5: 7.

How strong and sweet my Father's care!  
The word, like music in the air,  
Comes answering to my whispered prayer—  
"He cares for thee."

The thought great wonder with it brings,  
My cares are all such little things,  
But to the truth my glad faith clings,  
He cares for me.

Yet keep me ever in thy love,  
Dear Father, watching from above,  
And let me still thy mercy prove,  
And care for me.

Cast me not off for all my sin,  
But make me pure and true within,  
And teach me how Thy smile to win  
Who car'st for me.

Oh still, in summer's golden glow,  
Or wintry storms of wind and snow,  
Love me, my Father; let me know  
Thy care for me.

And I will learn to cast the care  
Which like a heavy load I bear,  
Down at thy feet, in lowly prayer,  
And trust in thee.

For nought can hurt me, shade or shine,  
Nor evil thing touch me or mine,  
Since thou, with tenderness divine,  
Dost care for me.  
—Marianne Farningham.

### A FLOOD OF SUNSHINE.

MADGE was gazing into the skies as she lay on the low couch by the window. The small windows let in floods of radiance, which caused the white lily and the clusters of hyacinths to lift up their heads. Her loving looks rested upon them, and it seemed to her that they gathered a deeper humility at her gaze. Her face grew sweet and radiant as her eyes traveled from the flowers to the great skies full of beautiful sunshine.

Just then Agnes Powers opened the door, and dropped wearily into the rocker. Her face was clouded, and she looked so tired.

"Oh dear!" she sighed, "I am so tired. My feet are nearly blistered tramping these hard streets, and up and down stairs, and my head and back ache so."

She sighed again. "The people were cross, and treated me as if I had some evil motive in coming to their doors, when it was only to do them good. Oh dear! this home missionary canvassing is n't the most pleasant thing in the world. I wish I could go home and"—

Just then Agnes looked up. "Why, Madge! what is the matter? You have had a better experience than I have, for your face is fairly radiant with light. What are you thinking of?"

Madge arose from the couch, and said kindly, "Here, Agnes, lie right down here. I was so weary when I came in; but the thoughts of God are so sweet, and this sunshine has fairly folded me in rest. Lie down, dear, and rest; for I wish to talk to you, now that I am so much rested myself."

"When I came in, I was so weary with climbing stairs, and canvassing, and with meeting ingratitude (though I met some precious, grateful souls, too), that I felt, like you, that I wanted to return home; but I lay down here, and began to look up. I've tried it before, and I believe it is the best thing to do under discouragement. Oh, such a sweet lesson has been unfolded! Look up there. See the floods of light pouring down. It is not from the sun alone. It is from God; for he is the Father of light, and every good and perfect gift is from him. That sunshine is love from his heart."

"How many hours of this day I have walked in it, and yet out of it! Though it was all around me, I was indifferent. No tender thought budded under its power. My heart was more ungrateful than the wayside; for bits of green sprang up even from the sides of the trodden path. Like the Father, like love, it 'suffereth long, and is kind.' In spite of my disregard, it did not cease to flow

about me. There was no obtrusiveness in its attention, no desire to attract me to itself, no egotism. But all along my way to-day, like a gentle magician, it has touched into life revelations of beauty. 'See those roses in the window,' it whispered, 'what rich colors! how beautiful! What pretty children! What a pleasant street!' And now, 'See those flowers in the vase on the table;' for it has crept in through the chink in the shutter to tell us of their beauty.

"What a humble thing the blessed sunshine is! All its attention is toward others. Self is forgotten. Oh, what a grace is humility! 'Blessed are the meek.' 'Blessed are the poor in spirit.' I see the texts in a new light now. 'Look not every man on his own things, but every man also on the things of others.' It is so with all nature. The trees pour out their life in leaves to shade others, in limbs and trunks for our fires. The face of the Father is reflected by all his works in nature; but man is selfish, and mars the image.

"Oh! how beautiful the spirit of self-abnegation makes the skies and the meadows and the rivers and the dainty flowers, out of sight, that pour out their perfumes of love! 'Love vaunteth not itself, is not puffed up, doth not behave itself unseemly.' There is a perfect code of royal manners in the exercise of this spirit, which even Chesterfield's etiquette cannot polish. Love exalts others, commends their worthy qualities. Do you see this sunshine? While unpleasant features are faithfully revealed, yet, as if to hide them, sunshine puts a bit of its own beauty to the homely things and the unsightly pathways. Oh to be like the light! yet how has it been treated?

"Dear sunshine! some have complained and murmured at its glory; some have failed to see any light in its radiant beams. Evil hearts have hated it, because it searched their ways. Some have shut up their best rooms, and locked their shutters, as if it were too mean a guest; but like a patient suppliant it has waited, without one thought of revenge or even of sensitive grief, at the unfriendly doors; ready at the first opportunity to go in and do the ingrates good. We home missionaries must learn from the sunshine; for like love, again, it 'beareth all things.' How subtly it begins its healing ministry upon those who have resisted it until they are dark and morbid! Have you not seen plants removed to the shade? They became sallow and wan, like the faces and hearts of men without sunshine. The sap in the plants turns to poison, like the blood in the veins and the spiritual dew in the soul. 'Open the door a little, dark heart,' says the sunshine, and then it points out some bit of beauty to attract the heart from thoughts of self. 'Just give me a key-hole,' it says to the morbid sun-hater, and it lights up the colors of the rug, and wins a welcome for a larger entrance. Love 'hopeth all things.' Love has great faith. I thought of the Light of the world, Jesus. Love bore its kindred fruits in him. The poorest were granted his sympathy. 'Whoever will, let him take the water of life freely.' The best gifts are lavished for us ungrateful and bitter souls. 'Come unto me, all ye that labor and are heavy laden,' says Jesus, 'and I will give you rest.'

"Like the sunshine, while he invites us to come to him, he waits at our heart's door. 'Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.' Our yokes are grievous. They are heavy with self. We must have attention. Our aches and pains must have notice, our ideas and plans. People are unkind to us. But the yoke of love is light. It forgets all else but others, and delights to wait, and bear, and labor, and weep for others, as did Jesus. 'Let this mind be in you, which was also in Christ Jesus: who... took upon him the form of a servant, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him!' God loves such a spirit. Angels love it, and men love it. It falls like dew on parched nobility within, and freshens the bloom of the heart; breathes inspiration into the thought, and activity into the life; makes us new creatures in Christ."

"Look again at these beautiful white flowers. Poor Samantha clipped them from her pet plants for me to-day. Dear soul, she did not know how God would teach you and me a lesson from their leaves. These lowly hyacinths and this white lily wait to pour in a balm of rest. Their beauty is

all for us. There is a savor of life unto life in their humility. He will beautify the meek with salvation. A savor of Christ is in all these free gifts of God; but how much more may it be in us!

"Oh, to be meek like the sunshine and the rain and the lily! The lily of the valley is a symbol of Him, the exalted One of God. How modestly its white bells bow before God! How sweet the influence of their perfume flows to man! Humility makes them like the Beloved. There is royalty in humility, for its spirit is love from the courts of Heaven. 'He will beautify the meek' and the inspiration of love makes the homely, beautiful, and the most awkward, pliant with grace. It is a disposer of the whole being. Self is hideous, awkward; but love annihilates self and pours its own grace over the face and soul and limbs, till the manners and looks of the King's courtiers grow in us. He 'lifteth up the meek.' A royal dignity attends genuine meekness. It is not a cringing, mean, hang-down-your-head feeling, nor the spurious 'umbleness' that made 'Uriah Heap' so obnoxious; but it lifts up our thoughts of God and man, and takes self and consciousness out of all our ways, while its high nobility lights our brows, and we can say to each other, 'Beloved, now are we the sons of God.' It is 'easy to be entreated.' Humility can weep with those that weep, and rejoice with those that rejoice; for it lives for others. We missionaries shall find love the pass-word into morbid and darkened hearts. Like the gentle sunshine, love shall radiate from our hearts, and win them ere they are aware. Angels will work with us, and we shall become co-laborers with Heaven. Love will not murmur at injuries, nor retaliate; but will pity and forgive and still hope for the best. It will 'not fail nor be discouraged.'

"I thank God for my precious lesson. May I learn it, and love the poor souls who often would turn me from their doors, while they know not what they do; for the sunshine is shed on the evil and the good, from the heart of the Father. Many hardened hearts will break into bloom after awhile. Many dark hearts will bud beneath the power of love. Let us take courage. Are you rested now?"

Agnes smiled, and the sunshine lay lovingly on her face, and greeted the sunshine that broke forth from her heart. "Yes, dear," she answered. "That's a sweet lesson in a flood of sunshine."

F. B.

### OUT OF THE SHADOWS.

A DREAM.

THE day was drawing toward its close. I was riding with a dear sister, over a rough road which lay through a dreary waste. Ashes, cinders, blackened logs, with here and there a lifeless tree stretching its naked branches far upward, told where recently had been a beautiful forest. Black, threatening clouds were drifting athwart the heavens, leaving here and there only glimpses of blue sky. The wind whistled mournfully, and came to us with the chilliness of autumn.

I held the reins firmly, and we hastened on, minding little of our surroundings. We had been invited to a great feast, and however dreary the road, our thoughts were of the joy awaiting us. Our friends had been invited, and many had passed on, and were already there, while others were coming. We said but little, but that little was concerning our future happiness, and of the wonderful goodness of him who had invited us. What would it be to see him who had done so much for us! and we knew that when we were his guests, we were to dwell with him forever.

Suddenly our journey ended, and in a moment the long way was all forgotten—lost in the wonders of the present. Standing a little aside, I saw the interior of a spacious and beautiful mansion. There seemed nothing in its apartments for ornament merely; but everything seemed to manifest the thought of the master of the feast for the happiness of his guests. Many were passing to and fro, but among them all I recognized but one. It was he whose love had been the sweetness of my life. He sat a little apart from the rest, and as my eye rested upon him he seemed to have been watching me with an expression of countenance half-pleased, half-sad. A communication of thought, passed from heart to heart, without word. "Ah,"



said he, "I am watching and waiting for you, but you have come too soon."

"Where is the master of the feast?" I asked. "You cannot see him; your work is not done. Where are the little ones we loved together, who need your love and watchful care for long years? You are not ready to come."

Again I asked, "Where is the master of the feast?"

"He is preparing mansions for other guests. Go, do the work he has given you to do. I will watch for you, and my happiness will be perfect when you come bringing the dear ones with you. Then will the Master receive you."

I paused a moment, and then felt glad that I might return and finish what had been given me to do; thankful that my longing desire to go home to rest and happiness had not been gratified, but that I might work on until there should be given me an "abundant entrance" into the Master's presence.

I waked, and hastened with zeal and cheerfulness to my many duties; for though it was but a dream, it gave me some sweet, precious thoughts. And I wanted to say to all earth's weary ones, who long for rest with loved ones gone, who have no longer earthly protection, When going forth to act our part in the battle of life, let us work on, loving our work for the Master's sake; and though the remainder of life stretch out before us as a dreary waste, let us draw nearer to our Father, living in his love, leaning on his strength, and he will give his angels charge over us, to lead us safely through.

"Heaven's rest will be sweeter for toil-filled years;  
All eyes shall see clearer for bathings in tears;  
The Christ shall be dearer because of the fall;  
And the Father be nearer, the all and in all!"

—Advocate and Guardian.

## Special Mention.

### "TRANSUBSTANTIATION" IN A PROTESTANT CHURCH.

ROMANISTS are said to assert that of all the Protestant churches, the Episcopal is the least objectionable, because it is the least reformed. From some of the teachings of that Church relative to the Lord's supper, taken from "Counsels on the Holy Communion," it would appear that the above assertion is true; at least we know of no other Protestant body which has such a fondness for popish errors as to include in its teachings the papal "miracle of the mass." The rest have Sunday and eternal torment, and appear to be satisfied. On this point we quote from the N. Y. *Independent* the following from the above work, published in New York City, and intended for the religious instruction of children:—

"The Sacrament of the Eucharist is Jesus himself, God made man, present under the appearance of bread and wine. When the priest consecrates the bread and the wine,—that is to say, when he changes them into the body and blood of our Lord Jesus Christ,—that moment the bread and wine, by the power of the most high God, become the true, living body of Jesus Christ.

\* \* \* \* \*

"Priests... alone can change the bread and the wine into the body and blood of the Son of God. A priest is more powerful than an angel; in all the earth there is nothing so great as a priest.

\* \* \* \* \*

"And now He comes down the altar-steps, lying quietly in the hands of the priest, as long ago he lay in the arms of Mary, and smiled his heavenly love down upon the shepherds in Bethlehem.

\* \* \* \* \*

"When you come back to your place, remain for some time on your knees, lost to all but the presence of your Saviour. Ah! my child, how great you are at this moment! You hold in your soul and in your body the Lord of angels and archangels."

—A believer's comfort in living is to live to Christ; and in dying it is that he shall finally awake and go to Christ.

### ARE WE NEARING THE END?

THIS is a question that is agitating the religious world, even outside of the Seventh-day Adventist ranks, and the student of prophecy does not need to scan the horizon very closely in order to see the fulfillment of scripture on every hand. We, as a people, should be thankful that we can discern the signs of the times, and also that we have had light given us to aid us in separating the true from the false; for truly we are living in perilous times, when Satan is working with all power and signs and lying wonders, deceiving, if possible, the very elect. Matt. 24:26 undoubtedly applies to the Mormons. They have long taught that Christ is to be revealed in their new temple. The following clipping from the *Thompsonville (Conn.) Press*, comes at the present time with startling force. Are we soon to see a wonderful exhibition of this miracle-working power?

