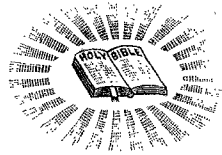
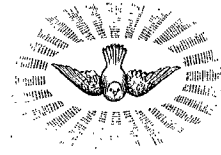


Advent Review

OUR FIELD



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.

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TO THE SETTING SUN ON SABBATH EVE.

BY MRS. MARY A. WARRINER.

HAIL thou, O most resplendent setting Sun,
Forerunner of God's holy Sabbath day,
Not man's day, nay; he gave to man six days,
But sanctified unto himself the seventh,—
The seventh, and not the first, as some have said.
And who are they who thus presume to say
The first, when the great God hath said the last?
None other than the pope and Church of Rome.
Yea, she doth plead that she hath full permit
To change the law, by fiat of her own.
She maketh law to please herself right well,
And "sitteth in the place of God" to rule.
She would seduce thee to revolt, bright Sun;
To shine on us with sanctimonious,
Unblushing face, and say, "Tis Sabbath day."
When, lo! 'tis but the first, and not the seventh.
'T were vain, indeed, for papal power to strive
Thy course to change, or cause thee to deceive.
The orbs of day and night the truth declare,
And to that man be woe, or host of men,
Who dare their old dominion to invade;
For the Almighty Maker hath decreed,
"The greater light to rule the day." Shine on,
Bright Sun, thy reckoning thou keepest well.

Thank God! a few for the old paths inquire,
Which patriarchs and prophets trod before;
And Christ's own feet a shining track have left.
We kiss his foot-prints as we hasten on
To meet the great "Lord . . . of the Sabbath day."
I have been musing, and thou art gone down;
And holy time is ushered in, in peace.

Lorraine, N. Y.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4: 1, 2

IN WHAT SHALL WE GLORY?

BY MRS. E. G. WHITE.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9: 23, 24.

Men are not to rejoice in their wisdom, their strength, or their riches, but in the fact that they have a knowledge of Christ. This knowledge is the most excellent, the most precious, that we can possess. It is the pledge of everlasting life. For "this is life eternal, that we might know thee the only true God, and Jesus Christ, whom thou hast sent." Money cannot buy it, intellect cannot grasp it, power cannot command it; but to all who will accept it, God's glorious grace is freely given. But men may feel their need, and, renouncing all self-dependence, accept salvation as a gift. Those who enter heaven will not scale its walls by their own righteousness, nor will its gates be opened to them for costly offerings of gold or silver; but

they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ.

It is only when the sinner feels the need of a Saviour, that his heart goes after the One who can help him. When Jesus walked among men, it was the sick that wanted a physician. The poor, the afflicted and distressed, followed after him, to receive the help and comfort which they could not find elsewhere. Blind Bartimeus is waiting by the wayside; he has waited long to meet Christ. Throngs of people who possess their sight are passing to and fro, but they have no desire to see Jesus. One look of faith would touch his heart of love, and bring them the blessings of his grace; but they know not the sickness and poverty of their souls, and they feel no need of Christ. Not so with the poor blind man. His only hope is in Jesus. As he waits and watches, he hears the tread of many feet, and he eagerly inquires, What means this noise of travel? The by-standers answer that "Jesus of Nazareth passeth by." With the eagerness of intense desire, he cries, "Jesus, thou Son of David, have mercy on me!" They try to silence him, but he cries the more vehemently, "Thou Son of David, have mercy on me!" This appeal is heard. His persevering faith is rewarded. Not only is physical sight restored, but the eyes of his understanding are opened. In Christ he sees his Redeemer, and the Sun of righteousness shines into his soul. All who feel their need of Christ as did blind Bartimeus, and who will be as earnest and determined as he was, will, like him, receive the blessing which they crave.

The afflicted, suffering ones who sought Christ as their helper, were charmed with the divine perfection, the beauty of holiness, that shone forth in his character. But the Pharisees could see no beauty in him that they should desire him. His simple attire, and humble life, devoid of outward show, rendered him to them as a root out of dry ground.

The self-righteous feel no need of Christ. And when those who profess his name extol their own wisdom and goodness, they give evidence that they are not acquainted with him. As soon as Christ is revealed to the soul, the sinner feels that his only hope is in the Lamb of God as the propitiation for sin. As Christ begins to open his love before him, watch the effect, and see what it is. Many claim this experience who are strangers to the love of Christ. But if it leads one to look with humility upon himself, to place the honor of Christ above his own, if he gives evidence that the heavenly reward is of more value to him than his worldly possessions, we may know that beams of light from Christ are shining upon his soul.

The Scriptures speak of some who thought they possessed love for Christ, when the test showed that self was uppermost in their affections. Simon the Pharisee was one of these. He professed to be a disciple of Jesus; and wishing to show his Master special honor, he made a supper, and invited Christ and his friends as guests. But Jesus shocked his narrow prejudice by showing that Heaven esteemed a penitent sinner above a Pharisee. The woman who had been a sinner, longed for purity of heart. She had seen the works of Jesus, and she greatly desired to become like him in character. The words of Christ had kindled the hope of a better life, and her deep love and gratitude prompted the offering of the precious ointment.

The Pharisee was offended that Jesus should permit a sinner to approach him. Unbelief filled his heart, and doubts arose as to Christ's divine mission. The Saviour, reading his unspoken thoughts, reproved him by a parable:—

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." Jesus takes Simon on his own ground, as feeling himself more righteous than the woman. Then he proceeds to draw the contrast between the love and devotion of the poor penitent, and the unbelief and cold neglect of the self-righteous Jew.

"Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little."

Simon had been a great sinner, and also a loathsome leper. Christ had pardoned his sins, and cleansed him from the terrible disease that was upon him. He had as much cause as the woman he despised, for humility and gratitude to Jesus. But he esteemed himself so highly, he was so intent upon maintaining his own honor and standing, that he was blind to the great debt of gratitude he owed. He had withheld from his Saviour even the acts of courtesy due to a common guest. He did not look upon himself as so great a sinner as he really was. Self-love opened the door to pride, unbelief, and ingratitude. So long as he cherished self-righteousness, he could not place a right estimate upon Christ.

The command is not, Let him that glorieth glory in himself, but in God. For sinful men, the highest consolation, the greatest cause of rejoicing, is that Heaven has given Jesus to be the sinner's Saviour. When Adam and Eve ate of the forbidden fruit, there was no hope for the sinful race; but Christ offered to take the sin upon himself. He offered to go over the ground where Adam stumbled and fell; to meet the tempter on the field of battle, and conquer him in man's behalf. Behold him in the wilderness of temptation. Forty days and forty nights he fasted, enduring the fiercest assaults of the powers of darkness. He trod the "wine-press alone; and of the people there was none with" him. It was not for himself, but that he might break the chain that held the human race in slavery to Satan. He saw that man had become so weakened by disobedience that he had not wisdom or strength to meet the wily foe, and this is why the Son of God takes upon himself man's nature, and, gaining the victory, in our behalf, brings to us divine power, that, combined with human effort, will enable us to overcome.

There is, then, no ground for men to take glory to themselves. For every blessing which they enjoy, for every good quality which they possess, they are indebted to the grace of Christ. None should exalt themselves as possessing wisdom or righteousness. There are many, especially among

those who profess holiness, who compare themselves to Christ, as though they were equal with him in perfection of character. This is blasphemy. Could they obtain a view of Christ's righteousness, they would have a sense of their own sinfulness and imperfection. There is not a case recorded in the Bible, of prophet or apostle claiming, as do the "holiness" people of to-day, to be without sin. Daniel humbled himself before God, to confess his sins and the sins of his people. Paul had a very humble opinion of his own advancement in the Christian life. He says, "Not as though I had already attained, either were already perfect: . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And John declares, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. Those who are expecting that Christ is soon to come, and that they are to be translated to a holy heaven, should, of all people upon the earth, walk most carefully and humbly before God. All self-importance must be purged away from us before we can grow in grace and the knowledge of the truth. When we have our eyes fixed upon heaven, and have clear views of the character of Christ, we shall exalt the Lord God in our hearts.

As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master. By beholding, by "looking unto Jesus the author and finisher of our faith," he becomes changed into the same image. It is not by looking away from him that we imitate the life of Jesus, but by talking of him, by dwelling upon his perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love, and by earnest, persevering effort, to approach the perfect Pattern. By having a knowledge of Christ,—his words, his habits, and his lessons of instruction,—we borrow the virtues of the character we have so closely studied, and become imbued with the spirit we have so much admired. Jesus becomes to us "the chiefest among ten thousand," the One "altogether lovely."

In all his dealings with his ancient people, the Lord sought to impress them with the idea that their strength was not in the wisdom of man, nor in his might, but in the God of their salvation. As Joshua, the leader of the children of Israel, went out alone before the taking of Jericho, to pray for God's special presence, an angel of the Lord appeared to him in the form of a mighty warrior; and to Joshua's challenge he replied, "As captain of the host of the Lord am I now come. . . . Loose thy shoe from off thy foot; for the place whereon thou standest is holy." The Lord marshaled his armies about the doomed city; no human hand was raised against it; the hosts of heaven overthrew its walls, that God's name alone might have the glory. It was that proud city whose mighty bulwarks had struck terror to the unbelieving spies. Now in the capture of Jericho, God declared to the Hebrews that their fathers might have possessed the city forty years before, had they but trusted in him.

These things were written for our benefit. As a people, we lack faith. God will do great things for those who trust in him. The reason why his professed people have so little strength, is that they trust so much in their own wisdom, and do not give the Lord an opportunity to reveal his power in their behalf. He will help his believing children in every emergency if they will place their entire confidence in him, and implicitly obey him.

There are troublous times before us; the judgments of God are coming upon our world. The nations of the earth are to tremble. There will be trials and perplexities on every hand; men's hearts will fail them for fear. And what shall we do in that day? Though the earth shall reel to and fro like a drunkard, and be removed like a cottage, if we have made God our trust, he will deliver us. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways."

The rich man is not to glory in his riches. If we fix our affections on worldly things, we fail to exalt Christ. Satan would keep our minds absorbed with the things of this life, that we may lose sight of the higher life; but we cannot afford to yield to his devices. Christ is the source of all temporal, as well as all spiritual blessings. If he has given us riches, it is not that we may claim them as our own. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Paul counted all things but loss that he might win Christ. But when the Saviour calls for our possessions and our service, there are many who see they cannot obey God and carry their earthly treasures with them, and they decide to stay by their treasures. Jesus left all his glory, and became poor, that we through his poverty might be made rich. But how few of his professed followers appreciate his great sacrifice! How few are willing to follow his example! How can those who expect to stand around Christ's throne, and to be clothed with his righteousness, distrust God, and fear that he will leave them to come to want? Where is their faith? Our Heavenly Father feeds the ravens, and will he not much more feed us? "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If we had a right view of Christ, we would permit nothing to interpose between ourselves and him.

This is a time when the law of God is trodden under-foot; and the great question is, Who will stand for the truth? God is calling for volunteers. Who will respond? Those who study to see how near they can live to the world and yet gain heaven, will come just near enough to be shut out from heaven. We must accept the suffering part of religion if we would sit down with the Suffering One upon his throne. When Christ has done so much for us, shall we refuse to serve him? Shall we not become co-laborers with him in the work he came from heaven to do? There is a great work to be done in the cities, and who is ready to engage in it? Christ says, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If we will separate from the world, and renounce its sinful practices, God has pledged himself to receive us, and to work with our efforts.

Shall we not consecrate ourselves to God without reserve? Christ, the King of glory, gave himself a ransom for us. Can we withhold anything from him? Shall we think our poor, unworthy selves too precious, our time or property too valuable, to give to Jesus?—No, no; the deepest homage of our hearts, the most skillful service of our hands, our talents of ability and of means,—all are but too poor an offering to bring to Him who was slain and has "redeemed us to God by his blood out of every kindred, and tongue, and people, and nation." Lift him up, my brethren, the Man of Calvary. Lift him up before the people, and by and by he will lift you up to his throne, and crown you with glory, honor, and immortality.

Basel, Switzerland.

—The sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out his golden flood. The spring that sparkles at the foot of the hill is full, and, asking leave of no one, is forever welling forth its sweet waters. So the Christian, if only full of love of God and man, and shedding around him benign influences, as a natural result, cannot help doing good.

—With all the seeming conflict of duties in matters of every-day life, there is never but one thing that must be done by any one person just now. There may be a momentary puzzle in deciding what that one thing is; but that point decided,—as it surely can be,—the seeming conflict of duties is at an end. Duty, then, consists in attending to that one thing, and letting all others wait.

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.

JAMES 5: 1-6.

BY MRS. L. D. A. STUTTLE.

"Go to now, ye rich men," and weep and lament;
For the harvest is past, and the summer is spent,
Thy gold and thy silver are eaten with rust,
And thy treasures are cankered and prone in the dust;
Go, read in the heavens thy terrible doom,
And howl; for the day of His vengeance is come!

Oh! where are the hungry? and where are the poor,
The halt, and the blind thou hast spurned from thy
door?

The wretched and needy, the sick and forlorn,
Thou hast turned from thy palace in pitiless scorn;
Now the swift-coming chariot illumines the sky,—
From the wrath of Jehovah, oh! where will ye fly?

The hire of the laborer crieth in woe,
Who hath reaped down thy fields in the days long ago;
And their cries 'neath affliction and poverty's rod,
Have entered the ears of a merciful God;
In the power of his might he avengeth the wrong,
Which the poor and the needy have suffered so long.

The rust of thy treasures swift witness shall be,
And shall eat up thy flesh like a fiery sea.
Bright hours of mercy were squandered in mirth,
Thou hast bartered thy soul for the baubles of earth;
Thou hast cruelly, wantonly, murdered the just.
Go, hide thee in terror! Go, hide in the dust!