"A story comes from Lincoln, Nebraska, that the great Mormon leader, Brigham Young, has risen from the dead, and is soon to reveal himself. Two miles south of Lincoln stands a handsome residence owned by an Englishman long since identified with the Mormon Church. The house has been untenanted for two years, save by an old servant named White, formerly connected with the Jezrels, of London (a sect similar to the Mormons), but latterly he became converted to the Mormon faith. 'Two months ago,' said White, 'there arrived at this mansion an old gentleman bearing letters from "my master" in London, the purport of which was to obey every wish and to keep the old man's presence a secret to all except those to whom he thought fit to reveal himself. Within a week persons began to arrive in twos and threes from Salt Lake, and hold consultations with the old man, and soon after, little by little, the truth burst upon me that my guest was none other than the former head of the Mormon Church, Brigham Young, who is apparently to be resurrected, and to preach to the people of Zion as one having returned from the grave to tell what lies beyond.' White told the story with a sincerity that warranted further investigation, and a merchant, who formerly did business in Salt Lake City, drove out to the mansion Saturday, and rapped at the door. Receiving no response, he started around the house to apply at the rear, when through a bay window he saw the form and features of an old man who was sitting inside, and positively identified him as the veritable Brigham. It is a well-known fact that the elders of the Mormon Church throughout Utah and Arizona have of late been preaching the return of the prophet, and, considering further the veil of mystery in which the prophet's death has always been shrouded, make it quite certain that the Mormon banner throughout Utah will soon be unfurled, announcing that 'He has risen.'"

F. ARMSTRONG.

### A PROPHET'S SUCCESSION LOST.

A VERY comical exposure of "Eddyism," or of what is ambitiously called, by its votaries, "Christian Science," is found in the *Religio-Philosophical Journal*, a paper which concerns itself with matters which crystallize along the junction planes of religion, superstition, and fraud, and where the claims and exposures of Spiritualism all have equal record.

Our readers will recall that the prophetess of the new Christian Science, which regards disease as sin, and heals sickness by faith; is Mrs. Eddy, of Boston, now over seventy years old. The Rev. William I. Gill, formerly a Methodist minister in New Jersey, a man of a good deal of ability, and a writer on philosophical subjects, not very long ago went over to a semi-Unitarianism, and became a resident of the vicinity of Boston. We next hear of him as attracted by this Christian Science, and petted by Mrs. Eddy, and made pastor of the "Church of Christ" (Advent, Scientist and Eddyite) in Boston. Here he was brought into close contact with Mrs. Eddy, and his first impression of her and her followers was exceedingly favorable, as he says in a long statement in the *Religio-Philosophical Journal*. She teaches her disciples to believe all ailments to be unnecessary violations of law, and that by divine grace they can be

removed. They are made as little of as possible, and are not to be talked about.

Mr. Gill soon found in the upper circle of the body, with all their cheerfulness and spirituality, an under-current of the world in the scheming for the succession to Mrs. Eddy. She herself said she had been anxiously looking for a man to be her successor. Many good ministers had been invited into her class in the hopes that they would turn out to be divinely anointed to the office, but they had all failed. At last Mr. Gill himself was taken up as a hopeful candidate for her mantle. He was told that the position of the second in founding a great church, was a great honor; that he could prepare Mrs. Eddy's memoir, and have the profits; that her book, so she confidentially told him, was now yielding her \$12,000 a year, and all would be his as chief of the great cause; that he would be head of "the college" and of the whole growing community. He was now put under close espionage, and all reports of his doings and sayings were carried to the college, where he was subject to inquiry and correction. He was now editor of the *Christian Science Journal*, and defender of the theories. During this time, he says, he was a full believer in Mrs. Eddy, and published things under this influence, which he then believed, but which he now sees were cruel and slanderous. He had all along been disturbed by the fanaticism of her followers; but now he found that he was not regarded as sufficiently servile in preaching Mrs. Eddy, and that she herself wished and expected profound flattery and homage. She had quarreled with every one of the very many editors of her paper, because they were not willing enough to comply with her demands for flattery, and for the most virulent abuse of others. What Mr. Gill says first awoke him to an understanding of the case, were the signs of blind and malicious bigotry, and their "systematic depreciation of everything in God's universe before their time and outside of their influence."

Meanwhile Mr. Gill published a book, "Philosophical Realism," which did not give satisfaction, and the suspicion of it grew to open hostility when Mr. Gill showed one of Mrs. Eddy's devoted disciples a letter he had received from an esteemed correspondent, who said that this book would be of great benefit to Christian Science, and that he "had received from two weeks' study of it more benefit than from eighteen months' study of Mrs. Eddy's book." Of course this was repeated to Mrs. Eddy, and she was turned against the book. She argued with him against the book, told him it was philosophically wrong, and begged him, when she could not convince him, to take her word for it. He declined to be thus dictated to, and they parted, she writing him a letter demanding absolute submission of intellect and conscience, and saying: "Yours is human philosophy. Mine is divine philosophy, without a human taint, that cannot be misguided." Here Mr. Gill, who had swallowed so much, refused to gulp further, and gave up the hope of being the successor of the prophetess, and of her magnificent income. He now thinks that "the Olympian summit" of the Christian Scientist's divine fervor "has an interior connection direct with Tartarus," and his disenchantment is complete. We only wonder how a man of sense could ever be so deluded; but we remember that skepticism is the fertile mother of the grossest delusions.—*The Independent*.

—God's people are never so exalted as when their pride and self-seeking are down in the dust; never so enriched as when they are emptied; never so advanced as when they are set back in their worldly ambitions; never so near the crown as when bearing a cross for Jesus.

—Let a man live right and he will die right. Let him live wrong, and ten to one he will die wrong; for most men die as they have lived. Of the many conversions recorded or referred to in the New Testament, so far as we know, only one occurred in the hours of death. "Life is the time to serve the Lord."

—Lesser things will drop out, as the hand closes upon the larger duty or the greater blessing. Just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—*Phillips Brooks*.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 8, 1887.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.  
GEO. I. BUTLER, }  
S. N. HASKELL, } CORRESPONDING EDITORS.

### MORE EVIDENCE FOR THE CHRISTIAN SABBATH.

HAVING now noticed Mr. Ward's attempt to do away with the original Sabbath, we next have to look at the maneuvers by which he would put into its place a new institution, which he calls the Christian Sabbath. We have seen that the results of his efforts to tear down the Sabbath have been in every possible way, and at every turn, to either pervert or nullify the sacred record. In the still harder job of trying to erect a new Sabbath, the reader must have a curiosity to witness the fantastic tricks he will play before high heaven.

We will not stop to notice such misstatements as that it was the moral law that was "added. . . till the seed should come." The coming of the seed did not change the relation of the moral law in any respect. Nor do we need to pause at such quibbles as that Christ did not come to "destroy" the law; but he did come to "fulfill" it; and fulfilling it was "taking it out of the way," or destroying it. Men may write as much nonsense of their own as they choose; but we implore them not to make such nonsense of the words of Christ.

The idea of creation is so inseparably associated with the Sabbath, that there must be something of this sort provided for the first-day Sabbath; and this is the way Mr. W. seeks to find it. He says that man lost the image of God in the fall; that it is Christ's work to restore this; and this is "called a new creation"! and now, without any further argument, comes the profound conclusion that "the first-day Sabbath is as fitting a memorial of finished creation as was the day that God blessed at the close of the creative week"! But hold! did Christ finish the work of restoring the lost image on the cross? We are referred to Col. 3:9, 10 and Eph. 4:24, as testimony for this "new creation;" but we had supposed that this work—the work of God's grace on the hearts of sinners—had been going on ever since Christ's day, and that it was still going on. If so, then the work of this creation is not yet finished, and hence cannot yet have any memorial. But what does he mean by the "close of the creative week"? for he has told us that the seventh day is not yet ended; that God is still resting, and will rest, till he begins some other creation. But the week cannot end till this seventh day has ended. He may say that the work of creation has ended; but this is not the end of the "week," unless the week is confined to the time of the actual work of creation, and then we have a week of only six days; but the impression everywhere prevails that the week consists of seven days.

He evidently thinks he has struck a brilliant idea here, and so he expatiates upon it further, as follows:—

"During the work of the 'new creation' darkness reigned from the sixth to the ninth hour, as at creation's morn; and when the work was finished, 'he rested from his work as God did from his.' So the Christian Sabbath is the rest of the new creation."

A number of queries are suggested by this singular statement:—

1. How long was Christ engaged in the work of this "new creation"? Was it only during the time that he hung upon the cross, from the third hour till somewhere past the ninth hour? And how long was his rest after his work was finished? We must know these particulars, or we cannot tell what proportion the "rest" bears to the "work," and hence cannot tell what proportion of time we should rest in commemoration thereof. If his work was only six hours, from the third to the ninth hour, to keep the right proportion between labor and rest, he should have rested only one hour, and we should do the same! We are left all in the fog here, in regard to the proportion of time we should rest under this new arrangement. But—

2. At what time was his rest taken? He finished the work, did he not, according to Mr. W.'s view, on the cross? He spent considerably more than one full day in the tomb; but Mr. W. will not have it that he

began to rest till his resurrection on the first day of the week! What about that intervening time, during which he was resting in the tomb? The question is left again in a bad muddle here.

How does it happen that we are to keep just one day to commemorate this work? Did Christ rest just that Sunday on which he arose? Was that day any different from many others of the forty days before his ascension? If this was a rest, were not they? and why, then, should we confine the new Sabbath to just one day? Thus we find nothing but chaos in this whole attempted argument.

As another supposed pillar for first-day observance, we are treated to this assertion:—

"The sheaf of the wave offering (Lev. 23:11) was waved before the Lord, on the first day of the week, a day of holy convocation."

Does he mean to say that the first day of the week, as such, was ever regarded as a holy day among the Jews? Such is his assertion; but any one knows that it is not true. Does he mean to say that that festival of the wave sheaf came every year on the same day of the week? So he asserts; but every one knows that that is not, and cannot be, so. Does it not say, it will perhaps be asked, that the sheaf was to be waved on "the morrow after the sabbath"?—Yes; but what Sabbath?—The passover sabbath, which always came on the 15th day of the month, without regard to the day of the week. And on the morrow after that sabbath, that is, on the 16th day of the month, without regard to the day of the week, the sheaf was waved.

Following out the same error, he makes the day of Pentecost come always on the first day of the week; but there is not a word of truth in it. Such a blunder should bring the blush to the cheek of any man, much more to one who has set himself up as a teacher on Biblical questions.

Again he says: "When redemption's work was done, the priesthood and the law were changed, 'for the priesthood being changed, there is made of necessity a change also of the law.' Heb. 7:12."

By the work of redemption being done, he means the work of Christ on the cross; and we have often tried to imagine what kind of a state a man's mind must be in, what ideas he must have of the work of Christ, and what sort of a view he must take of the plan of salvation, to betray him into the thought and the assertion that redemption was finished on the cross. How crude and limited must be the ideas of such a mind. What does redemption embrace?—The bestowal of immortality upon all the saved to the very last one, and the redemption of the purchased possession, or the bringing in of the new earth to be the everlasting abode of the righteous. Eph. 1:14; 2 Pet. 3:13; Rev. 21:5. And since redemption is not yet completed, all this talk about redemption's work being done, commemorating redemption's completed work, etc., betrays a most lamentable ignorance of God's word and his purposes, and is the supremest folly.

At length Mr. W. finds the expression "change of the law," in Heb. 7:12; and he falls into such glee over it that he loses his wits entirely. He says:—

"Notice, a change of the priesthood necessitated a change also of the law."

Then, as if there was no law but the Sabbath law, and no change to be made except in that, he proceeds almost in the same breath to add:—

"The law of the Sabbath under the Mosaic was the seventh day with the sacrifice of lambs, but the law was changed."

We also will ask the reader to notice something in this connection, and that is that Paul in Heb. 7 is talking about the priesthood and that alone; but the law of the priesthood was not the moral law of ten commandments. What had that law to do with the question of the priesthood?—Nothing whatever. But what was the law regulating the priesthood?—It was that the earthly priesthood should be confined to the order of Levi. Heb. 7:11. How, then, could our Lord be a priest, since he did not belong to the tribe of Levi? Answer: That law might be changed; and before the Levitical priesthood could give place to the priesthood of our Lord after the order of Melchisedec, that law must be changed; and for that purpose it was changed. Let any one read the three verses, 12, 13, and 14, of Heb. 7, and risk, if he dare, his reputation for common intelligence by denying this proposition: "For the priesthood being changed, there is made of necessity a change also of the law; for he [Christ] of whom these things are spoken pertaineth to another tribe [than that of Levi], of which

no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood."

Thus he shows how our Lord can legitimately act as priest, though he was from the tribe of Judah—it was because the law confining the priesthood to Levi had been changed. But what had this change in the law of the priesthood to do with the Sabbath?—Not the least shadow of anything.

But the reader do not yet begin to comprehend the changes which, according to Mr. W., then took place. In the light of the fact that Paul says it was only a change in the law of the priesthood, look at the following ridiculous list of changes which our theologian assures us then took place. He says:—

"The day was changed, the worship was changed, the covenant was changed, the mediator was changed, time was changed in its reckoning from A. M. to A. D., the day from evening and morning to morning and evening or midnight to midnight (Mark 16:9)."

We should be glad to have Mr. W. receive the truth and adopt legitimate and reasonable expositions of scripture; but if he is determined not to do this, it is much better for the cause of truth that he should go to such lengths as to make himself utterly ridiculous, as he does in the foregoing quotation. He says the reckoning of time was changed from A. M. to A. D.; but there was no reckoning of time by A. M. before that to be changed; and the reckoning by A. D. was not invented till in the sixth century after Christ, and was not adopted till in the eighth century! and the reckoning of the day from midnight to midnight was in use in the old pagan Roman Empire long anterior to the days of Christ. See Hale's "Analysis of Chronology." But Mr. W. has all these changes made at the cross, and made, forsooth, because the law of the Jewish priesthood was changed! If any man claiming to be in his right mind, ever penned anything more utterly destitute of the first principles of common sense, we should be pleased to see it.

But perhaps we are a little too fast; for here comes another argument which may, perhaps, be set down as equal, if possible, to the other. He argues that because the change from the Levitical to the Melchisedec priesthood occasioned a change of the Sabbath from the seventh to the first day of the week, the original change from the Melchisedec to the Levitical priesthood in the days of Moses, must have been the occasion of a change from the first to the seventh day. We know this will seem to the reader like a misrepresentation, hence it is necessary to quote the sentence. He says:—

"If a change of the priesthood from the Levitical to the order of the Melchisedec necessitated a change of the law, did not the change of the original Melchisedec to the Levitical necessitate a change also of the law?"

He does not say that this change was from the first day back to the seventh, but it must be so or there is no point to the suggestion, and so with that adroit insinuation he leaves it; for his next sentence reads:—

"Then we establish the fact that the first day of the week has been the Sabbath of the world from Adam until now, except the fifteen hundred years of the Mosaic dispensation."

A more groundless assumption was never invented than the idea that the Sabbath was changed from the first day of the week back to the seventh day. The commandment that God uttered from Sinai, in accordance with which the Israelites kept the seventh day, made that day identical with the day which God sanctified in the beginning. To deny this, and claim that the days were different, is to deny point blank the fourth commandment, and is more wicked than it is idiotic, in a professedly Christian teacher.

He falls into the common error of asserting that "the atonement was finished on the sixth day," that is, on the cross. Then Universalism is true; for Christ bore the sins of the whole world on the cross. He ought to examine the subject of the priesthood enough to learn that the atonement is the last work of the priest, not the first.

Again he says: "He [Christ] laid [!] in the tomb the seventh day. The seventh-day Sabbath ended that day." Page 20. But we have always been taught, and he himself teaches (p. 22), that the Sabbath ended at the cross,—was among the things nailed to it, and taken out of the way; and, indeed, if it has ended at all, it ended there; but now he does not have it end till the day following. How is this? On this point he is very careful not to quote Luke 23:55, 56, which states positively that the holy women, Christ's



intimate disciples, knew that the seventh-day Sabbath had not ended then, but kept it "according to the commandment."

He next resorts to the Greek dodge, claiming that the Greek of the New Testament calls the first day of the week the Sabbath, or the "first of the Sabbaths." This has been so often examined that it need not be repeated here. The reader is referred to a little tract, "A Greek Falsehood," published at this Office, which contains a full exposure of the ignorance or dishonesty of those who try to use the Greek in that way.

And lastly he reiterates the old, stale falsehoods about the testimony of the Fathers. Pliny says that on a "stated day" the Christians assembled and sang hymns to Christ as God, etc. Mr. W. here slips in, in marks of parenthesis, "Sunday." But Pliny says nothing about Sunday. This Sunday-keepers have to put in for themselves, thus assuming the very point to be proved. In reference to other testimony we will simply remind the reader that Mr. Ward knows the facts in the case; for he has had Andrews' "History of the Sabbath," in which the points are all proved, and references given. And what, then, does he know? He knows that Ignatius never wrote anything about Sunday calling it the Lord's day; he knows that Irenaeus never gave any such testimony; he knows that Dionysius never testified to anything in regard to Sunday; he knows that Melito of Sardis never did; he knows that Clement does not apply the term "Lord's day" to Sunday, but to the heavenly state; and he knows that Origen, in the third century, only applies the term "Lord's day" to the "eighth day," making it as a national day, simply a festival like the passover and Pentecost, and as a mystic day referring to the whole Christian life. And these are all the writers ever quoted on this subject, except Justin Martyr, who does not use the term "Lord's day" at all, and Theophilus, who utters not a single word of what is attributed to him in reference to Sunday. Yet Mr. W. says that all the ones he names, and "a host of others," declare that the resurrection day was the day they kept as a "day of worship," and was "the Sabbath of the Lord Jesus Christ."

What shall we think of a man who in the very face of the testimony, will deliberately falsify in order to deceive those whom he presumes are not prepared to dispute his assertions? If he has no regard for his own reputation, has he no regard at all for truth? We pass no judgment upon him, but leave him to study for himself the words of the Lord by the prophet Ezekiel, in chap. 13: 8, 19: "Therefore thus saith the Lord God; because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God." "And will ye pollute me among my people, . . . by your lying to my people that hear your lies?" The reader would do well to take his concordance and look up, in this connection, the whole testimony of the Bible on the subject of lying. It is directly applicable to this case.

#### THE GENERAL MEETING IN CHICAGO, ILL.

It was our privilege to attend with Eld. Farnsworth the latter part of the general meeting of the friends of the cause in Chicago last week. We consider this meeting to have been one of much importance. The Conference committee had made especial efforts to have every church represented by a few of the leading brethren in it, and there was an attendance of most of the prominent brethren from different parts of the State. This was especially desired, that they might become acquainted with the work in Chicago and have the benefit of the instruction given, so as to understand the general workings of the cause and the plans formed for its advancement throughout the State, and thus exert an influence in the churches where they live.

The first part of the meeting was taken up especially in giving instruction in the canvassing work. Bro. Eldridge, from the REVIEW Office, was present several days, and a great interest seemed to be created in that branch of the work. Bro. Hutchins, the State agent, had secured upwards of one hundred names of those who would canvass more or less; and a much larger amount of our publications had been sold during a few months past, than ever before in the same length of time in Illinois. Quite a large class was formed, and there seemed to be an interest taken in the circulation of our literature.

Eld. Farnsworth and the writer were present a few days at the latter part of the meeting, and our

religious services were very interesting. The good Spirit of the Lord was present, and deep impressions, we trust, were made upon the hearts of many. Confessions were made, and the Spirit of the Lord affected the hearts of the people to a marked degree. The writer spoke to the Scandinavian church on Sabbath forenoon, concerning the work of union and harmony which the message the Lord has given us is designed to bring about. Our religious meetings were very interesting. On Sunday the writer gave instruction in church organization and church discipline, and kindred subjects, and answered questions at considerable length. We are satisfied the brethren felt well repaid for the effort and expense of coming together, and we believe that altogether a transformation is going on in that Conference, which will result in a much better condition of things than has been prevalent for some time in the past in that State.

Chicago is becoming quite an important point in our work. The Scandinavian church there numbers considerably over one hundred. This has been established, of course, a long time; but the last few years have greatly increased its membership and financial strength. The American church has made a great advance in the last year. There were a few believers in the city before the mission was established, some of whom have moved away, and some still remain. A little over a year ago the American branch of the church was fully organized with twenty-eight members; it now has seventy, and there are quite a number who have not yet joined who are keeping the Sabbath, and many others are interested. The amount of tithe paid the year before the organization was about \$200; it is now \$1,200 per year. All the tithe is paid into the Conference fund, the members paying besides nearly one thousand dollars for other objects connected with the cause there for necessary expenses, car fare in attending meetings, etc. The American church has set an excellent example to the rest of the churches, in paying a large tithe proportionate to their numbers, and bearing the expenses that arise in their own church, from a fund separate from the tithe. If this course were pursued by the other churches, it would greatly add to the resources of the Conference in carrying forward the work. Surely the Chicago mission has accomplished something in that city, in spite of all the difficulties with which the workers have had to contend; and we trust it will never be curtailed in its operations, but be greatly extended.

What is needed in Chicago is a large church or hall, owned by our people, and situated in a central part of the city. That city should be made a very important point for our people. We ought to be fully represented there in all branches of our work, so that people from all sections of the country would know that we had a suitable place of business, representing the various departments of our work, with a large depository of our publications, so they can be shipped out on the various railroads centering in that place, without a change of roads. That great city ought to hear the truth now. Rent there is exceedingly high, and the rate is constantly increasing. We believe that God would be greatly glorified if men of means among our people would form some kind of a stock company, and erect a building which would properly represent the interests of our work in that city, with a large hall in which congregations of people could be collected when speakers of influence and ability could be present, and where efforts might be made at the same time to present the truth in that great center of the world's commerce. This, no doubt, would cost a large sum; but we believe it might be managed in such a way—by renting, etc.—as not to be a constant bill of expense, but pay a reasonable amount of interest. It certainly would be a great blessing to the cause to have such a place.

It seems to be almost out of the question to hire a hall, in view of the rents that have to be paid in any central situation, at the terminus of the street railway lines, so the people can come from different parts of the city for one fare. We feel that something of this kind ought to be done at once. Indeed the Lord has shown it through the testimonies that such a work should be done. We believe it can be done if our brethren of means will consider the matter and form such a company. Every year the price of property increases. Lots cost several thousand dollars more than they did a year or so ago, and this increase will continue, as the city is growing with such great rapidity. Chicago is the great metropolis

of the West, and doubtless ever will be. All other important interests of the country are represented there. God has blessed our work in that city, and shown that something could be done. A large number of intelligent people are becoming interested in our work. The ministry are becoming alarmed at the increase being made in our numbers, and we believe that God would have our people step in and fill this important position in a way that would glorify him, by providing a way for the spread of the truth in that important city. G. I. B.

#### A WORD MORE ABOUT THE SPECIAL COURSE.

As this will be the last opportunity to call attention to the special course at the close of the long term of the College, we will speak of it again briefly. This course commences March 17, and will continue the remaining three weeks of the College term, and a week or two longer if the interest will warrant it. It is designed to be a time of special instruction in all branches of the work. We propose to have present those best qualified to give instruction in the canvassing work. Bro. Eldridge, who has charge of the subscription book department of the REVIEW AND HERALD Office, will render all the assistance he can. Bro. F. E. Belden, State agent of Michigan, who has been training classes in the different districts during the past winter, and others, will be present. Bro. B. has been gaining valuable experience in the canvassing work, and we believe it would be an excellent thing if the State agents of various States within a reasonable distance, could be present and gain all the information possible, to enable them to be most useful in the discharge of the somewhat new duties of their positions. This branch of the work is just being developed, and counsel and co-operation are what is needed. The season of the year will be such that little can be done in the field. We invite those interested in the canvassing work to be present.

We expect Eld. A. T. Robinson, of New York, Eld. Starr, of Chicago, and Eld. Miller, of the Grand Rapids mission, will be present at the beginning of the term. These may not all remain through the whole course; but plans will be formed and carried out to give the very latest and best instruction on this important branch of the work. New ideas are being gained constantly, which add greatly to the efficiency of the Bible-reading department. The class will have the benefit of these.

Instruction in giving lectures, church labor, organizing churches, settling difficulties, the work of church officers, and, in short, all branches of church work, will be given at this time. Elds. Smith and Farnsworth, and the writer, will be present through the course.

We shall endeavor to make it a special season of religious interest, and shall seek the blessing of God, that his converting power may rest upon us. The church officers of the Battle Creek church desire to have it a season of spiritual benefit to the church. We expect the Lord will meet with us, and that many will be benefited. We know of no season which will be likely to be more important the coming year than this. Those who decide to come in from Michigan and surrounding States, will be welcome to the instruction given during this special course. No charges will be made for it. The expense of coming and of board will be all it will cost them. Those who come, should write in beforehand to the REVIEW Office, so that they may find accommodations when they come, as a committee will likely be appointed to assist in finding places for boarding and lodging. We urge none to come, but will welcome all who wish to earnestly labor for improvement and fitness for the work. G. I. B.

#### MEETINGS IN NEW ENGLAND.

DURING the past few weeks we have had the privilege of holding some general meetings with the friends in various parts of this Conference. The blessing of God has been with us to some extent. Quite a number have taken the responsibility of entering the canvassing field, and others are distributing the Signs, following up this work with "Vol. IV.," according to the suggestions which have been made, and the plan adopted in Brooklyn, which has yielded such satisfactory results in that place. This work has resulted in creating much interest among many living in the vicinity of our churches, who had previously known little of our faith.

In our meetings we have devoted much time to instruction in holding Bible readings, endeavoring to point out methods by which our brethren and sisters who cannot give their entire time to the work, may labor effectively among their friends and neighbors. Upon this point we have felt the blessing of the Lord in a special manner. There should be an interest, not only to canvass for our publications and periodicals, but to prepare ourselves to give to every man that asks us, a reason for the hope that we have, with meekness and fear. We should be so familiar with the Scriptures as to be able to refer to them readily on all proper occasions, and give a simple Bible reading on any point of our faith, presenting a few leading texts such as may be learned easily by all with a little application. There is great danger that many of our brethren and sisters will become like the majority of the members of popular churches around us, so far as knowing for themselves what is the truth. It has been preached to us; we have read it in our publications, and we believe it is true; but if called upon for the proof for our position, many of us would be unable to give it intelligently. This ought not so to be. Our brethren and sisters everywhere should realize the importance of individually knowing just why we believe as we do. If one can read our faith from the Scriptures, another can.