See, there is the city all dazzling and bright,
And there are the saints in their garments of light,
And there are those mansions all glittering and fair;
Thy wealth will not buy thee an heritage there!
Go, read in the heavens thy terrible doom,
And howl; for the day of His vengeance is come!

Bancroft, Mich.

APPROPRIATE REMARKS.

BY ELD. F. D. STARR.

NOT long since I attended a church dedication, and was asked to take part in the exercises. The part assigned me was the reading of the 84th and 122d psalms. When the proper time came, I arose, and without saying a word, either before or after the reading, not even giving Scripture reference, I read these selections, endeavoring to read in as life-like a manner and as naturally as possible; and, the scripture used being somewhat familiar, I looked off from the book a part of the time. The following week the local paper contained an account of the proceedings of the occasion, and in noticing the part acted by the several participants, it was stated that the writer of this article "made a few appropriate remarks."

The popular lack of familiarity with Holy Writ illustrated by this incident, is somewhat striking; but there is another thought that to me is more important, viz., the Scriptures abound in "appropriate remarks" for almost every occasion; and we greatly err when we think something else would be preferable. Especially are those parts of Scripture that have reference to our own time and work, pre-eminently appropriate for present use. People often appreciate the appropriateness of present truth better than we may suppose. Do we not sometimes make a mistake here?

I recently dreamed that I was speaking to a company of people who sat with open Bibles in their hands. I was presenting a subject that I thought would be very interesting to them. After a little while my hearers looked up from their books, expressing disappointment in their words and looks. Said they: "This is not what we wanted; we expected to hear about present truth, and to be referred to passages relating to those subjects." I awoke, thinking I would profit by the imagined reproof.

A man-pleasing clergy may seek to pander to the depraved mental tastes of a world-loving people, with itching ears. It may seem prudent and profitable to them to give the people what they want to have. There are those, however, who are hungering for the word of God,—for present truth; and shall we manifest less discretion than those who minister to carnal professors, by withholding from famishing souls the meat in due season, for which they are longing? "The words of the Lord

are pure words : as silver tried in a furnace of earth, purified seven times." Ps. 12 : 6.

Bancroft, Mich.

FAITH AND SIGHT.—NO. 2.

BY ELD. F. PEABODY.

THE difference between the comparatively few who are looking for the visible coming of Christ in the clouds of heaven and those who are not, is here seen. It is not so much in regard to what God has done or is now doing, as what he has said in his word that he will do henceforth. One class, we understand, walks by faith, the other by sight. Both are right as far as they go. God has always kept the past well before his people, holding up to them the blessings he bestowed upon them, and all the help he vouchsafed to them. We see further that he has always kept the otherwise dark future illuminated by his promises concerning what he would do. From that direction came the tests of faith for his people. Paul says, "We walk by faith, not by sight." "For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for?"

Another principle which governs God's dealings with his people, is that he not only requires faith in things not seen, but requires that faith to be made manifest by works. In fact, the faith that does not produce corresponding works is pronounced "dead." A few illustrations will make this evident. God promised our first parents a coming Saviour. Abel believed it, and proved it by making his offering as directed. God opened the future to the mind of Noah ; showed him the coming flood, and then and there gave him a peculiar and previously unheard-of work to do, necessitating faith. Noah had lived many years, had "walked with God," and, no doubt, had seen many manifestations of his power ; but this was not enough ; he must believe things not seen, and evidence his faith by works.

Again, Abraham was called out of his own country, not because he did not believe God, but to prove by taking the journey that he had faith. The children of Israel were promised deliverance from Egypt. The day was set for that event. Then was made known the testing work. On the tenth day of that first month, each man was to take a lamb, and keep it up till the evening of the fourteenth day, when it was to be killed and the blood put upon the posts of the door. Faith in God alone led them to such a work. So also in the case of the taking of Jericho. God could have given the city into the hands of his people without those thirteen circuits being made. But this will suffice to show that the people of God have always had some peculiar work out of the line of anything known before, by which they showed that they walked by faith and not by sight.

We have said that God has always kept the minds of his people directed to the future, resting their faith upon his word alone. Paul says : "Now faith is the substance [or basis] of things hoped for, the evidence [or conviction] of things not seen." Hope depends upon the future for its realization, and things not yet seen most certainly do. Again Paul says : "Faith cometh by hearing, and hearing by the word of God." Then faith is obtained by hearing God's word. Where that is not heard, one necessary element is lacking to make up gospel faith.

A FUNERAL OCCASION.

BY ELD. ALBERT STONE.

I RECENTLY attended the funeral of an aged person who had been one of the business men of the place where he had lived. The congregation was large and intelligent. The services were conducted by a lady. She was a person of full medium talent, both natural and acquired. Her delivery was not rapid, nor passionate, but solid and effective. There was no prayer offered, nor did I hear any reference to the Bible, *pro* or *con*.

The speaker assumed the natural-immortality theory, without any attempt to prove it. Death dislodged the spirit from the tenement of clay, and immediately it soared to the gates of bliss, where friends who had gone before were waiting to welcome it to the elysium of intense, unmixed happiness. The audience was considerably moved by

the words spoken, and many seemed to feast upon the discourse as upon the choicest viands.

To me the occasion was extremely sad. It gave rise to reflections of a painful character. The thought came to me that the audience before me afforded a fair sample of the condition of all civilized nations, as it respects modern Spiritualism. If it were only this congregation or this vicinity that was endangered, it would be different, though in that case it would be bad enough ; but, alas ! the contagion of Spiritualism has encircled the earth, and is destined to be popular among all nations.

The coming of Christ will be preceded by the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness. The men of this age have not received the love of the truth that would save them, and for this cause God will send them strong delusion, that they should believe a lie. So says the Scripture ; and we know it is true, for we see it fulfilling before our eyes. Oh, that the people would understand that the cherished doctrine of natural immortality is a deception, a snare, and a fraud !

LAW.

BY T. R. WILLIAMSON.

ORDER is said to be heaven's first law ; and abiding by law is simply the best and most orderly way of doing things. Law is the fence that protects all interests in all fields, whether in the universe, where the suns and the planets swing around their glittering centers, through the changing centuries, giving prompt and punctual obedience to the mandates which guide them, and never missing their accustomed times by a second, or in the affairs of earth, where peace, harmony, the duration of nations, and the well-being of society are regulated and protected by such statutes and enactments as are agreed to be for the best good of all.

There must be everywhere some well-defined and established authority which is binding upon all. Rebellion against law destroys the State and forfeits individual life. Such rebellion uproots the pleasant shelters of social life, scatters to the warring winds the wealth of orchard and granary, of factory and bank, destroys the culture of school and church and home, plants the wheat fields with bayonets, tramples the blossoming gardens beneath the rush of cavalry, and plows the peaceful roads into cannon ruts.

Why is it that since creation's dawn, the light from heaven has blazed steadily from one great orb, or twinkled ceaselessly from millions of lesser luminaries, with never a jar or jog among the hosts of infinite space ?—Because they are bound by fixed laws, which regulate every ray, and which are never disobeyed. Why is it that this earth has presented from the beginning until now a succession of wars, tumults, terrors, and distresses ?—Because here law is set aside, and people obey their own whims and caprices.

A certain, well-laid line of action, mapped out by competent authority, is necessary for the right conduct of all matters, whether of the universe, the nation, the church, the school, or the home ; and to deviate from such a line when once laid down, unless it is first changed by competent authority, is to make the body governed, subject to influences which are no more stable than the wind, and which deserve the respect of none.

Law emanates from different sources, according to the body which is to be ruled or the affairs to be directed. Congress sways our whole land ; the legislature rules the State ; the conference or synod guides the church ; the teacher instructs the school ; the parent directs the household ; and other assemblies are governed by the vote of the majority. He who violates the law of the nation or the State, pays the penalty for treason or other crime. He who turns aside from the guidance of the church, is expelled as a heretic or a schismatic. The scholar who refuses instruction is referred for punishment to those who have the right to inflict it. Those who disregard the vote of the majority, where the majority have the right to rule, are guilty of that which tends to set at naught their own governing power, and which discredits their own deliberative acts.

Law is sometimes set aside by usurpation. It cannot be rightfully so set aside ; still it is done, as, for instance, where a part of the people con-

tend that they may rise above the authority of the nation and make laws for themselves. There is seldom or never a nation, a State, or a church where some do not refuse to obey rightful authority, and thereby disorder and even anarchy are introduced. God's law should rule the world. Usurpation or disobedience brings disorder. He who gave this law is above all governments, whether of nation, state, church, school, or family ; and no matter what the abilities or acquirements of men may be, a return to primal and eternal order in this earth can only be secured by implicit obedience to law.

WELL-BALANCED.

BY H. F. PHELPS.

WE all love to see everything equally balanced. A monument should be of proportionate dimensions. Anything out of proportion we dislike, while we instinctively turn toward and admire a thing in which we see artistic skill displayed. So we all love to see a person equally balanced, both in mind and body. And we love to see a person who can take in all parts of the work of God, who can see beauty in the whole, and can so adjust himself as to act his part in a manner consistent, —consistent with himself, as well as with the truth, and with others. When we see a person so much attached to that part of the work in which he is engaged, as to seem to think *it* the work, and have no interest in other branches of the cause, we fear he is getting dangerously one-sided, and needs to put a little ballast in the other side of his craft.

It is said, and with some degree of truth, that there is so little of us, that one should give his entire attention to one thing, if he would succeed. So Christ said, "Ye cannot serve God and mammon," and "No man can serve two masters," etc. But this work is the work of God, and we may so educate ourselves as to be able to take it in, in its entirety ; and then we see a beautiful whole. There is artistic skill in the work of God, and while we engage in this or that part of it, if we keep an eye to the whole, we shall not become one-sided.

There is one part of this work that has been neglected, as must appear evident to all. How is it with us ? As we have been looking at that branch of the cause in which we have had a special interest, have we not neglected that part which is to the work as important as are the arm and hand to the body ? And, like the Hindoo devotee, is there not danger that we will lose the use of the arm and hand, if we have not already lost it ? Do we not show wisdom by now giving some time to the study of this important subject ? I have spent some time of late in looking over the "Testimonies" on this subject, and I am astonished and ashamed, —astonished at the amount of light God has given us, —ashamed that we have been so slow to obey that light.

"To neglect light, is to reject it." No part of this work is unimportant, and we should be able to take in the whole. The publishing work is the right arm of our strength. It is by this means that the truth must go to many nations ; for it is not possible that the living minister can do all the work. But by what means shall these publications be scattered ? Providence has given rise to the tract societies, and by them the truth is fast reaching out to all kindreds of the earth.

But this is a great work, and we are a small people. Means are wanted, men are wanted, —men of nerve and strength. In a reading during the week of prayer, entitled "A Living Sacrifice," we read : "Health of body and of mind are required for this work ; it is as essential to a healthy religious experience, to advancement in the Christian life and progress in holiness, as are the hand and foot to the human body." Are the hand and foot useful ? And can we do as well without them ? Neither can we do as well in the work of God without good health. Our workers in every department need to enjoy good health. "Sound minds in sound bodies" should be our motto.

God, seeing our needs, has sent us light upon health reform, that he might bless our "bread and water," and "take sickness away from the midst" of us ; and he says, "I am the Lord that healeth thee." How ? Will God come in, after all the light he has given us, and our open and continued disregard of that light, and heal our diseases ?

Will he pass over these sins, and wink at them, and give us a place at last with the saved? One cherished sin will as surely shut us out of the city of light as will a score. "*Light neglected, is light rejected.*"

Let us return to our God, and he will abundantly pardon. While in great condescension and love "the great God has become our instructor, let us rise, and, as long as life shall last, press into the conflict with the lower propensities of the human heart, and God will give us the victory at last."

CHANGE OF THE SABBATH.

BY ELD. JOSEPH CLARKE.

If Christ had said, I have come to the earth to abolish the seventh-day Sabbath, and to erect a new Sabbath, for special reasons, no doubt those who now wish to have the Sabbath changed, would have been the very first to see the inconsistency of such a course, and would have at once questioned the wisdom of the Saviour in annulling this ancient institution; and likely they would have said, Is it not as necessary, and as great a privilege for us to celebrate the birthday of this planet, as it was for Adam and Enoch and Noah and Moses? Has the Messiah visited this earth to abolish the only institution which perpetuates the great work of creative power? Has he no other way of commemorating his own death and resurrection?

Ah, what skepticism would it have produced in the logical mind of Paul, if he had been forced to leave the Sabbath of his people, and adopt in its stead the "wild solar holiday of all pagan times"! Yes, dear friend, I fear that Paul would not have left those excellent letters to the churches, if he had been informed that amid the ruins of his times, the ancient Sabbath of God was classed with those ceremonial laws which expired at the death of Christ. He would have traced the weekly Sabbath back to Eden, where our first parents first breathed the vital air; where they kept the first Sabbath with the Creator himself, in their primeval innocence, and with him rested.

As the great apostle to the Gentiles would have looked at this change, he would certainly have asked, What has the ceremonial law to do with the Sabbath? What has a remedial law to do with an institution formed in paradise, an institution second to no other on this earth, and an institution observed in the new earth? See Isa. 66:23. How is this? Is the Sabbath to be dishonored by the Messiah in his mediatorial work, and again to be honored by his people in the new earth? I ask if Paul would not have followed a similar course of reasoning to this, and then sought some other way of employing his talents than in the work of desecrating the Sabbath day?

FORGIVENESS IN THE WORLD TO COME.

BY N. J. BOWERS.