At our general meeting to be held in Boston, this will be made a prominent feature, and instruction will be given in practical methods, by which all may be able to so strengthen their memories as to retain the leading texts relating to our faith. We hope in due time to see the work of the Lord prosper here in New England as we have never seen it in the past.

S. N. H.

#### RAISING ITS HEAD AGAIN.

IN 1882, in California, the movement urged on by religious bigotry to enforce the observance of Sunday by law, making no exception in behalf of those who conscientiously observed in its stead another day, received such a crushing blow as to paralyze it for a time. We knew, of course, that it was restrained only temporarily; and the time has now come when it is raising its head again.

A Sunday-law bill is once more before the Legislature of California, and a meeting in the interest of said law, to discuss its principles, was held in Hamilton Hall, Oakland, Friday evening, Feb. 18, 1887. It is reported as having been a very "harmonious" meeting, not even a "dissenting voice" being raised against the sentiments expressed; but this is thought by some to have been owing to the fact that the chairman was so unique in his parliamentary management that he called only for an affirmative expression on questions submitted to vote, giving the negative no opportunity to make its voice heard.

In reference to this meeting and the sentiments there advocated, Bro. E. J. Waggoner, editor of the *Signs*, has issued "An Address to Thinking People," from which we quote the following:—

"The speakers laid great emphasis on the statement that the law has no bearing on religion. Dr. Briggs stated that the law was to be discussed purely on a basis of civil necessity. And so it was, in the main; but the fact that it was discussed mainly from a political and economic stand-point, does not prove that it has not a religious aspect. The speakers well know that if they should plead for the Sunday law on the ground that Sunday is the Christian Sabbath, they would meet with far more opposition than they would otherwise, and so they throw a sop to the laboring men, to make people believe that it is a matter of political economy that the Sunday law is pressed.

"But unfortunately for their purpose, they were not able wholly to conceal the real *animus* of the movement. Prayer has been defined as the 'sincere desire of the heart,' and in the opening prayer by the Rev. Dr. Gray, we are let into the real secret of the matter. One of the petitions was, 'May we be made to feel as far as possible the importance of hedging about with legal enactments that holy day which came to us from Sinai.' Another was, 'Grant that the people of this city, and our legislators, may be impressed with the sanctity of the Lord's day.' And another was to the effect that the time might speedily come when the Lord's day should not be a day of amusement, but that it might be a day for undisturbed worship.

"We will not spend time to show the inconsistency

of the first petition. Dr. Gray knows as well as we that 'the day which came to us from Sinai' is not Sunday, but the seventh day of the week, and we can assure him that although we regard that day as holy, and observe it strictly, we should vigorously oppose any attempt to hedge it about with human laws. The word of Jehovah is all the legal enactment that is needed to hedge about the holy day which came from Sinai. Legal enactments framed by men are necessary only for Sunday, since it has nothing higher in its behalf. But we are at a loss to know how to harmonize Dr. Gray's prayer and Dr. Briggs's speech. Dr. Gray is anxious that the Sunday may be hedged about with legal enactments so that it may be observed as a sacred day of rest. Dr. Briggs says that the law is desired purely as a matter of civil necessity. We believe that the prayer of Dr. Gray expressed the real design of the law. Indeed, Dr. Briggs himself so far forgot his caution as to intimate the same thing. Speaking of the plea that moral instruction is the work of the church alone, he said: 'You relegate more instruction to the churches, and then give us the worst possible opportunity to labor, by providing amusements and opening the way for everybody to go as they please on the day of worship, so that we cannot get at them.'

"That lets us into the secret of the whole business. They want a Sunday law so they can get at people who will not listen to them unless they are forced to. In their zeal, they are going to force men to receive the gospel. We are strongly reminded of the missionary zeal of the Jesuits who founded the California missions, who, we are told, would mount their horses, lasso an Indian and bring him to the mission, where he would receive certain instruction, be baptized, and set to work, a converted Indian. In Christ's time the kingdom of heaven suffered violence, and the violent took it by force; now it is purposed that the people shall suffer violence, and the kingdom of heaven (?) shall take them by force. This indicates the difference between the Saviour's method of teaching, and that of modern teachers. Just fancy the Saviour or Paul pettishly complaining that they could not get at the people because the Roman rulers provided so many attractions for them, and begging that they might have the laws so changed that the people would have to listen to their teaching. It was not till pagan licentiousness had greatly corrupted the church, that such pleas were made, and then Constantine, the father of Sunday legislation, enacted his famous Sunday law, and raised the church to the throne of the world. The results were very advantageous to 'the church' but were fatal to true Christianity.

"Says Dr. Briggs, 'We do not ask the Legislature to enact a religious law.' No, but they do ask the Legislature to enact a law in behalf of Sunday, which is purely an institution of the church. Suppose, for instance, that a notoriously profligate man is a candidate for office; objection is made to him on account of his bad character, but his friends say, 'We are not asking you to elect a bad man, but simply a citizen. It is not as a libertine that we wish him elected, but simply as a member of the body politic.' Such a plea would be too transparent to deceive anybody. You cannot separate a man from his personality. If you elect a bad citizen to office, you have a bad officer, no matter upon what basis he is elected; he cannot be separated from his character. So you cannot separate the ecclesiastical character which the church has given to Sunday, from the day. You may say that you are enforcing Sunday observance from a civil stand-point, but the fact remains that Sunday is a child of the church, and a Sunday law is a law in behalf of religion.

"As one testimony among scores that we might bring in support of the statement that the Sunday Sabbath is an institution of the church, and that it is therefore a religious, although not a divine, institution, we quote the following from the *Christian at Work*, a leading Presbyterian weekly published in New York, of January 3, 1885:—

"We rest the designation of Sunday on the church having set it apart of its own authority. The seventh-day rest was [and is] commanded in the fourth commandment. . . . The selection of Sunday, thus changing the particular day designed in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and none other, does the 'Christian Sabbath,' the first day of the week, rightly rest."

"And in its issue of February 18, 1886, the same paper said:—

"We hear less than we used to about the apostolic origin of the present Sunday observance. . . . It is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

"These are not the words of a prejudiced person, but of a paper which is working with all its might to secure a strict observance of Sunday by law."

"We now come to the consideration of the bill in question. It has six sections, which are designed to take the place of sections 299, 300, 301, of the Penal Code. The first three sections provide for the strict observance of Sunday. The first is to the effect that any one who shall expose for sale any goods or wares, or shall keep open any work-shop, or liquor saloon, where spirituous, malt, or vinous liquors are sold, shall be deemed guilty of misdemeanor, and shall be fined not less than five nor more than fifty dollars. The second prohibits all rioting, fighting, horse-racing, gaming, and shows, under the same penalty. The third is to the effect that every person who labors himself, or who compels his servant or apprentice to labor on the first day of the week, shall be deemed guilty of a misdemeanor, and shall be fined not less than five nor more than fifty dollars. If this law were passed and enforced, it is certain that Sunday would be observed as strictly as any one could ask for, for it provides for perfect rest from labor. Section 4 is as follows:—

"Sec. 4. This act shall not extend to any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and who actually observes such Sabbath, provided that in the pursuit of his labor or business he disturbs no other person."

"This section was most vigorously objected to by those who addressed the meeting, and we were particularly impressed with the fact that their denunciation of this provision met with the most hearty applause, both from the reverend gentlemen on the stand, and from the pews. Mr. Fox, in particular, was very strenuous in his assertion that 'we cannot except anybody.' And in this he was heartily supported. We will not now notice the 'strong argument' which he adduced to show why no exception could be made, but will call attention to the consummate selfishness and the utter disregard of human rights, which characterized these advocates of the Sunday law. They have a law framed which prohibits all labor and all amusements on the first day of the week. The framer of the law, however, has put in a clause exempting from penalty those who conscientiously believe in, and actually keep, the seventh day of the week as the Sabbath, provided they disturb nobody else by their labor. Although this is not justice, but is simply toleration, the observers of the seventh day would make no complaint, if the wording were changed slightly, so as to make it read in harmony with the probable meaning. The law provides for perfect quiet on Sunday, for the Sunday worshippers themselves are the judges as to whether or not they are disturbed by the labor of those who worship upon the seventh day. There are some people so extremely sensitive that they would be 'disturbed' if they imagined that somebody else was working at the most quiet work in his own house, with the doors closed; but we suppose that it is not the intent of the section to open the way for accusation to be made and sustained unless disturbance has actually been made. Still, the law, even with the needed modification, would be all on the side of the men who plead for Sunday. But they are not contented with that. The law gives them all the opportunity they could desire to get at the people, for those whom it permits to labor would not attend their services anyway; but still no exemption can be made. And yet the advocates of a Sunday law have the effrontery to tell us that it is just, and that there is nothing in it savoring of persecution.

"But Mr. Fox says that this fourth section nullifies the preceding three, and that if it is retained they will have no Sunday observance at all. Said he, 'If the law is not universal in its requirement, a man may be a Jew on Sunday and a Christian on Saturday, and so evade the law entirely.' Although there are many Christians who observe Saturday, we gather from this statement that he means that a man could work on Sunday, by professing to believe in the seventh-day Sabbath, and then could also work on Saturday, by professing to be a Sunday-keeper. And yet Mr. Fox had just read the entire bill, which provides for the most perfect rest on the first day of the week, and exempts only those who actually rest on the seventh day. In his entire speech he utterly ignored the

plain provisions of the bill, and aimed to convey the idea that if passed it would allow every man to do as he might please. The *Tribune* says that Mr. Fox 'delivered one of his characteristic speeches.' If this is so, we must suppose that the habit of technical quibbling has, in his long practice as a criminal lawyer, become so fixed that it is impossible for him to state a case on its merits. When men object to a law which guards the Sunday as strictly as would the one under consideration, which allows no one to perform any labor, except those who conscientiously keep the seventh day, and them only on condition that they work in such a way that no hyper-sensitive Sunday-observer may consider himself disturbed, it is very evident that they want a law that shall have not a vestige of tolerance.

"The 'strong argument' which Mr. Fox brought to bear in support of his assertion that the law would not amount to anything unless it were made universal, was that 'it is a law of nature that men should rest one day in seven; that everything that lives must have a weekly rest day, or must suffer, and that all civilized nations should provide for the observance of this law of nature.' Here again we see the quibbling sophistry of the criminal lawyer. The bill, as worded, provides for a weekly rest day for every individual in the State, and Mr. Fox knows this as well as anybody. Would he have the assurance to say that this law of nature can be satisfied only by rest on Sunday? Is it not possible that a man can recuperate his wasted energies if his weekly rest falls upon Saturday? Is there anything in the law of nature which says that a man must rest on Sunday alone or suffer physically?—No; there is no such law of nature, except in the nature of selfish and designing men who, in order to foist upon the people a Sabbath of their own making, are willing to trample upon the rights of any one who conscientiously differs with them. If those men were honest in their claim that all they want is a law to protect the laboring man, so that soulless capital may not grind him down seven days in the week, and that the sole basis of their proposed law is that it is a civil necessity, they would not object to the bill as it now stands. According to the provisions of that bill, no man may labor on Sunday unless he has taken his rest the day before. Neither can he compel his employee to labor. Every man must rest one day in the week; and yet these disinterested philanthropists, whose sole object is to provide for the physical well-being of the poor laboring men, are not contented. Is it possible that there is any one so blind as to see no sinister motive in their plea for the Sunday law?

"But," said Dr. Briggs, indorsing the sophistry of Mr. Fox, 'if laboring men are to have a rest day, it must be the same day for all. Suppose the county recorder keeps Saturday, and the police judge keeps Sunday, and another public officer should keep Friday; there would be hopeless confusion, and no business could be transacted.' We can ease the Doctor's mind in this regard. Those who keep the seventh day of the week as the Sabbath, and who request the Legislature to respect their religious convictions by granting them permission to quietly labor on Sunday, are not office-seekers. They do not ask to be made county recorders, nor justices of the peace, nor to fill any other public office; they simply ask toleration in the discharge of their conscientious convictions; and certainly since, as the Doctor said, they are less than one per cent of the population, there is not very much cause to fear that the business of the courts will be impeded very soon by Sabbath-keeping officers. No; the Sabbath-keepers say to their Sunday friends: You may monopolize all the civil offices. You are so greatly in the majority that we could not hinder you from doing so, even if we were inclined to. We do not ask you to violate your conscience by doing business with us on Sunday; we simply ask that we be not molested in doing our own business in a way that shall interfere with nobody. But they are met with the reply that this cannot be granted. These ministers of the gospel whose fundamental principle is, 'Whatsoever ye would that men should do to you, do ye even so to them,' say to this handful of conscientious Sabbath-keepers: 'We cannot allow you this privilege; there are more of us than there are of you, and you must submit to us, even though the following out of your convictions would not disturb us; since we have a law which gives us all the protection we could ask for, we will not allow you any toleration.' It is evident that with the Sunday law champions, might alone makes right.

"Let us notice a little further this law of nature which they prate so much about, and which prompts them, as they say, to ask a Sunday law. Man's physical nature, demands weekly periods of rest. If the laboring man does not get this, he will suffer, and there are so many amusements going on that he will not get it unless he is compelled to take it by law. We grant the necessity of weekly rest; but while they are so carefully looking after their physical wants, why do they not go further? It is a fact that man's physical nature requires daily rest, and the physical demand for this daily rest is far more imperative than it is for the weekly rest. A man could work for months every day in the week and suffer no irreparable injury physically; but if he should labor six consecutive days without taking any sleep, he would find himself a total wreck. Now if the State has a right to compel men to take weekly rest because their physical nature demands it, then it must be the duty of the State to compel laboring men to take adequate daily rest, which his physical nature far more imperiously demands. If their plea for a Sunday law from a physical stand-point amounts to anything, they should, in order to be consistent, request a law compelling laboring men to remain in bed from ten o'clock at night till five o'clock in the morning. Will they ever do this?—Not by any means. Why not?—Because they are not actuated in the least by a solicitude for the welfare of the laboring man, but by a selfish desire to force all to accept a religious institution of their own devising.

"But," says Dr. Briggs, 'the law does not forbid that a man shall keep any other day that he pleases. If he wishes to keep any other day he may, but there must be only one day recognized by law, and that must be Sunday, because the majority regard that day; and the man who wishes to observe another day must submit to the inconvenience of keeping both.' Very magnanimous 'this, indeed. Perhaps one who has not given much thought to the matter may think that it is all right, but we shall show by plain reasoning that it is religious intolerance. Both religion and nature require that a man should rest one day in seven. The commandment of God from Sinai says, 'Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' We may not construe these words as a commandment to labor upon six days in the week; but that to labor on six days is every man's God-given privilege, no man can deny. No divine precept requires more than one rest day in the week, and Dr. Briggs himself stated that one day in the week more than suffices to recuperate man's wasted energies. Consequently the 'law of nature' cannot demand more than one day in the week. Therefore we say that it is a self-evident proposition that if it is man's religious duty to rest one day in seven, it is equally his religious privilege to labor on the other six days. Now here are people who conscientiously follow the plain requirement of the decalogue, and rest on the seventh day of the week. Their conscience demands this as a religious duty. Necessity compels them to labor six days in the week to support their families, and religion grants them this privilege. Now, if after they have complied with the divine requirement to rest upon the seventh day, the law steps in and compels them to rest also upon another day, their religious privileges are interfered with. If a man's religious convictions compel him to rest upon a certain day as the Sabbath, those same religious convictions, combined with physical necessity, compel him to labor on the other six days. And any law which punishes him for such labor is simply persecution for conscience' sake. The punishment administered to him is just as much for his rest upon the seventh day as it is for his labor upon the first. They may talk all they please about the law's not hindering a man from observing the seventh day, but they know very well that its tendency is in the direction of forcing a man to labor upon that day. And inasmuch as the first three sections of the bill under consideration provide that every one whose conscience does not require him to keep the seventh day shall rest upon the first day, and the fourth section simply grants conscientious observers of the seventh day immunity from penalty, provided that they do not disturb anybody, we can come to no other conclusion than that those who object to this saving clause are actuated in their desire for a Sunday law, not so much by love for the Sunday, as by hatred for the Sabbath."

—Contentment springs from humility.

## The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M'Cheyne*.

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 575.—ENOCH'S TRANSLATION.

How is Gen. 5:24 made to harmonize with the unconscious state of the dead? A. F. B.

The text referred to records the translation of Enoch to heaven, and consequently has no bearing whatever upon the state of the dead.

#### 576.—DATE OF THE DARKENING OF THE SUN.

Why was it necessary that the darkening of the sun, referred to in Matt. 24:29, should occur between 1776 and 1798, when, as I understand the matter, the persecution ceased about 1700? E. B.

The "days" referred to in the text, were the 1260 days, or years, that ended in 1798. The text reads: "Immediately after the tribulation of those days;" and Mark 13:24 reads: "But in those days, after that tribulation, the sun shall be darkened," etc. Thus it is conclusive that the darkening of the sun must occur between the cessation of the actual persecution and the close of the period of 1260 years. The actual persecution ceased in 1700, and the period of 1260 years ended in 1798. Thus the condition was that the darkening of the sun must occur between 1700 and 1798, and not between 1776 and 1798, as stated in the question.

#### 577.—THE LORD SEEKING TO KILL MOSES—SIN OF BALAAM.

1. Why did the Lord seek to kill Moses, as mentioned in Ex. 4:24? and if he sought to kill him, why did he not do it? 2. In what respect had Balaam disobeyed the Lord? MRS. L. F. R.

1. According to the law (Gen. 17:14), the uncircumcised child was to be cut off from his people. Moses had neglected to circumcise one of his sons, and it is probable that it was the son's life that was threatened, as indicated in Ex. 4:24, and not the father's. The mother of the child saved his life by promptly circumcising him, as related in the verses that follow.

2. Balaam had been asked to curse the Israelites, and had been offered large rewards by the king of Moab if he would do so. The Lord told him that he should not curse that people, and Balaam sent word accordingly to the king. But the king was still importunate, and sent messengers to Balaam, offering him still greater rewards. Balaam told the messengers to remain with him that night, and he would see if the Lord revealed anything further unto him. He was evidently very anxious that the Lord should give permission for him to comply with the king's request, and it was in presuming that the Lord would change his purpose and previously expressed command, and in being unwilling to abide by that command, that he sinned. See Numbers 22.

#### 578.—THE SOUL.

What is the soul?

J. B.

Gen. 2:7 reads thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." By this we learn that that which was made of the dust of the earth became a living soul, hence the soul is the entire being. When possessed of the breath of life, it is a living soul; when not, it is a dead soul. This is but one of the forty-three different significations of the term soul as used in the Bible. For a complete discussion of all those uses, see "Man's Nature and Destiny," for sale at this Office; price, \$1.50.

#### 579.—THE BREAD OF LIFE.

Please explain John 6:49, 50, 54, 58?

C. S.

By the words of these texts, Christ taught the necessity for man to be a partaker of the benefits of the atonement provided for by his broken body and spilt blood, in order to obtain eternal life. The superiority of the means of eternal life thus offered, over the ordinary means of sustaining natural life, is shown by the reference to the act of the children of Israel in eating manna in the wilderness. They ate manna, but it sustained life only temporarily. The terms "eating" and "drinking" are borrowed to show the necessity of man's being a literal partaker of the Bread of Life, in order to receive the promised life that will never end. The mere fact that the means have been provided by the death of Christ, is not sufficient; he who would receive the benefits thereby provided for, must comply with the conditions that are laid down, otherwise that sacrifice will not be pleaded in his behalf. If, when a person's probation closes, his peace is made with God and his sins are all forgiven, he has secured to himself an interest in the Bread of Life that will be pleaded in his behalf when his case comes up in the investigative Judgment, and his sins will be blotted out and his name retained in the Lamb's book of life. Thus, although he may die a natural death, he has a sure guaranty of eternal life; and it is that eternal life that Christ had reference to when he said: "He that eateth of this bread shall live forever."



## 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.

### HE THAT OVERCOMETH.

What though temptations try thee?  
Resist them with thy might.  
What though thy hopes belie thee?  
Be valiant in the fight:  
He that overcometh  
Shall be clad in raiment white.

What though afflictions press thee?  
Beyond the cloud there's light.  
What though thy fears molest thee?  
Keep victory in sight:  
He that overcometh  
Shall be clad in raiment white.

What though thy duties gail thee?  
Ne'er once those duties slight.  
What though thy doubts appall thee?  
Keep fighting for the right:  
He that overcometh  
Shall be clad in raiment white.

—Rev. Norman Plass.

### ITALY.

ST. GERMAIN, VILLAR PELLICE, AND ANGROGNE.—I have now spent about eight weeks in laboring at different points in Piedmont, Italy, either with my brother, Eld. A. C. Bourdeau, or with Bro. Geymet or Bro. Audetta. My labors have been bestowed mainly at St. Germain, Villar Pellice, and Angrogne, in villages situated in three different valleys among the mountains, and at quite a distance from each other.

I have given sixty-seven discourses and twenty Bible readings, ten of which were especially designed to help young laborers; have made about one hundred and forty missionary visits. I have met three attacks on the Sabbath question, and written a sermon for distribution on battle-grounds and elsewhere. Three persons decided to obey at St. Germain, six at Villar Pellice, and two at Angrogne. Much more remains to be accomplished at these and other points. I could remain but one week at St. Germain, and twelve days at Angrogne. In the last-named place, from which I have just returned, seventeen persons attended our first Sabbath meeting, and twenty-five our second. Many were in tears when we left.

In no field have I enjoyed as much of the divine blessing as here. Never before have I seen more encouraging results from visiting. I thank God for his restraining grace, and feel encouraged at the prospects for the work in these valleys.

Feb. 15.

D. T. BOURDEAU.

### NEW ZEALAND.

AUCKLAND.—Since our report at the beginning of this month, we have had very encouraging meetings. The holidays had just closed, and people were beginning to settle down again to the sober affairs of life. In our efforts to secure an attendance, we soon found it of little use to circulate bills; for the people pay but little attention to them. We found that the daily papers were the great mediums of communication, and all persons and organizations who want any sort of patronage advertise in them. Almost every family of repute takes a daily, and advertising departments generally receive the greatest attention. As soon as our announcements appeared in the ecclesiastical department, our attendance rapidly increased until the tent was full. Each Sunday night there have been from 400 to 500 present, and during the week the attendance has been between 200 and 300. A fair interest was manifested in the prophecies. The Anglo-Israel theory, to which Bro. Corliss referred in a recent report, is held by many here. They argue with much confidence that the English and American people are the ten tribes of Israel that were lost, hence the literal descendants of Abraham. To prove this, they compare scores of the peculiarities of these nations with as many passages of Scripture. Then they have marked every promise, apparently, that God ever made to Israel, and apply them to the future. Therefore they are as confident as they care to be, that America and England will soon unite under the British flag, subdue the world, rebuild and restore Jerusalem, and gather all the Jews to Palestine; and that during this special reign, all the nations of Europe,—Russia, Germany, France, etc.,—will prostrate themselves at the feet of Israel, and beg for recognition and mercy. They are so confident of this, and use such an amount of Scripture to prove their assertions, that it is a difficult matter to get them to accept views so nearly opposite as are those we hold. They deny that Britain is one of the ten kingdoms of Daniel 2 and 7, and claim that the stone of Daniel 2, which is to smite the image and break it in pieces, represents unconquered and unconquerable Britain. These, with certain fanciful views set forth by Mr. Aldrich, of the first-day Adventist body, are not calculated to make the prophe-

cies very clear, nor give the people a great deal of confidence in any exposition of them. This place is remarkable for the variety of individual theories respecting the prophecies of Daniel and the Revelation. Every man has an opinion which he is certain is right. A few, however, have been much interested in the views we hold.

The Sabbath question has occasioned more of an interest than the prophecies. The attendance at our meetings has been good, and many acknowledge that we are certainly right with regard to the day. How many will obey, is a matter of the deepest interest to us. The most who attend, are laboring men, and they do not know what they will do in these hard times if thrown out of employment. Some have told me with deep feeling, that they did not know what to do. As nearly as we can judge, there are forty or fifty who are much exercised over this matter. We are doing all we can to help them obey God and trust in him. One man, a photographer, decided in favor of the truth and kept last Sabbath. During this month, sales from the stand have amounted to \$60. We have been much encouraged to see the people buy our books, and we would have sold more of some kinds if we had had them. We have more invitations to visit than we can fill. The Bible-reading work is well received in this city. My wife has all the readings she can attend to. The people had never heard of this method of studying the Bible, and are much pleased with the readings. I am certain we could hold readings in a hundred families now, if we only had the workers. Sr. Judith Hare is with us, learning the work. The fields are truly white, ready for the harvest, but where, oh! where are the laborers? We are in pressing need of help to carry on the canvassing and Bible work as it should be. There is every evidence that God is opening the way; and it does seem that if we were as earnest as we should be, the loud cry would soon go forth.

Our hearts were made to rejoice when we read the report of the proceedings of the late General Conference, and learned of the new missions that will soon be opened; also that Wednesday of each week will hereafter be a day of prayer by all our people, for our laborers in all parts of the world. We shall heartily join in this, and hope to be remembered with the rest. May the Lord be pleased to give great power to his laborers.

Jan. 31.

A. G. DANIELLS.

### KANSAS.

CHEROKEE COUNTY.—Since our last report, fourteen persons, all heads of families, have signed the covenant, and several others are keeping the Sabbath. We have sold about eight dollars' worth of tracts, etc., and have taken four yearly subscriptions for the REVIEW, besides scattering considerable other reading matter. We expect to continue the work here for several weeks.

Feb. 16.

R. F. BARTON.  
GEO. W. PAGE.

### IOWA.

DISTRICT No. 2.—In company with Eld. J. T. Mitchell I visited the churches at Lisbon, Olin, and Marion. There was a good attendance at all these meetings. When the wants of the cause were presented, there was a ready response on the part of the brethren and sisters in giving of their means to support the work. The Spirit of God came into the meetings and the hearts of nearly all present were made tender by its influence. We hope these meetings will prove seasons of profit to these churches. I have also visited the companies at Winthrop and Independence. Most of those who embraced the message at these places last summer are growing in the truth. Nearly all take the REVIEW, and some take *Good Health*. Regular Sabbath meeting and Sabbath-school are held. I pray that God may greatly bless his work in this district. I now go to Waukon.

Feb. 24

R. C. PORTER.

### VERMONT.

PANTON AND FERRISBURGH.—In connection with the work at Vergennes, we began meetings at these places about Jan. 10, where we are now holding preaching services five evenings in each week. The interest thus far has been good, and although the weather has been unfavorable at times, the attendance has been steadily increasing. The subjects which have been presented thus far are the prophecies of Daniel and the Revelation, the law of God, and the Sabbath question. We are now taking up the subjects of the United States in prophecy, seal of God, etc.