SOME, in their zeal to compel the Lord's mercy to go beyond the prescribed limits, lay claim to Matt. 12:31, 32 as proving forgiveness beyond this state of being, and that the sinner will have an opportunity to repent somewhere on the other side of the grave. The Saviour declares that a certain sin shall not be forgiven "in this world, neither in the world to come." Those of the "larger hope," I suppose, would say that other sins can be forgiven in this world and *in the world to come*; and therefore over in that vague and mythical world created by their own fancy, the hand of Mercy holds out salvation still to those who in "this world" did not accept it.

Without going into a scriptural examination of this thought, which examination would demonstrate its utterly baseless and hopeless claims, I wish to state that the phrase "world to come," coupled with "forgiveness," as used by Jesus, does not imply continuous *post-mortem* probation, nor a period of time of such a character beyond the era of the grave. The word "world" is used in different senses in the Scriptures, as every Bible student well knows; and a few minutes' examination with a Concordance in hand, will make it so appear to the ordinary reader. The word signifies—

1. The earth itself. 2 Pet. 3:6; Ps. 50:12; Eccl. 1:4.

2. The inhabitants of the earth. John 17:9; Rom. 3:19.

3. The present state of sin. John. 14:30; Gal. 1:4.

4. Dispensation or age. Matt. 24:3, 14; 28:20; Heb. 9:26.

5. The future immortal condition and place. Luke 20:35; Heb. 6:5.

That the word means dispensation or age, is quite apparent in Matt. 24:14. "The gospel of the kingdom" is to be "preached in all the world for a witness unto all nations; and then shall the end come"—the "end of the world," as in verse 3. This comes when the gospel work is done, when the gospel dispensation or age has closed. "The end of the world" comes, then, with the closing up of the gospel age. In speaking afterward to the same individuals, when giving them their commission to publish the gospel among the nations, he promises to be with them, even till "the end of the world" (Matt. 28:20); that is, until their commission should expire and their work should be done; until the gospel age should terminate; until the *dispensation* of grace should close.

Jesus appeared in "the end of the world" "to put away sin by the sacrifice of himself." Heb. 9:26. This was at or in the end of the Jewish age or dispensation.

When Jesus declares that sin against the Holy Ghost has no forgiveness in this world nor in "the world to come," we think that it is a fair interpretation to assert that he meant in other words to say, "Such sin has no forgiveness in this world, [in this dispensation of types and figures and carnal ordinances], neither in the world to come [in the dispensation of grace], when men shall approach unto God, not through the offering of slain beasts, but through my own blood so freely given." His words imply that neither in the Jewish age nor the Christian age, shall this awful sin be forgiven. God is unchangeable, and no change of dispensation can provide forgiveness. It was before Jesus' death and resurrection that he used the language. It was then still "this world," the age of types and shadows. May the Lord help us to avoid this dreadful sin.

SHALL WE KEEP STILL?

BY E. W. WEBSTER.

WHEN we speak of the Lord's coming, to those who do not believe in it, we often receive the answer, "You can't tell anything about that, so what is the use of harping on it so much? What is the use of saying so much about it? You simply stir up excitement, cause division, and do more harm than good. Why don't you preach Christ and him crucified, and keep still about his coming and the end of the world?"

Let us see what the Bible says about this. David, in Ps. 98:4-9, says: "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp. . . . With trumpets and sound of cornet make a joyful noise before the Lord, the King."

But this is keeping altogether too still to meet the requirements of the occasion. Hence he continues: "Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord." What great event is to take place, that "all the earth," "the world, and them that dwell therein," should be so awakened over it that all should join in a jubilant song? Note carefully the reason that David gives: "For he [the Lord] cometh to judge the earth."

Yes, the Lord is coming; so let all the world hear of it. Shall we keep still about it, when God tells us to sound it abroad to all "the world, and them that dwell therein"? Notice what the Lord says elsewhere on this subject: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." 2 Pet. 3:1-4. In both his epistles, then, the apostle writes that we may ever have something in remembrance. This certainly must be something of consequence. He continues: "That ye be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own

lusts, and saying, Where is the promise of his coming?"

Peter reasons, You will have to do this work of reminding the people of the Lord's coming; you will have to stir up their minds; but I tell you first, that you will not be disappointed, that these scoffers are coming. Is not this just what we hear in such queries as those at the head of this article? And is not the fact that some are saying, "Where is the promise of his coming?" as Peter said they would do, proof that some are obeying the injunction to stir up the minds of the people on this subject? What would be the significance of the scoffers' saying, "Where is the promise of his coming?" or scoffing at it, if no one was saying a word about it? if no one was really teaching the soon coming of our Saviour? There would be no reason in such a work.

Then is it consistent for us to keep still about this matter?—No! Let the world hear of it. Let every mind be stirred up about it. Peter wrote, at least this third chapter of his second epistle, purposely to stir up the minds of the people who would be living when that great event would occur. It is certain that the Lord will come. Would it not, then, be better to tell the world, that all who will, may make the requisite special preparation, even if it does stir up some contention, than to bring condemnation upon ourselves by keeping silent, lest it come and find them sleeping? Mark 13:33-37; Luke 21:33-36. See Eze. 33:6.

Tell it to the world. Let the sound thereof go into all the earth, and their words unto the ends of the world. And may we put away all evil ways, be cleansed from all sin, and be ready for His coming.

Battle Creek, Mich.

THE TRUE SPIRIT.

BY A. FORD.

A CONVERT to the present truth was recently asked the question, "So you are going to join F—, are you?" To which he replied, "No; I am going to join the truth, if I can get it." Some years ago, when the writer was converted to the truth, the following question was asked him: "If sister O— should tell you that your grandmother rode to heaven on a broomstick, you would believe it, would n't you?" The answer was, "No; I have not been converted to the minister, but to the truth." Recently a convert was warned that if he harbored the writer of this article, or went about with him, he would lose many friends. His reply was, "Of course I want friends, but I do not depend much on men; God is my friend." Who has not seen this spirit manifested all through the ranks of those who love God's law?

CRUMBS.

BY S. O. JAMES.

MANY a child of God has asked the question anxiously, how can my life be filled with good deeds instead of worry and care? Perhaps this is the "secret" mentioned in Ps. 25:14.

If we can learn how to pray aright, our success is certain; but *saying* our prayers, is not praying.

There is no power in earth or hell,
Which can prevent thy doing well,
Nor keep that soul from heaven away
Who learns of Jesus how to pray.

We place a high estimate upon the bread that perishes, but a few crumbs from the Lord's table are very sweet and precious to nourish and comfort. When we promise to follow faithfully wherever the Lord leads, how happy would we be, could we say truthfully, "My covenant will I not break, nor alter the thing that is gone out of my lips." We need a little more of zeal and a good deal more of knowledge.

It may be a long way to heaven and to God, but to the faithful Christian there are times when the distance seems wonderfully shortened. Trials and sorrows unnerve and disqualify us for business, or they better prepare us for it; all depends upon the way we meet them.

Some simple hearts suppose that they must appear worldly-wise or they can never succeed. They feel called upon to display more wisdom and learning than any one in the company they may be in, and by so concluding they display less. "This is vanity, and it is an evil disease."

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.

THE SWEET OLD STORY.

Tell me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light!
Light with radiant glory
That lingers about the West;
My heart is weary, weary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills he in loneliness trod,
When the tears and blood of his anguish
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs he freely forgave;
Of his great and tender compassion,
Of his love, that is mighty to save;
For my heart is weary, weary,
Of the woes and temptations of life;
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on the wounded like balm,
And my heart that was bruised and broken
Shall grow patient and trustful and calm.

—Sel.

HOW TO BEAR TROUBLE.

THERE are many hearts burdened with sorrow and trouble in this world, and this must be so as long as sin, the source of all trouble, remains. Jesus was "troubled;" and we know that Satan will bring grief and suffering to his followers, continually annoying them, and making the upward way hard and rough for their toiling feet.

The question with us, then, must be, How can we meet the trials and sufferings which must be our lot, and make them blessings to us? Many seem to think they are blessed only when they feel happy, and circumstances make life a pleasant journey; but how precious the thought, that God is just as near his children when they are passing through deep waters, and loves them just as tenderly when in darkness and sorrow they try to keep the upward path, as when all is bright and prosperous with them! Many seem to think that if they were only in different circumstances, if the husband or wife were only a believer in the truth, if they were out of debt, and nicely located in some favorite place, or this dear friend was near them, or others could see what a hard time they have and would help them, *then* they would be happy indeed. But, dear brother or sister, life has just so much of sweet and bitter for us all. If you do not have it in one way, it will come in another, and you may add much of peace and true content to your life if you will settle it in your heart that God's ways are always best; that he knows just what is good for you and me, and that you will, in his strength, bear patiently and uncomplainingly what God gives you. But do not make a martyr of yourself, and go about continually thinking of your troubles, and afraid to smile lest people should think you were not a great sufferer. Let the sunshine into your heart, and in this way brighten your own path and that of others.

Those who have trouble, real or imaginary, should think of it as little as possible. Many dwell on their troubles, and think of them over and over again. I have found the following advice very precious:—

"Often times professed Christians bring upon themselves great spiritual weakness by dwelling upon their trials and grievances. Not only does the matter become magnified by every repetition, but they as surely separate from Jesus as they allow themselves to transgress in this particular. Satan seeks to draw their attention to themselves, and to fasten upon them the idea that they are not appreciated. They begin to pity and sympathize with themselves, and to lose faith and confidence in Jesus; and as the result, they walk apart from

Him who asks them to cast their burdens upon him. To such we would say, Recount what God has done for you. Tell Satan that you do not trust in your own righteousness, but in the righteousness of Christ. Keep the mind filled with the precious promises found in the Bible, and when Satan comes in like a flood to overwhelm you, meet him with the weapon which the word of God has provided—'It is written.' This will break his power and give you the victory."—*Historical Sketches*, p. 130.

God knows what is best for us all. He it is who measures out our portion for us: He does not willingly grieve nor afflict. But he sees in us some trait of character which must be overcome, and he sends us something hard and difficult to bear—something that would seem to wrench the very heart out of us, and we moan and cry out in anguish of soul for the pain to be removed; but he keeps us in the furnace till we see his hand in it all, and our proud hearts are subdued, our wills broken, and we reflect the divine image. God deals with us as with sons; and though the chastisement he inflicts may seem severe and uncalled for, yet in the end we shall see how necessary it was for our good, and we can thank him for the very things which seemed so hard and unbearable.

And this brings the sweet thought that Jesus will be with us in it all. His arm will be about us, we shall learn to lean upon him instead of any earthly friend, his will will be our own, our faith will increase, and we shall have new love, and trust, and patience to carry us forward in the heavenly way.

"Tried is the gold that the purest will shine,
Crushed is the vintage that yieldeth the wine."

VESTA J. OLSEN.

NOVEL-READING.

THE evil effects of novel-reading upon the mind, especially of the young, are untold. Feeding it upon what is unreal and untrue, and upon the sickly, sentimental literature of the present day, which can only be the production of a low, vulgar, groveling mind and a diseased imagination, wholly unfits any one for the performance of the real duties of life, for bearing its stern responsibilities, and for the enjoyment of its true pleasures.

The evil habit may be partially overcome, and a taste for pure reading, unadulterated by the production of a sickly, morbid imagination, cultivated; but the evil effects of allowing the mind to pursue an unhealthy train of thought will linger, and cause them much sorrow and remorse, and deep regret that they ever allowed themselves to follow so pernicious a habit. This mischievous practice has been the ruin of thousands. More young people have been lured thereby from the paths of honor, virtue, and morality, and hopelessly ruined, soul and body, for time and eternity, than from any other one cause.

Its disastrous results are untold. The memory is injured thereby, mind and body alike become diseased, and oftentimes it leads to vice and crime of every form. Hundreds and thousands have perished upon the scaffold as a result of this terrible evil; others are languishing in prison cells to-day; while scores have left their homes in disgrace, and are leading criminal lives, who might date their first downward step to the evil impressions received from reading novels. If all could see and realize the terrible results which arise from such reading, the first story-paper or novel would remain untouched, unread. Young people would flee therefrom as from a serpent, could they behold their hidden poison. "Be not deceived: evil communications corrupt good manners." "And their word will eat as doth a canker," till all the finer feelings and sensibilities of the mind become benumbed and well-nigh destroyed.

People are thus ruined socially, mentally, and morally, and disqualified for any position in life. Where the mind is thus enfeebled, it cannot grasp or appreciate the beauty and harmony of divine things. Thoughts of religion, and religious exercises, become extremely distasteful. I sometimes wonder if the apostle Paul did not have this class in mind when he penned the exhortation recorded in 2 Cor. 10: 5: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

How hard it is to accomplish this, when by our

willful indulgence in a sinful course we have so weakened our mental forces that we have but poor service to offer Jesus for all he has done for us! God has endowed the human family with intellect, which he designed to be used for the benefit and good of others, thus to honor and glorify him; for it was for his pleasure that we are and were created.

What a fearful account those will have to render, who have worse than buried their talents of mind, by using them in the production of such vile, shameful literature as floods bookstores, reading rooms, and news-stands! There is no place prepared in the heavenly city, no starry crowns, no white robes, and no loving welcome awaiting from Jesus for those who have spent all their abilities in serving sin, and who by their baleful influence have dragged thousands down to perdition. The blood of many souls will be found upon their garments. They will be compelled to hear the unwelcome words, "Depart from me, ye cursed." The beloved disciple writes: "And there shall in no wise enter into it [the new Jerusalem] anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

It is just as wrong to love a lie as to make one, and the punishment for the one sin will be just as severe as for the other; for those who love lies and those who make them are both classed together, and share the same fate: "For without are dogs, and sorcerers, . . . and whosoever loveth and maketh a lie."

What an account those will have to meet, who at any time—especially now, in the closing hours of probation—will spend their precious moments reading lies, and consequently living in an imaginary sphere! The injunction of the apostle to such is, to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

HATTIE E. HARRIS.

Pleasant Grove, Minn.

DAILY WINDING.

THE watch in your pocket, or that clock on the mantel-piece needs to be wound every day, or every eight days. Neglect them over the day, or over the week, and soon the tell-tale hands will remind you of it, and the confusion in your household or business will loudly call for their rewinding. Do you think your private devotions or family prayer, or social and public worship would be more faithfully attended to if there were some tell-tale hands to show you that you were not coming up to time? Because God does not treat you like a machine, and does not remind you in a way that cannot be overlooked, will you therefore give more attention to your time-piece than to your altar? Shall your own pleasure and convenience and secular business be of more importance to you than your religious condition, your spiritual happiness, or your devotional duties to yourself, to others, and to God?—Sel.

DON'T BE AFRAID OF IT.

DON'T be afraid of work. Your strength, both of mind and body, was given to you for use. If you can help your fellow-traveler as he walks along with his heavy load, don't be too lazy or ashamed to lend a helping hand. If you can give the poor, down-trodden creature a word of encouragement, stretch out your hand and do it; don't be afraid of contamination; if your character is what it ought to be, you will be above suspicion. If the poor drunkard passes you by, don't pull your garments more closely about you, as if to say, "I am holier than thou;" but rather let your sympathies go out toward him, and, if in your power, lend a hand to help him lead a better life.

None of us is perfect; we all need help; and if Christ should withhold the helping hand, what would become of us? Who would hear our cries for mercy, and give us sweet forgiveness and strength to do better?

Be always on the watch to do some helpful thing for somebody. Make yourself a blessing to all you meet. Never let it be said of you, "Oh, he's too indifferent to the wants of others to give a body a lift," or "feels above lending a helping hand."—*Church and Home*.

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

EVERY-DAY RELIGION.

RELIGION is good for nothing one day in the week, unless it is good for all the seven days. Character, to amount to anything, must be shown alike in all things. There is no true manliness possible in one relation of life, on the part of him who is not true and manly in every relation of life. No boy can be a good son to his parents unless he is a good pupil to his teacher and a good playfellow to his companions. No man can be a good friend unless he is a good husband and a good father. No minister can be a good pastor and preacher unless he is a good man. Among the very many wise and timely words to boys spoken by Mr. Thomas Hughes, none are more important than those in which he has told of the teachings on this very subject by Dr. Thos. Arnold, his old teacher at Rugby. He says: "He certainly did teach us—thank God for it!—that we could not cut our lives into slices, and say, 'In this slice your actions are indifferent, and you need n't trouble your heads about them, one way or another; but in this slice, mind what you are about; they are important,'—a pretty muddle we should have been in had he so said.

"He taught us that in this wonderful world no boy nor man can tell which of his actions is indifferent and which not; that by a thoughtless word or look we may lead astray a brother for whom Christ died. He taught us that life is a whole, made up of thoughts and actions and longings, great and small, mean and ignoble; therefore the only wisdom for boy or man is to bring the whole life into obedience to Him whose world we live in, and who has purchased us with his blood." Or, as Dr. Bushnell has said of the putting on of Christ as a garment of the needy soul: "There can be no choosing out here of shreds and patches from his divine beauty; you must take the whole suit, else you cannot put him on. The garment is seamless, and cannot be divided." It is a great truth that our Lord teaches us in his injunction, "Be ye therefore perfect,"—complete, entire, not one-sided or partial in our Christian life and character,— "even as your Father which is in heaven is perfect."—*S. S. Times.*

NO RECKONING.

WHEN Josiah, in the eighteenth year of his reign, ordered the temple to be repaired because of the ravages made in it by previous idolatrous kings, there was one very remarkable fact put on record concerning the event. The money gathered from the people for that purpose was given to the carpenters, builders, and masons for the purchase of the necessary materials, but "there was no reckoning made with them of the money that was delivered into their hands, because they dealt faithfully."

Of how many of us can that be said to-day? How many of us are dealing so faithfully with God, our fellow-men, and ourselves that no reckoning need be made of that which has been intrusted to us! Most of us think we can safely be left to look after our own interests, yet it is a very serious question whether we even see in all cases where they lie.

Are we true to ourselves when we squander our health in late hours, injurious excitement, and imprudent exposure for pleasure's sake? Are our intellectual faculties faithfully used when they are all bent, during a long life-time, on the acquisition of wealth, or fame, or political power, or social prestige? Are energy, ambition, foresight, and insight given to us merely that we may be successful money-making machines? Is a talent for art or music, science or literature, bestowed on us simply to have men call us great? Do executive ability, a strong will, and a subtle magnetism reach the highest attainable ends when they give us political eminence or make us the belles of glittering, fashionable society?

If we are not faithful to ourselves, it will be still harder to deal thus with others. The laws, customs, and traditions of the business world of to-day are based on the necessity for the closest,

shrewdest reckoning. Adulteration, trickery, and downright theft abound. We cannot control this in the mass. We are only responsible for it in ourselves. Are we thorough in every detail in which the want of thoroughness could not be detected? Are we honest, even to the "tithe of mint, and anise, and cummin," with our neighbor's time, property, reputation, and rights?

We give a dozen, yes, a score, of promises every day that are not worth the breath which utters them, and that cause disappointment, inconvenience, loss of time, and loss of money to others. It would hardly be safe to make no "reckoning" with us, but we may some day wish none had been made. Hardest of all is it to deal faithfully with God; so hard that it sometimes seems impossible. Think of his claims on all we have, all we are, and all we hope to be! Only in the strength of his Son can we satisfy them. How much of the time that should be devoted to his service is frittered away, not in wholesome recreation, but in idle pleasure! How much of his money is spent without a remembrance that we are only stewards!

Perhaps no possession, material or invisible, is so comprehensive, far-reaching, and priceless as our influence. In a hundred ways it may be acquired or lost, in a thousand ways it may be used for as many different ends. Are we keeping it pointed true as a mariner's compass toward the only goal worth reaching—the saving of souls? We can make no reckoning for ourselves of its extent. Our lightest whisper may be heard half round the globe, carried thither as surely, as effectively, almost as swiftly, as a message on the wings of the electric current. There are apparently good motives which may prompt us to an unfaithful use of our influence. Wholly unselfish love for our friends, which makes us shrink from the thought of their having hardship or trouble, may oftentimes lead us to counsel them against their own highest interests. Since we cannot always accomplish the good we seek, even when we exert our greatest wisdom, most earnest efforts, and most fervent prayers, we may well tremble for our unconscious influence, for the lessons others may draw from our unguarded moments.—*Kate Livingston Hamilton.*

THE POOL AND THE FOUNTAIN.

IN the same little valley, far away from the noisy din of the busy world, might be seen a stagnant pool and a gushing fountain; one the emblem of death, the other of life. From each I learned a lesson, which I would fain repeat to you, kind friend.

Methought the world of waters mirrored forth, in some degree, the whole church of God; the vast oceans and seas, the mighty lakes and rivers, were types of the great lights—apostles, martyrs, and reformers—that have arisen as watch-towers in the land. Yet their number was but small when compared with the countless springs, brooks, and rills, little rivers and tiny lakes. So the humble, way-side Christians far exceed in multitude those of the mighty in the church. Then I called the fountain and the pool emblems of two classes among us, the active Christian and the merely nominal professor who has a name to live, but is dead.

Clear, fresh, and bubbling, the fountain sings ever, and round its green margin fair flowers grow and bloom and shed their fragrance. Even dark and stormy days cannot silence its music. The heavy rains but add to its strength and power, and its song of thanksgiving and praise ever ascends to Him who made it. Thus should the Christian's life, whether in sunshine or shadow, be a perpetual anthem to the glorious Giver of all good. Around the magic circle of his sphere of action should all the virtues spring and blossom, while to the world his cheerful consistency should proclaim that "Wisdom's ways are ways of pleasantness, and all her paths are peace."

Alas that this is not the only side of the picture! Alas that we can find so many a parallel for the stagnant pool, whose sullen surface reflects scarce a ray of light from sun or moon or stars! Only rank and noisome weeds grow by its side. Only birds of ill omen ever dip their wings in its foul waters. It ought to be a source of blessing, but it is indeed a curse. With what disappointment the weary traveler turns from it, having thought there to quench his thirst!

Ah! worldly-minded church-member, profess-

ing but not possessing true religion, what shall be thy doom? Ere it is too late wilt thou not arouse thyself, and instead of being a lifeless pool, seek to become a fountain of living waters?—*Selected.*

Special Mention.

THE MASSACHUSETTS SUNDAY LAW.

THROUGH the courtesy of the Hon. Joseph Mason, now member of the State legislature of Massachusetts, from Worcester, I received a copy of the Boston *Daily Journal*, containing quite a lengthy account of the hearing of the committee chosen to investigate that important question, the Sunday law, at the "Hub." And while the various denominations were represented by learned men and statesmen, it is quite gratifying to know that we as a people had an able representative in this important council, as the following report will show:—

"The Joint Judiciary Committee room was filled yesterday with clergymen and others opposed to changes in the present Sunday law. Ex-Representative Thomas Weston, Jr., appeared in behalf of the remonstrants. He desired further time, in which he might prepare himself to present the case of the Congregationalists, who had employed him to be present. The committee decided to proceed. City Solicitor Bailey appeared for the city of Boston, in pursuance of a vote of the city council, to ask for equal protection to all classes in the community. He claimed that up to a very recent date, people of the Jewish faith, who observed the Sabbath on Saturday, were allowed to keep open on Sunday, and he wanted their legal status defined, so there could be no further misunderstanding. Hon. A. E. Pillsbury appeared for certain Hebrew societies, who ask proper and just treatment and a permission to carry out their faith and its principles. He called Dr. Rafael Lasker, rabbi of the Warrenton street synagogue, who claimed that there were 10,000 Jews in Boston, a very large part of whom observe the Rabbinical Sabbath, which begins at sunset on Friday and closes at sunset on Saturday. They are too poor to lose two days, and, since the edict of the Police Commissioners, more than a dozen of his parishioners do not attend worship on Saturday as they did before. Mr. Jacob Heilborn, a Jewish merchant, and Mr. Israel A. Rich gave similar testimony. Mr. Pillsbury submitted a draft of a bill which provided that any one who conscientiously observes Saturday as a holy day, and is a regular member and attendant of a church of that faith, may keep open shop on the Lord's day, provided that such work do not disturb other people.

"Mr. Mason, of Worcester, appeared for the Seventh-day Adventists, and asked consideration for the people of that faith. He proposed an amendment to chapter 98 of the Public Statutes, by inserting the words 'provided he does not disturb the public peace, or prevent any one else from enjoying his religious worship on that day.' Col. F. S. Hesseltine appeared for a number of Hebrew merchants who reside in the vicinity of Salem.

"Mr. Whitmore, of the city council of Boston, was heard in support of the bill which he drafted, and which was indorsed by the city council, and was accompanied by the suggestion that the bill be to a certain extent a local option law, as it was his idea that the proposed law be incorporated by vote into the by-laws of towns and ordinances of cities. Mr. T. P. Burnham, a photographer, wanted permission to make pictures when necessity requires, without any molestation by the authorities. Mr. Benjamin H. West, of Boston, opposed a section in Mr. Whitmore's bill which made it punishable as a crime to preach, pray, and sing in the public streets. He thought that the general policy of the State ought to be such as to provide a law for the whole people, and not for any section or class.

"Mr. J. F. P. Clinton, a hairdresser, made a speech against opening barbers' shops on Sunday. Mr. Abijah Hall opposed the enactment of section 13 of the Whitmore bill, relative to Sunday preaching and praying on the public streets.

"Secretary Deming, of the Young Men's Christian Association, said he was satisfied with the law as it stood. The hearing was closed."

M. Wood.

Our Tract Societies.

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

GIVING AND LIVING.

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light,
Is to bury himself in eternal night—
To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses,
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rains to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield our breath,
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies;
To deny
Is to die.

—Sel.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1886.

No. of members.....	532
" reports returned.....	302
" letters written.....	313
" received.....	121
" missionary visits.....	637
" Bible readings held.....	375
" persons attending readings.....	947
" subscriptions obtained for periodicals.....	344
" pp. books and tracts distributed.....	260,678
" periodicals distributed.....	7,377
Cash received on donations, \$112.07; on periodicals, \$150.96.	L. C. CHADWICK, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending Jan. 1, 1887.

No. of members.....	876
" reports returned.....	351
" members added.....	19
" dismissed.....	20
" letters written.....	333
" missionary visits.....	911
" Bible readings given outside of missions.....	273
" new subscriptions obtained.....	305
" pp. tracts and pamphlets distributed.....	262,608
" periodicals distributed.....	8,945
Cash received on society fund, \$1,552.97; on periodical fund, \$504.25; on foreign mission funds, \$131.77; on educational fund, \$106.22; on Christmas donations, \$1,196.76; on rent fund, \$203.43; on other funds, \$1,217.52.	L. T. NICOLA, Sec.

SOUTH AMERICAN MISSION.

JAN. 31st, we were met by the pilot about ten miles from shore, who conducted us through the difficult entrance to the harbor, and landed us at our new home. The first thing was to secure a room and board. We soon learned that this would be more expensive than in North America, as most of the provisions are imported. After locating ourselves, we considered the surroundings and future prospects for our work.