Sixteen attended our last Sabbath meeting at Vergennes, nearly all of whom are Sabbath-keepers, and there are others interested there. We are endeavoring to seek the Lord earnestly, and desire the prayers of God's people that the seed sown in weakness may be blessed of God to the salvation of honest souls in this vicinity.

F. S. PORTER.  
W. C. WALSTON.  
P. F. BICKNELL.

### WISCONSIN.

LITTLE PRAIRIE.—I commenced a protracted meeting at Little Prairie, Walsworth Co., but on account of stormy weather the attendance has not been large. The interest has been good, however, and I hope that some may take their stand for the truth. I still desire God's blessing upon my labors, that many may be converted.

I. SANBORN.

Feb. 18.

### MISSOURI.

ROCHESTER AND UTICA.—I began meetings in the Union church in Rochester Dec. 14, continuing until Dec. 22, when I was obliged to give up the house for a time. As no other place could be obtained, I returned home, and held meetings in our new house of worship in Utica. I preached each evening during the week of prayer. Two were baptized, and three united with the church. January 15 I returned to Rochester, and commenced meetings in the same house. I gave thirty-seven discourses in all, and sold thirteen dollars' worth of books. Nine have signed the covenant, and three others are keeping the Sabbath. There are still others for whom I have hope. The "holiness" people did what they could to hinder the work, but to little purpose. The Lord helped in showing the difference between their work and the teaching of the Scriptures on the subject of holiness. I now go to Lima county to assist Bro. Allee for a short time in the work there. My courage is good. To the Lord be all the praise.

C. H. CHAFFEE.

### OHIO.

LA CARNE.—I came here Feb. 23, by request of a sister living here, who for the past two years has been trying, all alone, to keep the commandments of God and the faith of Jesus, and has endured much opposition. Through her missionary efforts, quite an interest had been awakened upon the Sabbath question. On account of illness in my family, I could remain but a few days. After speaking upon conversion, I commenced the subject of the Sabbath, giving several discourses and holding one public Bible reading. The town was considerably stirred, the meetings being the main topic of conversation everywhere. As a result, nine signed the covenant, and others are deeply interested. I felt very sorry to leave the interest, but hope to return soon, or send some one else to continue the work. Sabbath meetings will be held. I obtained one yearly subscription for the REVIEW, and sold some reading matter. Donations enough were received to pay all expenses, including those for traveling. To the Lord be all the praise for the blessing of this effort.

W. J. STONE.

LA GRANGE.—Feb. 18-24 I was with the church at La Grange. On account of muddy roads and the Salvation Army meetings, but few outsiders attended the services. Nearly all the meetings had the object in view of leading our brethren and sisters to participate in the work of preparation for the latter rain, and to work for the salvation of others. Generally speaking, they are doing what they can to disseminate our missionary literature by means of the *Signs* and tracts. One of the brethren will do what he can to secure subscriptions for the *American Sentinel*, at the county seat, and another will soon begin to canvass for the "Marvel of Nations." Bro. Williamson, who has been canvassing Wellington for "Thoughts," was present, and gave an encouraging account of his success in taking orders.

The health and temperance work was considered, and one sister decided to canvass the town for *Good Health*. The first afternoon she took three orders. All the members agreed to try to secure among their neighbors at least one new subscriber for *Good Health*. I am satisfied that a little effort put forth in this direction would immediately double the *Good Health* list. Spoke once on social purity, and sold a number of purity pamphlets, besides securing several signers to the purity pledge. May the Lord bless the La Grange church, and prepare them for the testing times before us.

E. H. GATES.

March 1.

### MICHIGAN.

CARLTON CENTER.—Sabbath, Feb. 26, was a precious season for the company here. The Lord came very near by his Spirit, and the hearts of many were melted into tenderness before him. Some twenty-five are keeping the Sabbath, and twenty have signed the covenant, and others are almost persuaded to do so. The Methodists sent for five of their ministers, and the usual arguments were presented. The house was crowded to overflowing, so intense was the interest; for many had hoped "that they would confirm the word;" but this they failed to do. This effort only served to strengthen the positions we had taken, and many who were undecided, came out in favor of the truth. Good liberty was enjoyed in the review of these discourses, and the truth shone all the more brightly by being contrasted with error.

The deep movings of the Spirit of God are felt for

miles around, and thus far every move made to hinder has only served to advance the cause we love. Truly, God is in this last warning message. The Sabbath-school, numbering nearly seventy-five, is interesting, and is increasing in interest each week. We use fifty copies of the *Instructor*, but the prospect is that this will soon be insufficient.

We are supplementing our services by visits and prayer from house to house, and God has signally blessed this part of the work to the good of many families. We are trying to so relate ourselves to God by humility and confession of sin, that he can use us in the salvation of precious souls. We earnestly desire that God may still continue to move by his Spirit in this part of the field. We are of good courage, and feel that truly God is good. Praise his precious name.

W. C. WALES.  
L. G. MOORE.

#### MINNESOTA.

AMOR, WADENA, VERNDALE, AND STOWE PRAIRIE. Feb. 8-13, we were at Amor. We held six meetings. The brethren are all of good courage. Sunday morning, the 13th, we assembled, and after a short discourse upon the missionary work, showing the facilities that God has placed within our reach, we asked how many there were present who would become members of the missionary society, when nearly every hand was raised. We expect to organize a society here soon. Feb. 14, 15 we were at Wadena. We held one meeting and posted the librarian's books. There seemed to be a good interest to hear, as the audience filled the house. Feb. 16, we met with the brethren at Verndale. They had secured the M. E. church for the evening, and the M. E. minister was present at the service. We had good freedom in presenting the truth. Feb. 17-19 we spent with the church at Stowe Prairie, and held three meetings. The brethren seemed to take new courage in the work. Sabbath evening we received word that the M. E. minister at Verndale would speak Sunday morning on the subject of the Christian Sabbath vs. the seventh-day Sabbath. We returned in time to hear his discourse. He brought out no new ideas. He first stated that the reason why Seventh-day Adventists kept the seventh day, was because God's law required it. Of course we admitted this. His next statement was that creation week was not a literal week, but that each day was a long period of time, and that God's seventh day was Adam's first day. He said that there was no command in the Bible for Sunday-keeping, but he thought the inference for it was so strong that it should be kept.

Our brethren had secured the church for the afternoon, and we announced that we would review him. The minister showed us much respect. He invited us into the desk, and after we gave out the announcement, he arose and invited the people to come and hear our side of the question. There were about one hundred present at our appointment, to hear the truth from God's holy word. In reply to his statement in regard to creation week, we showed that the seventh day is God's day and not man's, and that calling it Adam's first day does not change the Sabbath of God. In reply to his remark as to the inference that Sunday is the Sabbath, we mentioned every text that has any bearing upon the question, and then asked those present who thought there was any inference whatever in favor of a Sunday Sabbath to raise their hands. Not one responded. The Lord gave great freedom in presenting his word, and a good impression was left upon the minds of the people. To-night we speak in the hall, from Prov. 11:31.

C. M. CHAFFEE.  
BYRON TRIPP.

#### FALSELY ACCUSED.

WE clip the following from a letter by Eld. S. D. Davis, which appeared in the *Sabbath Recorder*, under the date of Feb. 17, 1887:—

I have just returned from Salemville, Pa., where we have enjoyed a glorious revival meeting, said to be the first one ever held in that place. It began on Dec. 25, 1886, and closed the night following first-day, Jan. 23, 1887, with a large concourse of people, who gave excellent attention to the preaching of the word. This was the longest and most peculiar meeting I ever conducted. The congregations at night were large, and, as a rule, attentive and respectful; although a large majority of the members of religious societies, as I am told, do not believe in experimental religion. This species of skepticism was, to me, wholly unexpected and strangely odd. I do not now remember ever hearing any one in the State of West Virginia express even doubts as to its divine reality.

There was, however, an element in the meetings, almost, if not quite to the close, that was the most disorderly and disrespectful I ever met anywhere. They would come in to the meetings in a squad, pretend to take notes, and nod and wink at each other. But this part of their game was broken up by a man of the village, who told them of their conduct, and that they would have to stop it, or he would see if there was not some way to stop it. But when the congregation were on their knees before God, these disorderly ones would sit upon their seats and laugh and make fun of the services, and thus annoy those that were near them. But the strangest part of all this is, that these persons profess to be God's chosen people, to bear to the world

"present truth," and to be looking and preparing for the soon coming of the blessed Saviour. There was among them, however, a small exception. One of their number backed out, and said if that was the way they were preparing to meet the Saviour, he did not want to be among them. He came with his little son to the seat for prayers, and is now a happy Christian and a member of the Seventh-day Baptist church of Salemville.

There was another strange occurrence: two bright girls, who were converted the first time I visited Pennsylvania, were sent one Sabbath day by their parents (contrary to their own will) to a meeting near by our church house, to hear others preach, who denounced us as the false prophet spoken of in the Scriptures. But before the next Sabbath morning came, those girls and their parents were all members of our church. All glory to Him who can make the wrath of man praise him, and the remainder of wrath restrain.

The skepticism referred to by the author of the above is not as he represents it; for those who belong to religious societies with few exceptions, believe in experimental religion. But as some denounce mourners' bench religion as unscriptural, they were therefore pronounced skeptics by the writer of the article under consideration.

The charges of disorderly and disrespectful conduct all through the meetings (referring to Seventh-day Adventists) are entirely false. I attended the meetings frequently, and saw none of the occurrences herein referred to. The facts of the case are these: Eld. Davis desired to have all professors of religion lay aside all preconceived opinions, and enter into a covenant to do all in their power to make the meetings a success, that scores of souls might be converted. A portion of the community believing that there is for this time a present truth, and that the church has now a specific work to do, with which the proposed meetings were not to be at all in harmony, could not consistently covenant to assist in carrying on a work in direct opposition to their faith, and therefore declined to do so. This was not at all satisfactory to those who had the meeting in charge.

Then it was necessary to resort to some other means. Eld. D. then visited one of the brethren, and through him obtained a tract on the subject, "Is Man Immortal?" This he held up and denounced as the writings of Mrs. White, and warned the congregation against readings from head-quarters, and also against printed Bible readings, stating that to read the Bible aright we must read chapter after chapter, and that by taking a verse here and there almost anything could be proved from the Bible. He then gave an illustration. Taking Gen. 4:8—Cain slew his brother—and Luke 10:37—"Then said Jesus unto him, Go and do thou likewise"—he stated that in this way it can be proved that it is right to kill your brother. He then spoke of placing man on a level with beasts, and stated that there was a society in West Virginia for that purpose, and spoke of a young man of his acquaintance whom they turned into a jackass, and fed him on oats. This raised a laugh all over the house, and the few Adventists who were there were blamed for all, as it appears.

At this point were manifested the strongest evidences of skepticism that we witnessed in the meetings. Here he stated that some people held an idea that the wicked would cease to exist at a certain time. He then quoted Mal. 4:1, 3, and made the remark, "I don't believe that." In regard to S. D. Adventists' not kneeling, I say that they all knelt down at the opening prayer; but when prayer after prayer was offered for those at the altar, half or more of the congregation remained seated; but this letter stated that it was only those Adventists.

Eld. D. visited the elder of the church, and asked him if he could not come over to them, and feel more at home, since his flock had acted so disrespectfully. He replied that he wanted to be on the side of truth, and told Eld. D. that if he could show from the Bible a purer faith, he would go with him. He then asked him some Bible questions, and to his astonishment Eld. D. refused to talk Bible. I also attended the meeting referred to where Eld. D. states that they were denounced as the false prophets. Yet there were no such statements made. We console ourselves with the words of our Saviour recorded in Matt. 5:11, 12.

One remarkable thing is that this minister stated in the pulpit that he had not sinned against God since he was twelve years of age. We fear that men who profess to preach the word of God, and so falsify and misrepresent others, will have a fearful account to render in the day of Judgment.

NEWTON BLOUGH.

—The more believers love God, the more they love one another. As the lines of a circle, the nearer they come to the center, the nearer they come to each other.—*Charnock*.

—Duties are ours; events are God's. The successful man is he who takes up each day's duties, no matter how trivial and unimportant they may seem at the time, and goes through them just as faithfully as though they seemed of the greatest importance. Very often he will find these seemingly small matters have really been the most important when he comes to balance his accounts at the end of life.—*Golden Censer*.

## News of the Week.

FOR WEEK ENDING MARCH 5.

#### DOMESTIC.

—The muster-roll of the Grand Army of the Republic shows 800,000 names.

—The fishing business constitutes about one tenth of our trade with Canada.

—An early opening of the straits is predicted by mariners at Cheboygan, Mich.

—Six lads walking on the railroad track near Easton, Pa., were killed by a coal train.

—A slight shock of earthquake was felt Saturday morning at Charleston and Summerville.

—The strike of silk operatives at Paterson, N. J., now involves more than five thousand men.

—An eighteen-inch sheet of solid lead ore has been discovered near the surface at Warren, Ill.

—Louisiana claims the largest farm in the world. It comprises 1,500,000 acres of land and swamp.

—A house of fire-proof and water-proof straw is being made in Philadelphia, for the London exhibition.

—Should the House concur in the action of the Senate, Inauguration Day will be changed from March 4 to April 30.

—Steamers carrying mails for Australia will, in future, leave San Francisco one day earlier than the usual dates of sailing.

—The fire losses during February aggregate \$7,500,000—an increase over the average for February during the past thirteen years.

—General B. F. Butler will be prevented from filling professional engagements for three or four weeks, by injuries received from a fall.