The colony comprises a population of 150,000. The city of Georgetown has 50,000, while two other points have a population of 6,000 each. The settlements are solely along the coast, and for some distance up the rivers on either side. The inland portion is a vast wilderness, inhabited by Indians and wild animals. The products of the country are sugar and rum. Tropical fruits abound, but are too far from market to be profitable. The city of Georgetown is beautiful in many respects. The parks, two in number, are by far the most beautiful of anything we have ever seen. They contain every variety of flowers, shrubs, and trees. The walks are made of shells. There are seats for comfort, and good water for

drinking; and twice every week the band furnishes music. All business houses close at 4 p. m., and the evening is spent in driving and walking in the gardens. The streets are smooth and level as a floor. Along the sea wall is a stone pavement nearly thirty feet wide and half a mile long, which is likewise a place of resort. Here also is a band-stand, and seats for visitors. The tall palm, and the cocoanut, bread-fruit tree, banana, mangrove, etc., are common.

The land at high tide is lower than the sea, so in order to drain the city, canals are cut and a lock placed at the entrance to the sea. When the tide is out the locks are opened and the water runs out; when the tide comes in, they are closed. Occasionally a spring tide leaps the wall and comes into the city. Should a tidal wave ever come along, Georgetown would be swept away. A railway twenty miles long skirts the coast. The rolling stock is quite odd in its construction. Such are some of the physical features of the country.

We will now speak of the population, which is comprised of nearly if not quite every race in the world. Darwinism is fully represented, from the monkey to the man, saving that the connecting link even here is not to be found. The chief population is composed of African, Creole, and Cooley. Portuguese and Chinese are quite well represented. There are not over 10,000 whites in all. The religion is Catholic, Church of England, and Wesleyan Methodist; but few other churches are represented. The colony seems to be regarded by these denominations as a mission-field. Schools are connected with all the churches. There are fourteen thousand Coolies, the majority of whom dress as did Adam after the fall. They are employed as servants, and also take the place of delivery wagons in the city. Everything from a barrel of flour to a pound of sugar is carried on their heads through the street. The only vehicles used are donkey carts, for hauling from wharf to store, and fine carriages for riding.

Religiously speaking, our experience thus far has been very discouraging. It is expected by the better class that Bible-workers come here to help the heathen, and the latter show poor prospects for the advancement of the Third Angel's Message. Rents are high. We have not yet attempted to preach, but are trying to introduce our reading matter into the houses of the first people in the land. Whether this will work or not, the future will show. Some have called for Bible readings. There being few book-agents here, Bro. King's canvass for "Thoughts" is a success, and in time may bring some good souls into the truth. We have a large supply of reading matter with us, which we will undoubtedly dispose of in the various islands, and expect to win souls for our hire. The world is to be warned, and there are thousands scattered throughout these places who are capable of receiving the truth; and we have no doubt but many of them will.

The brethren here were glad to see us. Many outsiders have gained an idea of our faith by reading the matter sent to the brethren. If the Lord sees fit to spare our health and the health of those we have left, we think we must see some fruit of our labor before we return. This country is very unhealthy for foreigners until they become acclimated. I also find it bad for weak eyes. We ask to be remembered in prayer, that God may use us to bring the last message before the people.

G. G. RUPERT.

LATER: We have arranged for a place in which to hold meetings. Through our visiting families, some good souls have become deeply interested, and have stated their intention to obey the truth.

G. G. R.

MISSIONARY WORK.

As I read the thrilling reports in the REVIEW, of the work the Lord has to be done in the earth; as I hear the Macedonian cry from every quarter of the globe, my heart is stirred within me, and involuntarily I am led to exclaim, O that I could have had a sense of the magnitude of the work, and of the importance of every one's becoming fitted to do something in the Master's cause, years ago, that I might have become fitted to fill some place, that I might have been in a position to say, Here am I, Lord, send me!

Many did see in a measure the work to be done, and God is blessing their labors; and the assur-

ance is, if they prove faithful, they will receive a crown of life. But what have many of us done for God and his cause? In his mercy he has endowed us with talents which, if sanctified by his Spirit and turned in the right direction, might have been the means in his hands of turning many to righteousness, and bringing many sons and daughters to God. Will he not hold us responsible for these wasted energies? What will we answer when he makes requisition for blood? Where will be our reward when men are rewarded as their works have been? Why have we not obeyed the command to work while the day lasts? Why have we not realized that the night cometh wherein no man can work?

It would do every one of us good to read over and over again Sr. White's article in the REVIEW of Dec. 7, entitled "Workers with God." She says that while selfishness is the strongest passion, love and benevolence are often the weakest. Can we not see that this is true in our intercourse with our fellow-men? Many of us are too selfish to make any effort for their salvation. Where is the love for them that would prompt us, Christ-like, to lay down our lives for them? She asks, "How much do we love the appearing of Christ?" And the answer comes, "Just as much as our works show, and no more." And the exhortation is, "Brethren and sisters, the night is far spent, the day is at hand." I call upon you to awake out of sleep. Let every church arise and put away their pride and vanity and worldliness. Let them humble themselves before God by repentance that they have lifted so few burdens for Christ. Did we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we would work from altogether a higher stand-point. God despises a dead offering.

Brethren, are not many of the offerings we are presenting to God so nearly dead as to be worthless, unless he in mercy and pity to us enliven them by his Holy Spirit? Workers are needed in the vineyard of the Lord. The cause is in need of means to push forward his work in the earth. Ah! say we who are poor in this world's goods, if I only had means, how gladly would I give to the cause! But would we do it? Do we gladly retrench on our expenses that we may save, though it be but little, to put into the treasury of God? Are we willing to forego everything which is not really necessary, that we may have wherewith to help the cause of God? And, above all, are we willing to put ourselves upon the altar, to be used as our Heavenly Father shall see fit? Are we willing to take the lowest place, to be hewers of wood and drawers of water, if he will only accept us and let us do these things for him? Do we show forth the praises of him who hath loved us, in our families, in our neighborhood, and in the church to which we belong?

Through God's grace we may become living epistles, known and read of all men; and thus, though our faculties have become weak by inaction, God, because of his great love wherewith he has loved us, will accept the little that remains that we can do, and through his great mercy cover our imperfections with Christ's perfections, and help us glorify him in a small way, and save us through his wondrous grace. May he help us to do all we do to his glory; and may he qualify fathers and mothers in Israel to instruct and enlighten those with whom they have to do, that workers may be raised up from every church, who shall be fully consecrated to God and prepared for his service.

MRS. C. F. PEARSON.

—There is nothing so delightful as the hearing or the speaking of the truth. For this reason there is no conversation so agreeable as that of a man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

—It is the part of an indiscreet and troublesome ambition to care too much about fame—about what the world says of us; to be always looking into the faces of others for approval; to be always anxious for the effect of what we do and say; to be always shouting to hear the echo of our voices. If you look about, you will see men who are wearing life away in feverish anxiety for fame; and the last we shall ever hear of them will be the funeral-bell that tolls them to their early graves.—Longfellow.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 15, 1887.

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

CHECKS TO ADVENTISM.

HAVING followed Mr. Ward through his futile efforts to overthrow the original Sabbath, and his still more futile attempts to establish a new one in its place, it remains that we say a few words about "Part 2" of his book which he names "Checks to Adventist Theories." We give him credit for here using the correct word "Adventist;" for he usually speaks of this people as "Advents."

His first attempt here is to show that the law as expressed in the decalogue was not applicable to Adam in Eden; for he says, Was Adam brought out of Egypt? But we are talking about commandments and obligations, not about mere declarations of facts. What God said to Israel, "I am the Lord thy God which have brought thee out of the land of Egypt," was a reminder to them of a fact in their history, but was no commandment, and had nothing to do with the universal application of the first or any other precept of the decalogue. Will Mr. W. say that any one who was not brought out of Egypt, might have had other gods before the Lord? That is just what his argument leads to; and that would confine the command not merely to the Jewish people, but to that single generation of the Jews who were delivered personally from Egyptian bondage. Will he say that Adam might have had other gods before the Lord?

Referring to the command to honor father and mother, he asks who Adam's mother was. He is very careful not to ask who Adam's father was; for then the evangelist Luke would have met him with the declaration that Adam "was the son of God." Luke 3:38. He asks further what neighbor Adam had "whose wife he was liable to covet;" just as though a wise lawgiver would make no provision for circumstances which were sure to exist in the near future, according to the arrangement which he had then and there ordained. According to this theory, any person who has not a wife, sons, daughters, and cattle, as many persons have not, might say, I am under no obligation to keep any part of the decalogue; for there are some of its commands which cannot apply to me. Whose wife would any woman be liable to covet? Is therefore the decalogue not binding upon women?

The only command which Adam had, he says, was the command not to eat of the forbidden tree. This measured the whole extent of his obligation. (Page 27.) According to this, Adam might have raved around there in the garden, a veritable heathen, blaspheming God, worshiping idols, and abusing Eve, and been guiltless so long as he just refrained from that tree! Those may believe this who choose. We respectfully ask to be excused.

He says the seventh day of Ex. 20:10, is not the same as the seventh day of Gen. 2:3. Let us look at the record in Ex. 20: "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," etc. None will deny that the natural twenty-four hour day is here referred to; six of these we are to use in our own work, the seventh to devote to God in holy service. Why devote this seventh twenty-four-hour period to rest and worship?—Because it "is the Sabbath of the Lord thy God." "Sabbath" means rest; it is the rest day of the Lord thy God. How did it become such?—By the act of God in resting at the beginning. What kind of a day, therefore, was that on which God rested?—It must have been the very same kind as that mentioned in the commandment; for if he rested a long period, and is resting still, as Mr. W. asserts, then the seventh day of the commandment was not his rest day a particle more than any and all of the other six; but the commandment says it was his rest day, in distinction from the others which were not his rest days.

The same reasoning will apply to the sanctification of the day. According to the fourth commandment this seventh twenty-four-hour period is hallowed or sanctified time, that is, set apart to a holy and sacred use. Why?—Because God sanctified it in the begin-

ning. And there is no other act of blessing or sanctification performed with reference to any other time except that recorded in Gen. 2:3. The only time he ever blessed or sanctified was the day upon which he had rested. And if this was a long period, as is asserted, covering many such periods as our ordinary day, then the seventh day of Ex. 20:10, which is just such a day, was no more sanctified time than the other six days composing the brief period of the week; and hence the commandment, calling the seventh day in this weekly period God's rest day and sanctified time, is a misrepresentation of the facts in the case. They assume a fearful responsibility who presume thus to deal with that sacred code which Jehovah uttered with his own voice, and wrote with his own finger upon the tables of stone.

But, he reasons, the first four days in Genesis "could not have been solar time; for the sun was not made until the fourth day." Here he misapprehends the record. (See Dr. Clarke.) The sun, like the earth, was created in the beginning, but was not made the "light-bearer" till the fourth day. Those who accept the record, cannot deny that after the fourth day, when the sun was appointed to rule the day, the remaining days of the creative week ruled over by the sun, were the same as the sun gives us at the present time. But the light itself performed the same functions before that event as after it; for God made a division between the light and darkness, and the light was day, and the absence of it—the darkness—was night; and there was evening and morning just the same as after the sun was made the light-bearer. There is no contradiction, therefore, between Genesis 1 and 2 and the fourth commandment of Ex. 20. The time he spends showing that "day" is sometimes used in an indefinite sense, covering a period of time, is all wasted; for nobody disputes it.

On the record in Ex. 16, he contends that Israel having come into the wilderness of Sin on the 15th day of the second month, the manna began to fall on the 16th. We say that there is no evidence that the manna began to fall on the 16th, and the expression "the sixth day" does not apply to the sixth day in numerical order from the time the manna began to fall, but to the sixth day of the week. But Mr. W. grows very pathetic over our having some two million Israelites held "a day or two in starvation, in order to remove the Sabbath further away from the 15th day." How long it would take them to starve, according to his idea, we do not know; but as this was the second month, we would ask what they had lived on thus far since leaving Egypt. Is it probable that they left every scrap of food, all of a sudden, in Elim, and came to Sinai with nothing?—Not at all. And the very fact that they had time to grow dissatisfied and murmur, shows that some time must have elapsed. When the manna fell, it fell in the night, and was gathered in the morning. According to Mr. W., it fell the night following their arrival at Sin on the 15th; for he says they gathered it on the 16th. Then they must have run entirely out of provision and begun to starve (!) in a marvelously short space of time. No; Mr. W. may save his tears for more deserving subjects.

According to the record, one day, at least, must have elapsed before the manna could have been gathered by them. Look at the facts: They began to murmur, and this came to the ears of Moses and Aaron. Then the Lord communed with Moses, and promised the manna. Moses and Aaron then said to the congregation (verses 6 and 7), "At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord."

There is no probability at all that this was spoken on the 15th, the very day they came into the wilderness of Sin; but for the sake of the argument we will admit that it was; and it certainly could not have been any earlier than that. Then we ask when, according to the promise of verse 7, they were to see the glory of the Lord?—"In the morning," and this "morning" could not be earlier than the next coming morning, which would be the morning of the 16th.

Verse 10 records the fulfillment of this promise to see the glory of the Lord "in the morning." The verse reads: "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud."

It is not possible to place this earlier than the morning of the 16th; and what did the Lord then

say? Verse 12: "I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread." What morning? A morning still to follow the morning of the 16th when this was spoken; which could not be earlier than the morning of the 17th. Therefore by no possibility can we place the falling of the manna, or rather the gathering of the manna, earlier than the morning of the 17th; but this is one day too late for Mr. Ward, and entirely spoils his little scheme for a change of the Sabbath at this point.

He says we claim two covenants made at Sinai. In this he mistakes our position entirely. There was but one covenant made at Sinai. But this was not the moral law. That law antedated the Mosaic covenant (Ex. 19) by all the distance back to creation. The two laws are not identical with the two covenants; but God's law is the basis on God's part of both the covenants, old and new, inasmuch as God can do nothing for any one who will not be obedient to him.

Again, he quotes Rom. 8:2, applying the expression, "law of sin and death," to the moral law; whereas neither that expression, nor the corresponding one, "the law of the Spirit of life in Christ Jesus," has any reference to moral or ceremonial law; but the first of these expressions signifies the carnal disposition which we have by nature, prompting us to sin, which will end in death; and the second refers to that new and spiritual nature which we receive through Christ, which prompts us to love and obedience, which will end in eternal life.

Referring to the pagan origin of Sunday, as a day devoted to the honor of the sun, he says that Saturday was named from the god Saturn, and he is not sure but the Sun is as beautiful a god as Saturn. This may all be true; and if the Sabbath had come into prominence because it was the "venerable day of Saturn," as Sunday has because it was the "venerable day of the Sun," as Constantine calls it in his laws, there would be some force in his allusions. But our regard for the Sabbath rests upon the word of God alone, without being influenced at all by the fact that pagans dedicated it to one of their deities.

In regard to Paul's preaching on the seventh day, he says: "Ah! do not Advents preach in orthodox pulpits on Sunday, when they can get a chance? And would not that fact by the same rule prove them Sunday-keepers?" But we reply, "Advents," that is, Seventh-day "Advents," never call Sunday the Sabbath, as Paul called the seventh day.

We need not carry this examination further. If in any degree the strictures we have offered have seemed severe, we assure the reader that nothing has been uttered through unkindness or ill will. But it does seem to us that on this solemn and important subject, and within this highest and most sacred realm of Christian duty, involving no less than the question of our obedience or disobedience to the Judge of all the earth, in whose presence we must soon give account of the deeds done in the body, men are being misled by methods and arguments which are most reprehensible, and deserve the plainest dealing.

Especially on the subject of church history and the Fathers does the present case seem to be an aggravated one; for the author of the pamphlet under review confesses to a knowledge of the contents of Andrews's "History of the Sabbath." That work fully exposes the deceptions which have long been palmed off upon the world in this direction, by evidence which cannot be overthrown. References are given to author, chapter, and verse to verify its testimony. No candid person has ever replied, or will ever attempt to reply, to its statements. And when men with a knowledge of these facts before them, will turn it off with a sneer, and deliberately reiterate the exploded forgeries as though they were veritable truth, we confess we do not know how to characterize such a course by its right name, and use any milder terms than those we have felt compelled to employ. If the reader thinks they imply too much of censure, he can substitute others.

The way of truth is plain and simple. Its course is straightforward and undeviating from paradise lost to paradise regained. It requires no twisting and turning to follow its testimony. It honors God and harmonizes all his word. We earnestly commend it to the reader, with the grace that is in our Lord Jesus Christ.

TWO POLICIES.

THERE are two lines of policy from which to choose in the management of Conferences, as in other things; we might call them the long-sighted and short-sighted policies. The results will be very different, according as we adopt one or the other. In the former, plans will be laid reaching forth to important future results, for the attainment of which means and thorough-going labor may be required, from which, though we may not in the present see an adequate return, yet the end will abundantly justify our action. In the latter, a close, pinching economy in everything involving expenditure of means is used. Little money is spent unless the object to be attained is directly at hand; few risks are run; everything is kept close in hand; and but little breadth of view is discernible in our plans, and all that pertains to the cause has a poverty-stricken appearance, as though the saving of money was the principal object in view. The evils attending such a policy are many. The generous emotions of the heart are chilled and suppressed; selfish, cold inactivity takes the place of zeal and earnestness, and the tendency of everything is to contract and diminish, till all becomes inert and lifeless. The movement, if any, is like that of the tunnel; it runs down to a point, and runs out entirely.

The characteristics of this work have ever been and must ever be aggressive. When it comes to a halt, it will soon stop entirely. It could not stand still very long; that would soon give the lie to all our professions. If this is God's plan for warning the world, it must be ever onward,—broadening, lengthening, increasing in volume, momentum, and power, spreading in every direction all over the earth. This is its mission, or else it is a great humbug,—a terrible delusion. Hence the short-sighted policy will never answer in this work. We must lay plans constantly for extending the work in every possible way, and the expenditure of means will necessarily go on and increase, till the Lord shall come. We wish, however, here to distinctly guard one point: we do not mean by laying out plans and expending means, the running up of great debts with no visible prospect of paying them, thus discouraging the workers under the load for years; or loosely pouring out money as though it were so plentiful that there could be no lack of it in carrying things on in an expensive way, or absorbing funds raised for other objects to carry through certain schemes. Such methods we regard as very hurtful, however good the motives of the managers may be. If plans are carried out to the accomplishment of any great good, they must be well-laid and practicable, such as will commend themselves to the sober judgment of the brethren without having to be forced through by special pressure. The united judgment of the many is more likely to be correct than that of one. A management that cannot carry along with it the confidence of the principal portion of the people, will sooner or later fall through.

But we believe our people are ready to sustain wide, sensible, far-reaching plans for the carrying on of the work, when they are properly instructed concerning them. They will make sacrifices of means if they see economy and good sense employed in the disposition of them; but they will not sustain lavish expenditures of their hard earnings, or long see them used up for purposes which bring no returns. In the past of the cause, wise plans have been laid, which have cost something, but which have been abundantly blessed of God. Our colleges were built at great expense, considering the poverty of our people. But when we consider the number of laborers they have prepared for the work, the increase in the educational interests among us, the large number who have shared in their benefits, and the losses we should have sustained without them, we consider them to have abundantly paid. So of our publishing interests. What would have been our present standing as a people, had these not been founded? Without them, how could we have made the impression we have upon the public? Yet they have cost great sums, and involved great efforts and many difficulties. Now we all regard them as necessities, and the very right arm of our power. We realize that we could do very little if deprived of the aid of our publications. The wisdom of such plans, now that they are consummated, is seen by all. But at one time these undertakings were thought by some to be a denial of our faith and a great waste of means, besides being well-nigh impossible of accomplishment.

There are now plans, just as sensible, being undertaken, which are struggling under difficulties, and

in some Conferences seem at a complete standstill; and some very good but short-sighted brethren are hardly decided whether or not it is best to support and push them. We speak particularly of plans for the full development of the canvassing work. If there is any sense in publishing books, the development of plans to get them before our fellow-men is just as sensible. No earthly good can be discerned in publishing books and stacking them up on our shelves to lie unused. We have succeeded in selling a few, comparatively, in the past; but where one has been sold, we ought to be selling a hundred, and will, if we can get our people aroused to a sense of the importance of the matter. During the last year, some progress has been made in the forming of plans for this purpose, and some States are making headway in this important branch of the work. Others are inactive, as far as can be seen with the naked eye.

State agents have been appointed in quite a number of States. Some of these are doing a noble work in forming classes, giving instruction, creating a public spirit, giving lessons of sacrifice, and gathering agents here and there to canvass. We have some in mind who already have as many as a hundred agents enrolled for the work. Some of these, we firmly believe, will make valuable workers. But in many Conferences there is a quiet as ominous as the "quiet along the Potomac" during the war. Nothing, apparently, is being done. And it is possible some may be so narrow in their ideas as to be meditating whether the cost of sustaining a State agent may not be such a strain on the finances of the Conference that they "can't afford it." If so, we surely pity such Conferences and the officials who manage them. We have no worse feeling. Under their influence things will assuredly narrow up and run down. This cause is of God, and is surely onward. New plans are being tried, and more will be tried. Some will push things and keep in the front. They will see victories gained and prosperity attending the work. Others will doubtless fall to the rear. We can think of nothing more sad than to see a large Conference which prospered in the past, now falling behind, the spirit of enterprise and spiritual life drying up, funds running down, and a sort of palsy on everything. But we have just such examples, and doubtless shall have more of them. But it is not necessary if good plans are carried out.

It would seem as if every one who has any love for the truth could see the importance of pushing the canvass for our precious religious works, containing the truth of God for these times. To think of States like Iowa, Minnesota, Kansas, Missouri, and, in fact, most of our States, which contain nearly a hundred counties, many of which never had a single Sabbath-keeper, nor heard a sermon on present truth, and then to see how little effort, comparatively, is being made to introduce our reading matter in them, is enough to make one sick at heart. Yet there are in some of these States from 1,000 to 1,500 Sabbath-keepers, from whose midst scores, yea, hundreds, of persons might be selected who could be trained successfully to sell our valuable books. A live State agent, properly backed up by a live Conference committee, could develop a large number of these in a year, and have them at work bringing our books before the reading public, and thus doing an immense amount of good.

This matter ought to be pushed, in every legitimate way, in every Conference in the land. To think for a moment that the cost of a State agent who will work faithfully is a burden, seems to the writer supreme foolishness. The State agent ought to have the earnest co-operation of the Conference committee, the ministry of the State, and the board of directors. Every Conference that neglects this branch of the work, is making a great mistake and will surely fall behind. The canvassing work is largely self-sustaining. It is the most economical method we know of, of sending out the truth. But it may be urged that many of those sent out to canvass will make a failure. Very likely; we wonder if no one who tried to preach, or teach school, or write for our papers, or work as Bible readers, to live as church members, ever failed. We should think some of them had, according to the best of our memory. Did we think it was best, thereafter, to give up all these branches of labor?—Hardly. We expect that there will be personal failures; but the cause of God will *never fail*. *It will surely triumph*, and so will the canvassing work. God has spoken in its behalf. Results already demonstrate its vast importance. Common sense realizes

its value. Every consideration demands of us the wide circulation of our books. May the Lord preserve us from narrow, short-sighted plans at this stage of our work.

G. I. B.

WARNING TO THE CHURCH.

WE have truly entered upon perilous times. For six thousand years Satan has been learning by experience how he can attack the people of God most successfully. He has always been a wily and a vigilant foe, bent on the destruction of everything that tended toward God and heaven. He commenced his work in heaven before man fell, and being expelled thence he has turned all the noble powers which God has given him, to the destruction of mankind. In the days of the apostles he harassed the church in various ways. Men of high standing and those occupying prominent positions departed from the faith and became opposers of the work of God. We have the biography of one Demas, who forsook Paul, "having loved this present world." His biography is given in the following passages of Scripture: "Luke, the beloved physician, and Demas, greet you." Col. 4: 14. "There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow laborers." Philemon 23, 24. "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia." 2 Tim. 4: 9, 10.

These scriptures show that he was a man of prominence in the work. In two of Paul's epistles Demas was thought worthy to unite with Paul in saluting the brethren. He was reckoned, with others, as Paul's companion in his travels; with Mark, the author of the second Gospel, and Luke, the beloved physician, author of the third Gospel and the book of Acts. What was still more, he was counted as fellow laborer with the apostle Paul; and this man made an utter shipwreck of his faith! He was an eminent minister of Jesus Christ. It was not only Paul who gave Demas such an honorable place, but the Holy Spirit that inspired Paul mentioned the name of Demas. As to his standing at one time, there is no room for doubt. He enjoyed the personal acquaintance of the most eminent Christian minister that ever lived. He was accounted worthy to share in his labors. He knew everything that pertained to the foundation of the Christian religion, and just what was promised by the blessed hope. He knew the purity of the doctrines of Jesus Christ, and the blameless life of the apostle with whom he labored. He knew the excellences of such men as Mark and Luke, with whom he was associated. It was no small privilege to have the companionship of such men as these, and to be thus intimately connected with the work of God. His associates were men who had been with Christ, who had talked with him, and two of whom were called to write the life of the Saviour. He must, therefore, have had great advantages.

At the present time we can hardly conceive how such a man could be led to turn away from the truth of God, "having loved the present world." He was the eye-witness of many of the mighty miracles performed by the apostle Paul. No one was ever better prepared to give instruction in the rewards and promises to God's people than was Paul, and Demas had had the benefit of his teaching. He must therefore have well understood the fate of the transgressor. He knew the wages of sin. He knew the wicked would be punished with everlasting destruction. He understood the brevity of human life, and the folly and vanity of riches, and all the pleasures this world can give. He knew, also, the value of the Christian religion, and had felt its power in his heart. He knew by personal experience what it was to receive forgiveness of sin, and had been called by the Holy Spirit to the work of the Christian minister, and his labors had been accepted of God. He had the confidence of the people of God, and no doubt had entertained high hopes of the kingdom of heaven, confidently expecting to wear a crown of life and be a partaker of immortality. He doubtless had no idea that the second death would be his final portion. He little expected that the vanities of earth would overcome his love for God. He entertained no thought that he would ever sell his soul for the empty and worthless things that Satan offers men in exchange for the kingdom of God.

But it is nevertheless true that this man—so highly favored of God; so honored in his associations with three of the first writers of the New Testament, and

a minister of Jesus Christ; so thoroughly instructed in the deep things of the Spirit of God—did make shipwreck of his faith, and was irretrievably lost. The simple testimony of Paul was, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." What the first principles were that led Demas off his guard we are not told. Perhaps he felt such a confidence that he would be saved that God left him to himself. It might be that he had cherished in his heart secret sins, or some favorite sin, which he took for granted was not very obnoxious in God's sight, or else a man of such discernment as the apostle Paul would have pointed it out and rebuked it.