—The steamer *W. H. Gardner* was burned Tuesday afternoon on the Tombigbee River, near Gainesville, Ala. Twenty persons lost their lives.

—The Senate has passed a bill to transfer the Weather Bureau from the army to the proposed new Department of Agriculture and Labor.

—Fifteen buildings at South Boston, Va., with a large quantity of tobacco, were destroyed by fire Tuesday morning. The loss is \$150,000, with insurance of \$88,000.

—Fire at the Morgan Line steamship pier, at New York, Monday morning, destroyed 4,000 bales of cotton and the steamer *Lone Star*, the total loss being about \$400,000.

—Two deaths from what is believed to have been yellow fever, occurred at New York Thursday. The victims were firemen on a steamship which arrived that day from South America.

—One effect of the recent strike in New York and vicinity is that 3,200 working-men who left good positions to engage in it are idle, and in most cases unable to procure the necessities of life.

—A chinook, or warm wind, from the southwest, prevails in Montana. The temperature is 40 to 50 degrees above zero, the snow is rapidly disappearing, and cattlemen feel greatly relieved.

—A petition from business men and merchants, representing \$40,000,000 capital, was presented Wednesday to the Rhode Island Legislature, asking for a repeal of the prohibitory law.

—Mrs. Roxalana Druse, who murdered her husband and shockingly mistreated the remains, was hanged Monday at Herkimer, N. Y. She left a confession implicating Charles Gates as the prime mover in the tragedy.

—Four girls escaped from the "House of the Good Shepherd," in Brooklyn, by taking the keys from a keeper and climbing a high fence surrounding the institution. One was afterward recaptured.

—The United States Senate on Monday passed a bill introduced by Congressman O'Neill, for arbitration in labor troubles. It also passed a bill to prevent the employment of convict and alien labor on public works.

—The General Appropriation bill for the support of the State Government aggregates \$7,700,000. Of this sum \$3,998,187 are for educational purposes, \$515,800 for State Prisons, \$400,000 for the National Guard, \$373,000 for the Legislature, and \$357,300 for the Supreme Court.

—Since Sunday, Feb. 26, a miniature war has been progressing in Wichita county, Kansas, between the citizens of Leoti and Coronado, over the location of the county seat. Several Leoti citizens, who are said to have begun the quarrel, were shot Sunday at Coronado, and a general battle between the two towns was expected. Two companies of State troops are to be sent to the scene of disturbance, to remain until after the election.

—The *Christian at Work* sustains the President's action in vetoing the Dependent Pension Bill, by calling attention to the fact that this bill "with the present pension list calls for a sum twice and a half the total expense of Government in 1860, exceeds by fifty per cent the total sum required to maintain Germany's standing army and navy, and by thirty-three per cent the cost to Great Britain of her great armament, and by \$5,000,000 the total expenditures of France for war purposes." Americans congratulate themselves on not being required, like European nations, to maintain large standing armies; but the chief difference seems to be that while those nations maintain armies which

may be relied upon for defense at a moment's notice, we maintain one at an equal cost upon which no reliance could be placed.

### FOREIGN.

—A dispatch from Rome states that the cholera has appeared in Sicily.

—Cardinal Jacobini, Secretary of State to the pope, expired at Rome on Saturday afternoon.

—By an explosion in the collieries at St. Etienne, France, on Tuesday, sixty lives were lost.

—A Chinese junk was recently wrecked off the Soctray coast, and 594 persons perished.

—A belief is wide-spread throughout England, that numerous dynamite conspiracies are again under way.

—It is reported in Vienna that the czar has convoked a council of war to consider the Bulgarian revolt.

—An avalanche buried a snow-plow at Selkirk, Quebec, and six men were smothered before they could be recovered.

—Twenty thousand persons are homeless in Italy, owing to the earthquake. The losses are estimated at \$10,000,000.

—The elections in New South Wales resulted in the return to the Legislative Assembly of 83 Free Traders and 41 Protectionists.

—Emperor William and Prince Bismarck have sent telegrams to the pope, expressing their regrets at the death of Cardinal Jacobini.

—Premier Goblet in the French Chamber of Deputies, Tuesday, proposed a credit of 1,000,000 francs for the relief of the earthquake sufferers.

—The steamer *Gaelic*, which arrived Monday at San Francisco, reports that at the time she left Honolulu the craters of Mouna Loa were in great activity.

—Reports are current at Ottawa, Ontario, that the Canadian Pacific Railway is not paying expenses, and will ere long be thrown upon the hands of the government.

—Rumors are current in Canada that at the opening of Parliament, Sir John A. Mac Donald will introduce a bill fixing a 75 per cent tariff on all imports from the United States.

—Dispatches from Athens announce that a series of violent earthquakes occurred in Western Morea, March 4, but did no particular damage. The inhabitants were terrified and fled from the district.

—The French Colonization Society has decided to send twenty-five families to the New Hebrides. This will be the first contingent sent out by the society, and is supposed to be the thin end of the wedge of an extensive colonization movement.

—The Russian government has been conducting experiments with a new explosive, which have been attended with great success. The explosive possesses fifteen times greater destructive power than gunpowder, and does not produce any smoke.

—General Wolseley says that a great and appalling war is a certainty in the near future. He referred to the present difficulty between the United States and Canada by saying he had no patience with such a squabble over a kettle of fish.

—It is stated that under the terms of renewed treaty between Austria, Italy, and Germany, Italy agrees to place 200,000 troops at the disposal of Austria in the event of a war with Russia, and to place the same number at the disposal of Germany in the event of a war with France.

—It is semi-officially stated that there is great tension in the relations between the Russian and Chinese authorities in the Kuldja district. The Russian officials think serious measures will be necessary to resettle the frontier between Russia and China in that portion of the empire.

—The new German Reichstag was opened March 3. Its exact composition is yet in uncertainty, but Bismarck will have a sufficient majority to enable him to carry the septennate bill. The emperor's speech was read, in which he expressed his gratitude to the pope for his intervention in behalf of the government.

—Dispatches from Bucharest and Sofia report insurrections among the garrisons at Silistra and Rustchuck, in Bulgaria, and near Philippopolis, in Eastern Roumelia. The former were suppressed by neighboring garrisons. Roumania is massing troops along her frontier, and Turkey is concentrating her troops on the Roumelian frontier.

—The trial of the 110-ton gun, the most powerful piece of ordnance ever fired in England, has taken place successfully at Woolwich. The gun measures 44 feet and weighs 111 tons. The caliber is 16½ inches. It was loaded with 600 pounds of powder and a conical cylinder shot weighing 1,800 pounds. Two more shots were then fired successfully, with charges of 700 and 800 pounds.

—News received from Afghanistan through native sources shows that the Ameer is making strenuous efforts to raise a new army. All boys between the ages of 10 and 18 years are being drilled for military service, and all who have reached the age of 18 years are being enrolled in the army. The Ameer has issued a circular to his subjects, telling them to prepare for a holy war. It is believed that he contemplates a war against Russia.

—The London *Standard* is authority for the statement that Russia has announced her intention to withdraw from the triple alliance, and reserves to herself freedom of action in European affairs. The fear of war in Russian Poland is causing a suspension of all business. Persians who have arrived in Bucharest from Bessarabia report that the Russian war department has ordered the principal towns in that province to be ready to deliver large quantities of bread daily whenever called upon to do so.

### RELIGIOUS.

—The Alabama railroads have been prohibited from running freight trains on Sundays.

—Roman Catholic missionaries in some provinces of China are said to be threatened with a general massacre.

—With the beginning of Lent season, Roman Catholics throughout the country began a general effort to raise money for the work of converting the Indians and Negroes.

—The first Christian church in the Congo Free State was organized Nov. 21, 1886. There are now 1,062 converts in the Congo mission. A large iron chapel is to be built there.

—From a conciliatory telegram sent by the pope to Father Mc Glynn, the deposed Catholic priest, his parishioners believe he is to be restored to the control of St. Stephen's parish.

—A quarrel broke out at a festival in the Second Baptist church at Cape Girardeau, Mo., Sunday night, and Benjamin Riggs, aged 18, was killed by a bullet fired by an unknown person.

—The Associated Press is authorized to state that the American bishops at the present time in Rome, take a favorable view of the organization known in the United States as the Knights of Labor.

—Hattie Moore, a 14-year-old colored girl at Crystal Springs, Ohio, has been in a trance state for a week, caused by religious excitement; and only at rare intervals does she exhibit signs of returning consciousness.

—Rabbi Rabinowitz, the Russian Jew whose conversion to Christianity has led a large number of his co-religionists in Bessarabia to follow him, is now in Great Britain exciting an interest in this wonderful movement.

—Twenty-five Mormon elders have arrived in Chattanooga, whence they will distribute themselves over the South, to drum up recruits for the semi-annual hegira in March. There are now 100 such emissaries engaged in the work.

—An indication of the feeling in France toward the Jesuits was lately shown in the Chamber of Deputies, when the proposition that young men educated by the Jesuits in England be declared ineligible to the Naval School, excited a heated discussion.

—The Emperor of China has agreed, on condition that the Roman Catholics would give up the site of their church in Peking, which overlooks the royal grounds, and so is offensive to the authorities, to build them a large cathedral in another and an eligible location.

—By a recent ruling of the pope the Congo State is ecclesiastically a part of Belgium, and is under the clerical jurisdiction of the Roman Catholic Archbishop of Mechlin, Primate of Belgium, who becomes by this decree head of the Catholic clergy in the Congo State.

—At the recent 23d session of the North India Methodist Conference, over 22,000 Sunday-school children were reported, 17,000 of whom are Mohammedans and Hindoos. Over 13,000 pupils are in their day-schools, and more than 900 joined the church last year. During the session, Bishop Nindé ordained seventeen promising native preachers, the largest number ever presented at a conference.

### Obituary Notices.

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

CLARK.—Died at his home near Green Spring, Seneca Co., Ohio, Henry Clark, Sen., aged 82 years and 11 months. Bro. Clark was born in Pennsylvania, Feb. 19, 1804, and came to Ohio in pioneer times. He heard the first preaching upon the Sabbath question, and accepted it at once. He died peacefully, and in hope of eternal life.

N. E. LOVELAND.

POWELL.—Died of scarlet fever, in Badus, Lake Co., Dak., Jan. 10, 1887, Elmer, twin son of G. J. and A. A. Powell, aged 18 months and 4 days. The parents are sustained in their grief, by the hope of again meeting their lovely babe when Jesus comes. Words of comfort were read from 1 Cor. 15, and prayer was offered by E. S. Abbott.

L. H. ELS.

BENTON.—Died in Otisco, Ionia Co., Mich., Frankie R., son of Arthur C. and Flora M. Benton. So soon has this little bud of promise fulfilled its earthly mission and passed away. But not long will death hold him in his cold embrace; for soon the Archangel's voice will rend the tomb, and he will come forth clothed in immortal grace and beauty. Words of comfort were spoken to the bereaved parents and friends, by Eld. Youngs (Methodist). Text 2 Kings 4: 26: "Is it well with the child? . . . It is well."

NELIAN F. BLISS.

WILLIAMSON.—Died at Elivon, McPherson Co., Kan., Oct. 18, 1886, our father, Andrew M. Williamson, aged 65 years, 10 months, and 7 days. Only four short months before, we were called upon to lay our dear mother away until the Life-giver comes. Father and mother were born in Scotland, and were members of the Presbyterian Church. In January, 1879, they heard a course of lectures given by Eld. D. T. Bourdeau, and both accepted the faith. Their devoted and Christian lives and kindly ways won for them a large circle of friends. We mourn not as others who have no hope. Remarks from Rev. 14: 13 and Num. 23: 10, were made by Eld. G. H. Rogers.

J. W. M.

CRONE.—Died at Delphi, Feb. 17, 1887, Bro. John Crone, aged 66 years and 11 days. He was ill but one week. He had been in rather poor health all winter, but was able to go about most of the time until his fatal illness. On Thursday, Feb. 10, he was taken with typhoid fever and pneumonia, and after one week of severe suffering he passed away. Father Crone, as those who knew him best loved to call him, embraced the truth last summer, when Bro. Henderson and Bro. Bartlett were here with the tent; and was ever afterward a faithful member of the church. Our little company has met with a loss in his death, but we do not sorrow as those without hope; for we believe from the evidence he always gave, that he will be one of those that will have part in the first resurrection. The Presbyterian minister of this place spoke words of comfort.

Mrs. ELLEN GUSS.

GREENE.—Died at her home at Sleepy Eye, Brown Co., Minn., Jan. 12, 1887, our dear mother, Phidelia Greene, aged sixty-nine years. Mother was born in Champion, N. Y. At the age of twenty-three years she became converted, and united with the Seventh-day Baptist Church, of which she remained a member in good standing until 1876, when, under the labors of Bro. Dimmick, she was constrained to obey the truths of the Third Angel's Message; and when the Seventh-day Adventist church at Golden Gate was organized, she united with it. She was ever a faithful and earnest Christian. Six children mourn their loss; but we believe that when Jesus comes to reward his people, when his voice calls forth the sleeping dead, our dear mother will come forth clad in immortality. Words of comfort were spoken from Heb. 9: 28.

ADALINE G. POTTER.