Demas loved the present world. He did not realize that the whole tendency of Bible teaching is "love not the world, neither the things that are in the world;" or, if he understood the voice of God on this point, perhaps he flattered himself that there was no danger in his case, and no necessity of being so strict. It may be that, like Solomon, he felt it a safe precept for others to follow, but entirely unnecessary for such an experienced Christian as he was. Of the three kinds of sinful pleasure mentioned by John, "the lust of the flesh, and the lust of the eyes, and the pride of life," it is not possible to determine which led Demas away from the work of God. The world offers many opportunities for the gratification of the sinful propensities. It might have been the attraction of worldly fame that lured Demas to his ruin. The desire for the praise that comes from men rather than the honor that comes from God, might have led to the fearful step. It is not very probable that the desire to possess money, or lands, or the costly things of the world could have led him away, but it would seem more probable from the account we have, that the gratification of the base appetites of the carnal mind was the cause of his action. But one thing is certain, the ruin of this man was not accomplished all at once. For a long time he must have carried some hidden sin in his heart. He must have felt its constant pressure upon him. His heart was not in harmony with every spirit of sacrifice required at his hands. While Paul was agonizing to enter in at the strait gate, Demas might have been comforting his heart with the assurance that he was certain of a home in Paradise. But poor infatuated man! he dropped the substance to grasp the shadow, and left a name to be a warning to Christian ministers in all coming time.

There is a practical lesson to be drawn from this sad apostasy; for if a fellow laborer of Paul, honored and trusted by him, should fall, it would be no marvel if we should be called to witness apostasies equally startling. It would be no marvel if in the history of the Third Angel's Message men should depart from God and follow a course wholly unworthy of the minister of Christ or of a Christian. It becomes every one, therefore, to have a personal experience in divine things, and to know for himself that God accepts him; to believe the truth because the Bible teaches it; and to understand that his hope is based upon the word of God and not upon man. It becomes us to watch lest our ways become offensive to God, and he leave us to the desire of our hearts.

The case of Balaam presents another instance of a minister of God who was desirous of the honors of this world. He coveted them to such an extent that God gave him the desire of his heart, and ruin speedily came to him. It should be a source of courage to the people of God when we have to witness such sad apostasies, to know that "the foundation of God standeth sure," and "the Lord knoweth them that are his."

S. N. H.

"THOU SOWEST NOT THAT BODY THAT SHALL BE."

THE subject of the resurrection will ever be one of the most important in the Christian system of doctrine. No student of the Bible can deny that it teaches a literal resurrection of the body. This doctrine has been scoffed at by the scientists of modern times, and was despised by the polite and learned heathen in Paul's day. No doctrine of the apostle's teaching was more opposed than this. The Corinthians, being Greeks, had little faith in it, and the apostle writes at length to correct their views upon it, and teaches the certainty of the resurrection of the body. The whole fifteenth chapter of his first epistle to the Corinthians relates to this subject. And there is no one portion of Scripture in all the Bible which gives so much light upon the subject as this chapter. It is especially important as showing the manner of

the resurrection. In this age, when the tendency is to spiritualize away everything that relates to the *literal, real* character of the future world, it is refreshing to go to the language of inspiration and listen to its instruction.

It is remarkable, however, that objectors to the literal resurrection of the body seize upon one expression in this chapter, and give to it a turn entirely contrary to the whole tenor of the apostle's argument. We wish to notice this objection, and see whether or not it is well founded. It is based upon this statement of the apostle: "That which thou sowest, thou sowest not that body that shall be." 1 Cor. 15:37.

It is argued from this expression that the resurrection body may have no connection whatever with the body that was buried in the earth; it may be of entirely different material, or be created in an entirely different locality; or it may be wholly a spiritual essence, with no materiality whatever. Can such conclusions be legitimately drawn from this statement? As the matter is one of importance, and as many false theories have been deduced from it, we deem it worth while to examine it quite carefully. We quote the entire connection, from verse 35 to 55, inclusive:—

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

In the verses we have quoted, we have the clearest consecutive statement of the subject of the resurrection contained in the Bible. This argument is evidently made for the benefit of those whose views were unsettled by the queries of the Greek skeptic,—"How are the dead raised up? and with what body do they come?"—intimating the impossibility of a literal resurrection of the dead body. These are questions which have had a surpassing interest to inquiring minds in every age. That interest is in no degree lessened in this period of scientific inquiry and spiritualizing tendencies. Multitudes raise the same queries to-day, and seize upon the words of the apostle, "Thou sowest not that body that shall be," as a settler, demonstrating that there will be no resurrection at all of the dead body.

Let us now follow the apostle's argument closely. He first imputes utter folly to any one who should question God's power to raise the dead from their graves. He next illustrates his subject by certain facts in nature with which these skeptics professed great familiarity; but had they thoroughly considered

them, and drawn from them the instruction they might, they would not have been left to show their folly in questioning God's power to raise the dead saints and glorify them. The facts to which he appeals for illustration, he presents in three divisions, each embracing secondary particulars: 1. Vegetable growth; 2. Physical, or animal life; 3. The construction of the universe. He then draws his conclusion: "So also is the resurrection of the dead. It is sown in corruption," etc.

It is self-evident, therefore, that in these illustrations there is a lesson to be drawn well calculated to shed light upon God's ability to raise the dead, and also illustrative of the manner of its accomplishment. And therefore the illustrations should be carefully considered, and all possible benefit obtained. But while we should do this, we should never forget that the conclusion the apostle himself draws from his premises and illustrations is far more likely to give us a true view of the subject than we could possibly obtain from an independent consideration of his illustrations alone. Illustrations are great helps in the presentation of matter for thought. They interest the reader, and enable him to better perceive the bearings and relations of the subject under consideration. But it is always important to know just what point or analogy the writer has in view in presenting his illustration, lest we draw wrong conclusions, since almost every illustration has points of resemblance and dissimilarity. But if we are careful to consider the writer's conclusion, we shall escape making such a blunder.

We call special attention to these plain principles in the case before us, feeling certain that some make a mistake here in regard to the apostle's meaning. Paul proceeds to answer the skeptic's cavil,—"How are the dead raised up? and with what body do they come?"—first by an illustration of vegetable growth. In this illustration, then, there must be some points of similarity to the "rising again" of the dead, or he would not have used it. What are the points in the growth of grain which illustrate the Scripture doctrine of the resurrection? We take a naked kernel of wheat and place it beneath the soil, and carefully mark the spot. In a week or two we examine it and find that decomposition has commenced. In a few weeks more much of the substance has disappeared. A little while longer, and not a particle of it can be found in its original form! It is all gone! Lost?—Not exactly. We closely observe, and ascertain that a new growth has come forth directly from that naked kernel, which has absorbed all its essential substance! It appears in a much more glorious form, and is endued with greater capacities. That apparently *dead* kernel is now *instinct with life*, waving in the sunlight, and capable of perpetuating the existence of its kind. Who would ever have dreamed such powers were concealed in that lifeless grain of wheat? The scientist might have examined it with the most powerful microscope; weighed it and dissolved it into its original elements, and he could have discovered no such possibilities. But God had chosen to endow the little kernel composed of starch and other elements, with the property of life and the power of changing to other forms and perpetuating the existence of its kind. Here are resemblances to the resurrection of the dead. The human body is placed in the earth, decomposition ensues. It gradually wastes away till every particle may disappear. But from its very substance, its essential particles, comes forth another form far more glorious, and endowed with the principle of eternal life. Notice another point of resemblance: the stalk of grain in the earliest stage of its life is entirely dependent for its existence on the bare kernel that was sown. Were it not for its substance, such a blade could not be. In like manner the resurrection body proceeds from the substance of the mortal body which was sown, and could not be but for the previous existence of that body.

When the apostle says, "Thou sowest not that body that shall be," he evidently refers to the stalk of grain coming forth from the kernel sown, and not to the hundreds or thousands of similar kernels which would finally be garnered. Had he meant these, he would have used the plural. Surely there would be no similarity between the production of hundreds of like bodies from the original kernel and the resurrection, unless there were a great multiplication of resurrection bodies from the body "sown," or buried, which none believe. Thus we see the second body contains the substance of the first. This

endowment of seeds with the life principle and the power of growth into other forms, is a mystery which no philosopher can fathom. So the scientist cannot explain the process of gathering the particles and endowing them with new life in the resurrection. But they are not consistent; for though they admit one, because so constantly exhibited before their eyes, they deny the possibility of the other.

The apostle proceeds to his next illustration—physical or animal life. What an infinite diversity do we see here! Yet all are made by the same Master Workman. It is wonderful that different kinds of creatures may be fed with precisely the same kinds of food for years, and yet the result be different kinds of flesh, different combinations, and different constituents. The same kinds of food may become the flesh of a man, a horse, a bird, or a fish. What peculiar machinery God has invented with which to produce such different results from the same substances! We see all these things in the laboratory of Nature, hence we should not conclude that God could not take the matter which composes these corruptible bodies and make of it glorious forms and spiritualized substance. The skeptic says: Oh, no; it can't be done,—because he never saw it done. But if he could but look about him with a humble mind and a heart of faith, he would see processes equally wonderful.

Paul next presents for the consideration of these doubters, God's work of the material universe, in which there is the greatest diversity. There are heavenly bodies and earthly bodies, but the former far excel the latter in glory. The sun in its majesty enlightens the whole solar system. The moon with her softer luster scatters the shades of night, and myriads of stars, some of greater some of lesser brilliancy, twinkle and blaze; but God is the maker of them all. Uncounted millions of these celestial bodies traverse their ceaseless cycles, never infringing upon each other's rights or changing from their projected course. What must be the greatness of the Master Mind who could plan, construct, and uphold this frame of celestial architecture? O skeptic! could not the Being who could create all these things in such diversity, and uphold them by his power, raise that sacred dust and make it ten thousand times more glorious than in its corruptible earthly state? We think so. God says he will do it. Let us at least not doubt his power.

Having examined Paul's illustrations, we wish to see if our explanation of them bearing on this subject is in harmony with his own conclusions. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."

There can be no question but that this is the conclusion the apostle draws from his argument. "So also is the resurrection of the dead." He is not speaking here of sowing wheat, as in verse 37, where he says, "Thou sowest not that body that shall be." He is speaking of the natural body going down into the grave and rising again spiritualized—glorified. There can be no reasonable doubt but that the apostle means that the same body that "is sown," "is raised." The antecedent of the pronoun *it* in each case must be *the body*. *The body* is sown in corruption: *the body* is raised in incorruption. The same substance is changed in its nature—glorified, spiritualized—in the dead soul as in the living soul. Paul, in Phil. 3:21, speaks of the same thing: "Who [Christ] shall change our vile body, that it may be fashioned like unto his glorious body." This change is not an exchange, a trading off, of one body for a new one created somewhere else and of different material. The Greek word rendered *change*, signifies "to transform or translate." *Transform* signifies "to change the shape; to change in shape or appearance." These very bodies, whether dead or alive, are changed in their appearance and nature into the glorious image of Christ, just, in short, as he was in his resurrection.

The nature and manner of this change are clearly portrayed in the latter part of the chapter under consideration: "Behold, I show you a mystery: we shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump." None can doubt that this is the same "change" we have noticed in the text quoted from Philipians. All the dead and living experience this "change." All do not sleep. Some do. But *all shall be changed*. What is this change?—"For this corruptible must

put on incorruption, and this mortal must *put on* immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The "change" brought to view affects alike both living and dead. The corruptible body by the fiat of Omnipotence instantly becomes incorruptible and immortal, spiritual and glorious. In order to this "change," the corruptible earthy matter which composes or composed the earthy body, must exist and be acted upon, or no such "change" as is specified could occur. This "change" does occur in the case of all the dead saints, no matter how long they may have "dwelt in dust." Isaiah's "dead body shall . . . arise" (Isa. 26:19), though thousands of years have rolled away. Paul quotes from the prophet Hosea (chap. 13:14), "O grave, where is thy victory?" showing this change transpires the moment the dead saints burst the cerements of the tomb and come forth. They come forth from the very places where they are buried, and must have the very bodies that went into the grave. It would do violence to the statement of the apostle to suppose that the bodies which come forth, are composed of other material than that which was buried; matter that had never had any connection with the body which was sown in the earth; or that they are composed of no matter whatever.

This view of the resurrection is in perfect harmony with that of Christ, who was indeed the "first-fruits;" his resurrection being a specimen of the future resurrection of his people. The apostle's argument, illustrations and all, is in perfect harmony with other scriptures, and teaches beyond all peradventure the literal resurrection of the body which was "sown," or buried in the grave. We see, therefore, that the inference drawn from the apostle's expression, "Thou sowest not that body that shall be," viz., that it teaches something contrary to the literal resurrection of the body that was sown, is not only wholly unfounded, but entirely contrary to the connection and harmony of the apostle's argument.

G. I. B.

HOME MISSIONARY WORK.

MUCH has been said in our general meetings and through our periodicals, in reference to the foreign missionary work. We cannot say that there has been too much said, for unless our hearts are educated to go out for all the world, we do not partake of the Spirit of our Lord Jesus Christ. He did not die for any one nation or people, but he died for the whole world, which in the sight of God is no more than one locality to our finite minds. But while the mind may go out after the souls to be gathered from foreign fields, we should not neglect the work that lies at our own door. It is the spirit of home missionary work that fits us to labor in foreign fields. It is a high vocation from which our whole future life takes its mold and coloring. The person who has no burden for those around him, his neighbors, and residents of the places adjoining him, will be unqualified to work in a foreign land, as he lacks the very thing requisite to make his labors effective. There can be no more important work at the present time than the training of our young men and women, as also our older brethren and sisters, to engage in active labor for the souls around them.

The canvassing phase of our work is an important one, and we are thankful for what we see accomplished in this department. But all cannot be canvassers in the sense in which the term is used, and in view of this there is another branch of the great work which should be urged upon our churches,—that of holding Bible readings with our neighbors. There are scores who, if they were to resolve fully in their minds that they would give themselves to God, could enter the canvassing field; and this all such should do. To those who are detained at home by domestic duties, requiring their presence at least a portion of each day, we wish especially to say a few words. Shall we say there is no work for such? and shall those who "stay by the stuff" be excluded from the field of labor? We think not. All who claim to be servants of Christ, have a work to do for him. The very name of *servant* implies a duty and responsibility. God has intrusted to every one powers to be employed in his service, and he requires

that every faculty shall be improved to his glory in the execution of the work which he has given us.