CRANDAL.—Died at her home in Oakland, Jefferson Co., Wis., Feb. 14, 1887, Mary Ann Crandal, in the sixty-second year of her age. Sr. Crandal embraced religion when about eighteen years old, since which time she has always maintained a life of prayer and confidence in God. She embraced the Third Angel's Message as the result of some one's sending her the *Signs of the Times*, about eight years ago, which she read for one year, and by which she saw that the message was all taught in the Bible; and after reading some of our standard works, she became a firm believer in the testimonies of the Spirit of God, because she saw that they were in harmony with the law and the gospel. About two years ago she said she desired to manifest a higher standard of life in the Christian religion, by uniting with the Seventh-day Adventist church at Oakland, wishing it understood that she did not reject any truths held by her former brethren, the Seventh-day Baptists, of which Church she had been a worthy member many years. She was an invalid for nearly eighteen years, fourteen years of this time being nearly helpless, and nearly two years before her death she was deprived of her eye-sight; yet in all her severe sufferings she never was heard to utter a word of complaint, but was always pleasant and cheerful. She was highly esteemed by all who knew her. She was the mother of eight children, seven sons and one daughter, all but one of whom are now living. She has left a large circle of relatives to mourn their loss. Words of comfort were spoken by the writer, from John 14: 1-3, to a large and attentive audience, who seemed deeply impressed that in order to be accepted of Christ when he comes, they must imitate his life and example, as did Sr. Crandal.

I. SANBORN.

### Appointments.

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

### GENERAL MEETING IN BOSTON.

THERE will be a general meeting held in Boston March 12, 13, at Chapel Hall, 820 Washington St. It is hoped that the friends in the vicinity will be present at the meeting throughout both days, as it will be an occasion of especial interest. Many subjects of importance to the church in Boston and those living in the vicinity will be considered. We shall hope to see present not only those residing in Boston, but those living in suburban towns.

S. N. HASKELL.

D. A. ROBINSON.

No providence preventing, I will meet with the Sabbath-keepers in New Bedford, Mass., Sabbath and first-day, March 12, 13.

J. B. GOODRICH.

PROVIDENCE permitting, I will hold meetings at South-west Oswego March 19, 20, as Bro. John Place may arrange. Hope for a general attendance of the friends in that vicinity.

F. WHEELER.

I WILL hold a tract and missionary meeting with the church at Colon, St. Joseph Co., Mich., March 13, and I wish to have all the church present, if possible. I will visit every church in Dist. No. 3 as soon as convenient.

ALEX. CARPENTER, Director.

THE church at Bancroft, Mich., would cordially invite her sister churches to attend, as far as possible, the meeting for the district, to be held March 11-14; and to bring bedding and, as far as possible, come prepared to sustain themselves, as the brethren are somewhat scattered.

C. N. STUTTLE.

THE quarterly meeting for Dist. No. 4, Maine, will be held at South Woodstock, March 27. Let all that can do so, make calculations to attend. Let us be there Friday before the Sabbath, if we can do so; it will save traveling on the Sabbath, which we should avoid as much as possible. We shall have a meeting Sabbath evening, also on the Sabbath. Let us seek the Lord earnestly, and get near to him, and then we shall have his blessing. Eld. S. J. Hersum is expected to be present.

HENRY DAVIS, Director.

### Publishers' Department.

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

THE Oakland, Wis. S. D. A. church have changed their P. O. address to Busseyville, Jefferson Co., Wis., to which place mail should hereafter be directed.

### 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.

In sending money to this Office, please observe the following rules:—  
1. Direct your letters REVIEW AND HERALD, and not to any private individual.  
2. Send by Draft, Money Order, Express Order, or Postal Note.  
3. Stamps may be sent for small amounts.  
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.





# The Review and Herald.

BATTLE CREEK, MICH., MARCH 8, 1887.

## CONTENTS OF THIS NUMBER.

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

### Poetry.

Trust, Thomas Edmund Reynolds	145
Praise, T. R. WILLIAMSON	147
"He Careth for You," Marianne Farningham	150
He that Overcometh, Rev. Norman Plass	156

### Our Contributors.

Co-laborers with Christ, Mrs. E. G. WHITE	145
Truth Will Triumph, E. HILLARD	146
Whom God Selects for His Work, Eld. D. B. OVIATT	146
Faith and Sight, No. 1, Eld. F. PEARODY	146
Rejoicing, W. S. CHAPMAN	147
The "Backslider in Heart," W. B. WHITE	148
Faith, EUGENE LEHARD	148
The Duty of Prayer, J. M. HOPKINS	149
Twelve Lawgivers, GEORGE THOMPSON	149

### The Home.

A Flood of Sunshine, F. B.	150
Out of the Shadows, <i>Advocate and Guardian</i>	150

### Special Mention.

"Transubstantiation" in a Protestant Church	151
Are We Nearing the End? F. ARMSTRONG	151
A Prophet's Succession Lost, <i>The Independent</i>	151

### Editorial.

More Evidence for the Christian Sabbath	152
The General Meeting in Chicago, Ill., 9. I. B.	153
A Word More about the Special Course, G. I. B.	153
Meetings in New England, S. N. B.	153
Raising Its Head Again	154

### The Commentary.

Scripture Questions: Answers by G. W. MORSE	155
---	-----

### Progress of the Cause.

Reports from Italy—New Zealand—Kansas—Iowa—Vermont—Wisconsin—Missouri—Ohio—Michigan—Minnesota, 156	157
Falsely Accused, NEWTON BLOUGH	157

### News.

Obituaries	158
------------	-----

### Appointments.

Publishers' Department	158
------------------------	-----

### Travelers' Guide.

Editorial Notes	159
-----------------	-----

The long-expected edition of "Sunshine at Home" in German is now ready, and orders will be promptly filled. It is a handsome book of 128 pages, jet and gold stamps, red and gilt edges. Prices, \$1.50 and \$1.75 respectively.

A very singular story in regard to another Mormon imposition is quoted by Bro. Armstrong in his article in our Special Mention Department this week. How far the reported ruse concerning the resurrection of Brigham Young is due to the inventive faculty of some fiend of sensationalism, we leave the reader to judge. One thing, however, is certain: Mormonism, shown by its history to be only a prolonged imposture, and that, too, involving the most improbable features, would furnish the fairest field we can conceive of for an attempt as ridiculous as that which is reported as about to be made.

## "PROPHECYING WAR."

If there is a person who deserves to be styled the high priest of darkness and the apostle of mischief in the prophetic field, that person, in our estimation, is the one who has succeeded for some years past in gaining a considerable amount of newspaper notoriety, as the "Rev. M. Baxter." He has been almost sure to come to the surface when there was any view of the prophecies peculiarly crochety afloat, and some disgraceful failure to be achieved.

He it was who preached that "Napoleon III. was the anti-Christ, and the destined monarch of the world." A benign Providence suddenly cut Napoleon down, and spoiled Mr. B.'s stock in trade. Did he modestly acknowledge the rebuke of such an utter failure, and give up his self-imposed position as a public teacher, as the least sense of consistency would have compelled him to do?—Not at all; but just as serenely, and with as much glee as ever, he dashes right off into some new scheme equally absurd.

Such characters seem to have a lamentable facility for getting into those channels which will bring them most prominently before the public. A brother has handed us a copy of the New York Herald of Feb. 13, 1887, in which the said Baxter figures in a long article bearing this displayed and sensational heading "Prophecying War; the Rev. Mr. Baxter says France will Conquer; Ireland to be Free; Jerome Napoleon the anti Christ; the End to be in 1900."

More than once the vagaries of this man have been thrown up to our brethren as a reason for scouting all prophetic study, and refusing to listen to the truths they had to present. Since he has such unlimited confidence in France and Frenchmen, it is profoundly to be regretted that he does not go to that country and make the French or some other foreign tongue, the vehicle of his folly.

## GOODS AT WHOLESALE PRICES.

BRO. CARL RASMUSSEN, 597 Indiana St., Chicago, Ill., who has been working in the missionary work among his people, has been obliged to take back a stock of goods he had sold out to another person, and hence cannot now engage in the work of his choice. To enable himself to do so as soon as possible, he offers to sell goods at wholesale prices, in orders of \$5.00 and upwards. The stock consists of nice goods, as follows: Ladies', childrens', and gents' underwear, notions, gingham, flannels, calico, table cloths, shawls, comforters, blankets, knit goods, etc. We hope our brethren will help him to close out rapidly, and help themselves at the same time. G. I. B.

## THE CAMP-MEETING SEASON.

THE time draws near when decisions must be made and plans formed concerning the spring and early summer camp-meetings. We have had usually five or six of these before the month of July. Before plans are formed, it will be necessary to know how many of these meetings are to be held, and what time is preferred for each. We desire to arrange them so as to accommodate each locality as much as possible. We ask, therefore, the presidents of Conferences to notify the writer as soon as consistent, of the time when and place where these meetings are to be held, and their preference, if they have any, as to the help they desire to attend them. In regard to this latter point, because of the present or probable absence of so many who have labored in the past on these important occasions, it becomes somewhat difficult to secure sufficient help to attend these meetings, from those who have in the past usually labored in this capacity. We shall doubtless have to call in others who have labored in a somewhat local sphere. We have some hope that Sr. White and Eld. W. C. White may consent to attend some of these meetings, but we have no authority to make such an announcement. We shall be glad to hear the plans of those who expect to have early camp-meetings.

G. I. B.

## "SONG ANCHORS" WANTED.

No doubt many of our brethren and sisters have "Song Anchors" which they are not using since adopting "Joyful Greeting" in their schools. If any such wish to make good use of them, they can do so by sending them to the British Mission Sabbath-schools. Many in our schools are not able to purchase books, so that our singing exercises are much hindered for lack of them.

If any school has books which they can spare, they will help the Sabbath-school cause in this field by sending them to us. If sent to my address, Hawthorne Rd., Kettering, Northamptonshire, England, I will see that they are forwarded to the schools in the Mission.

J. H. DURLAND, Pres. British S. S. Ass'n.

## TO THE CANADA TRACT SOCIETY.

ALL who have business to do with the Canada Tract Society, will please send their orders, until further notice, to Mrs. R. S. Owen, South Stukely, P. Q.

MARY L. CUSHING.

## ILLINOIS, ATTENTION!

ALL the church treasurers and librarians and others are hereby notified that F. T. Poole has been appointed treasurer of the Illinois Conference, and secretary and treasurer of the Illinois Tract Society, in the place of Sr. Lizzie S. Campbell, who has resigned. Therefore remember that all money orders, drafts, and express orders should be sent to F. T. Poole, 3652 Vincennes Ave., Chicago, Ill. Please do not send any such business to other parties, and thus save much trouble and expense to us.

R. M. KILGORE, Pres. Ill. Conf.

## MISSOURI AND ARKANSAS, ATTENTION!

WORKERS in Missouri and Arkansas who organize Sabbath-schools, will confer a favor by reporting names of officers to me, at Salisbury, Mo., so that I may supply them with blanks for reports, etc.

VITA MORROW.

## NOTICE.

THE Ohio tract depository and the Toledo mission workers are removed to No. 178 Warren St. All business pertaining to the Tract Society secretary or Conference secretary, or to the mission, should be addressed to the above street and number.

L. T. DYSERT.

## WHY WILL PEOPLE DO SO?

I WISH to call the special attention of our brethren to the article in the REVIEW of Feb. 22, present volume, entitled "Skillful Conversation," by Eld. A. O. Tait. It contains thoughts that each one should candidly consider.

It is not an uncommon thing for the minister, as he travels from place to place, to be asked questions by our brethren and sisters upon which they desire his especial judgment. But how unpleasant it is to both the minister and the one asking the question, for some one else to press his way forward, and volunteer to give his opinion, when it is not asked nor desired.

A question was once asked the President of the General Conference, at the close of the Sabbath-School exercises in one of our churches. He appeared for a moment to be arranging his thoughts in his mind, so that his words might convey the right meaning in a clear and forcible manner. But before he could give utterance to his thoughts in words, two other skillful minds had absorbed the matter and answered the question.

How often this very mistake is made in our tent meetings, or at some of our general gatherings! If an interest has been awakened, there will always be those who are anxious to make further inquiries in regard to particular points, and, of course, they will come to the minister. Then, if some of the brethren happen to be standing near where the minister is conversing with some one, they repeatedly interrupt, or make attempts to carry on the conversation themselves, as though he did not understand his business. If he does not, would it not be better to wait until you can have a private interview with him? Then you can instruct him, and perhaps aid him in his work; but do not interrupt him while in conversation with another.

Then, again, how frequently this same error is committed in our every-day life! Perhaps you may be conversing with an individual, when some one who may be near, will immediately interfere. Oftentimes two or more will join in the controversy, all plying their sharp arguments against the individual, thus completely confusing him. He goes away with the impression that Christian courtesy is wanting in those with whom he has been conversing; and he is more than likely to make up his mind that the people whom they represent, are of the same class.

How little do we realize the impression which is made upon the minds of others by thus transgressing one of the principal rules of life! If there is a class of people on the face of the earth that should be courteous, affable, and polite above all others, it is Seventh-day Adventists. May the Lord help us to realize that we are living witnesses either for or against the truth, and that we wield our influence either in the right or wrong direction. All these things will have to be met at the Judgment bar of God.

J. H. C.

## THE TRUE EDUCATOR.

A Sixteen-Page Educational Journal

FOR

TEACHERS, STUDENTS, PARENTS, and SCHOOL-OFFICERS.

DEVOTED to the discussion of the best methods of General Education, and especially to the question of combining Manual Training with Mental Culture.

PRICE ONLY 75 CENTS PER YEAR.

Also an advertising medium for schools, all kinds of school supplies, maps, books, pianos, organs, and other first-class advertisements. Address,

THE TRUE EDUCATOR, South Lancaster, Mass.