The Saviour taught that to every one of his servants are committed talents according to their several ability, and God will require not only the same talent in return, but we should gather with it other talents. In the parable given especially to teach this truth, to one was given five talents, to another two, and to another one; and those who received five and two talents, respectively, doubled the amount, and to them it was said, "Enter thou into the joy of thy Lord." But the one who had received but the one talent, hid it in the earth, that he might keep it choicely and return it to his Lord. He thought that to put it out to the exchangers would require more sacrifice and labor than his circumstances would admit. Did he not have a family to support? Were there not cares devolving upon him from which he could not at once release himself? Therefore he could not feel that the Lord would require of him such a sacrifice. But listen to the conclusion: "His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: and there shall be weeping and gnashing of teeth."

The question is often asked, What can we do who cannot preach or canvass? we cannot go out to canvass, and give all our time to the work. We answer that there is a duty enjoined upon all. So long as we are in the world and associated with others, we should seek due preparation to be ready to give to every one that asks us a reason of the hope that is in us, with meekness and fear. We should study to become familiar with the Scriptures. Let the mind feast upon them by day and by night. The youth should be educating themselves to understand the nature of the work of God. They must learn that the principle underlying success in that work is an earnestness and consecration, begotten only by improving every opportunity for doing missionary work. Not only should we become familiar with the Scriptures, but we should cultivate tact and courtesy, and manifest the Spirit of Christ. None should feel that they cannot work for the Master. Let them never cease to learn. Onward and upward should be their constant endeavor.

Both the youth and those of mature age, should, as they continue to labor, be constantly becoming more and more efficient. To engage successfully in a new branch of the work, the mental powers must be disciplined. The mind must not be permitted to drift with circumstances, or follow impulse, but it must be resolutely held to some definite object. Much time should be given to prayer and communion with God, and the soul should be kept open that the worker may recognize the voice of his divine Lord. The Bible should be diligently studied. The truths of God do not always lie upon the surface. We must not be casual readers of the word, but should become intelligent on the truth through study and meditation. This will not only store the mind with valuable knowledge, but will expand and strengthen the mental powers, and give a true estimate of divine things. Let the divine precepts be wrought into the daily life, and let the character be molded according to God's great standard of righteousness.

In teaching the Scriptures to the children at their homes, a small blackboard, or something similar, hung up in a conspicuous place, may be utilized. Upon this should be written texts upon a certain subject. A little application will enable a child to so drill the memory that upon seeing the reference the mind will at once revert to the words or ideas expressed in the text. Let the older ones try this; it will be found that it will not only strengthen the mind, but in the effort to grasp all the thoughts suggested by the text, the Spirit of God will come in and aid us in gaining new ideas, and seeing fresh beauties in the truths of God's word. We suggest this as a method by which we may increase our familiarity with the Scriptures when unable to spend the time required to sit down and turn to the texts in the Bible, although this should by no means be neglected. Let us employ every means God has given us to become so familiar with his word that we may be able to present any subject of our faith in a simple and intelligent manner.

S. N. H.

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.

THE SABBATH DRAWETH ON.

BY TORIA A. BUCK.

"AND that day was the preparation, and the Sabbath drew on." Luke 23:54.

Brothers, rise! no longer tarry;
Crush each error and each wrong!
He can all your burdens carry;
Let your hearts be brave and strong!
In the west the shadows hover,
In the pathway of the sun—
Oh! the day is almost over,
And the Sabbath draweth on.

Brothers, wake! for we are going
To the land of endless day,
Where the sparkling streams are flowing,
And the shining waters play.
We shall soon by living fountains
Drop our burdens, one by one,
When our sun sets on life's mountains,
And the Sabbath draweth on.

Lord of light and King of glory,
We have held thy banner high;
Isles afar have heard the story
That thy kingdom draweth nigh.
Years are passing, time is flying,
And our work is almost done!
When are past all pain and sighing,
Heavenly Sabbath, then draw on.

East Randolph, N. Y.

NEW HAMPSHIRE.

AMHERST.—I came to this place Jan. 27, and remained until Feb. 8. Sickness prevented some from attending the meetings. The weather a part of the time was unfavorable, yet the Lord by his Spirit was with us, and we hope some good was accomplished. One united with the church, another was received upon being baptized, and one took up the cross for the first time. Bro. Snider was present the last of the meetings, and the canvassing work was considered. Some decided to take hold of the work and give it a trial. There are more that ought to do so, and we hope they will without delay. The enemy will hinder us if he can, but now is a favorable time to work. Let us improve the present opportunity, and the Lord will help us. J. B. GOODRICH.

RHODE ISLAND.

GREENWOOD.—Feb. 12, 13 I was with the church in this place. Some outside interest was manifested, and we expect to see others embrace the truth and go with the remnant church to the city of God. As we might expect, there has been a growing interest here ever since this church was organized. They subscribed for a club of the *Signs*, and went to work for their neighbors; and as the result, they have seen some of them commence to walk in the light of the Third Angel's Message; and yet there are more to follow. The Lord gave us liberty in speaking his word, and the truth never looked better than at the present time. Paul may plant and Apollos water, but it is God that gives the increase. J. B. GOODRICH.

MICHIGAN.

ST. CHARLES.—There are really four branches to this church, and we have applied nearly all our efforts to the Fremont and Brady divisions, except on Sabbaths and Sundays, when all have met at the church building in this village. But very little effort has been made to reach outsiders in the vicinity of the church building; yet for all this they are coming in, and the prospects now are that the truth will reach a number. This church has on its roll 140 names, and there are forty or fifty other persons keeping the Sabbath. What the end will be we cannot tell; but we hope to see a good and lasting work accomplished. Bro. Belden was with us three days last week, instructing a canvassing class, which was quite well attended. M. B. MILLER.
A. O. BURRILL.

IOWA.

ROME.—We closed the meetings at this place Sunday, Feb. 19. The interest and attendance have been fair most of the time. We have given in all fifty-nine discourses and nineteen Bible readings. About \$70 worth of books have been sold, and five subscriptions taken for *Good Health*. As a result, thirteen are keeping the Sabbath and a few others are favorable. We have made arrangements for regular Sabbath meetings, and organized a Sabbath-school of twenty-seven members. The opposition, though not openly manifested, has been bitter and determined. Catholics

and Protestants united in the effort to hinder the progress of truth. We have reason to believe, however, that the truth has been firmly planted here. Elds. McCoy and Washburn were with me a short time, and rendered valuable assistance. Our efforts were also ably seconded by the faithful labors of Bro. and Sr. Caviness, who aided in distributing reading matter, selling books, giving Bible readings, etc. I go next to Liberty Center, Warren Co. Feb. 27. W. H. WARRHAM.

MAINE.

HARTLAND.—In company with Bro. S. H. Linscott, we held some meetings with this church Feb. 19, 20. The weather was unfavorable, and but few were present; but our meetings were good and, I trust, profitable. This is the first church which our general agent has visited, and the result is encouraging. Some have thought that there could not be much accomplished in the canvassing work among our old churches, but a practical demonstration of the subject proves the argument to be unsound. One brother in a few hours took five orders for the "Marvel of Nations," and another brother in a short time took fifteen orders for *Good Health*. This shows what can be done when a proper effort is made. Some of our brethren and sisters and young people have decided to take hold of the work, and have already met with some success.

The Lord has helped us in this State in the past, and may we not expect his blessing to rest upon our efforts in the future? Paul may plant and Apollos water, but it is God that gives the increase. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." If we do not immediately see all the results which we might desire, shall we cease work?—No. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." May God still bless the work; and let all of our churches take hold at once, for the coming of Christ draws nigh. J. B. GOODRICH.

WISCONSIN.

DIST. NO. 3.—At the State meeting held last December, I was chosen as director of this district, and since that time have been engaged in this kind of labor. I have visited Mt. Sterling, Kickapoo, Sand Prairie, DeBello, and Sextonville, and intend to visit the other societies as soon as I can. The district is large and Sabbath-keepers are numerous, hence there is a great amount of work to be done. The cause is onward, and calls for labor come in from all directions. The work at Sextonville is in an encouraging condition, as nearly all are learning what it is to trust in the arm of the Lord, and are settling down to work in earnest. Feb. 12, 13 we held a general meeting at Sand Prairie. Elds. Breed and Cady were present, but as the weather was stormy the meeting was not as well attended as we had hoped it would be. Still we had a good time, and plans were laid which we trust will be for the advancement of the cause.

It has been thought best to have the largest towns and villages canvassed for the *American Sentinel*, thus bringing this important paper before the leading minds of this section. Some will pay for the paper, and the societies will furnish it to those who will not subscribe but will promise to read. By this means the contents of this valuable paper will be brought directly before the people, and thus we shall be able to save many copies from being thrown unread into the waste-basket. A district secretary has been chosen, and will soon be ready for her work. We hope to see our district in good running order, and we ask our brethren to assist as much as they can in the good work; for soon it will be finished, and the crowns will be won by the faithful. March 8. W. S. HYATT.

DAKOTA.

PARKER, MITCHELL, HURON, ETC.—We have been encouraged by the good progress of the work in this Territory since our general meeting at Parker. The work performed at Mitchell by our Bible workers is bearing fruit. Six have begun to keep the Sabbath, and others are on the point of decision. We hope to see a good strong church raised up at this place. At Huron, where our mission was located last summer, five or six have lately embraced the truth, and with more labor we shall hope for others. I received an invitation to hold meetings at Millbank, as there seemed to be an interest there; but I could not reach there on account of deep snow. I have since learned that several are keeping the Sabbath, and that others are interested in the Bible readings and other work being done by the church. At Parker some have taken hold of the truth, and I am glad to hear of a good degree of prosperity in that church. At Sioux Falls our State agent, Bro. J. J. Devereaux, has been giving instructions to those who are beginning to canvass; and quite a number are engaging in the work

of placing our publications before the people. They have met with good success thus far, and I hope an efficient force of canvassers will be engaged from this time forward, in scattering the light of truth in all parts of this Territory. As I have visited different churches, I have been glad to see many of our brethren becoming more earnest and devoted; and I wish all might become so. We believe that they must soon do this or be left behind. God has long had patience with our sins, but it must be that the time of his forbearance is nearly past. I hope to see progress all through the Conference, in every department of the work. A. D. OLSEN.

ILLINOIS.

CHICAGO.—I have now been in this city one month. We have sermons on present truth four nights in the week; and while these meetings have not all been as well attended as we would like, yet some are interested. A sister has commenced to keep the Sabbath of the Lord, and a young man who has lately been converted, has decided to do so. Some of our brethren and sisters have commenced selling "Thoughts" in our language; one sister took five orders last week. We meet every Monday night for instruction in canvassing, and every Wednesday night for instruction in giving Bible readings.

The Lord has blessed me personally, and I enjoy the work very much, and hope and pray for its success here, as well as in other places. It does seem that the Lord must have "much people in this city." March 8. L. JOHNSON.

LAUGER AND NEW CASTLE.—Eld. B. F. Merritt held a series of meetings at these places. He thought that there could be good accomplished at New Castle, and requested me to hold a series of Bible readings. I have been thus laboring since his departure. I desire to place the gospel of Christ before these dear people in such a way that they may see the blessings that can be obtained in obeying it. I can say that I have received divine assistance, and feel better prepared for the work that the Master has given me to do. I desire to be fully prepared for the advancement of the blessed truths of the gospel. There are those at both the above-named places that are very much interested in the truth, and I pray that they may soon come to a "knowledge of the truth." A word from any of the brethren will be a great encouragement to me in my labors at this place. I am holding these readings in a school-house about three and one-half miles from my home. AMOS A. EVELSIZER.

MINNESOTA.

GROVE LAKE.—Feb. 14-28 I spent at this place. Our meetings were three times broken off by storms, yet we held, on an average, one meeting each day. As at Sauk Centre and West Union, the meetings were largely in the interest of the health and temperance work. I try to make my instruction simple and as thoroughly practical as possible. How little we know about the body, the crowning piece of God's creative work! perhaps for this reason we are more careless of its treatment. But impress the mind with the wonders of this living and moving machine,—the temple of the Holy Ghost, God's Spirit,—in such a way that the listener can say with David, "I will praise thee, for I am fearfully and wonderfully made,"—say it, feel it, and sense it!—and a feeling of awe is experienced; reverence for the Maker, mingled with care for the work of his hands. Then how impressive the words, "temperate in all things;" eating and drinking "to the glory of God!"

Paul says, "If any man defile [margin, *destroy*] the temple of God, him shall God destroy." It is not only possible to destroy these temples of God, but is a positive result of a wrong course in eating, drinking, and dressing. By so doing we transgress the laws of our being, and disease and death are the result. If ever there was an age in which the instruction of the Bible and the Spirit of God as given in the "Testimonies" was needed, it is now. I do believe the great reason why so few are able to realize the times in which we live, and the necessity of earnest, active work and entire consecration, is because Satan is striving to obscure the light of health reform, and is leading so many by the appetite. And then he exults, while angels weep because he can so easily lead astray the professed people of God. Brethren, it is time that we should arouse and realize that God is in earnest, and that the light upon this question is of the utmost importance.

So far the brethren seem to appreciate the instruction given. Several orders were secured for *Good Health*. A society of nineteen members was organized here, and monthly meetings appointed at all these places. Bro. F. A. Lasher was with me one week, to help by his prayers and influence. H. F. PHELPS.

MARYLAND AND DELAWARE.

WE were successful in getting four to embrace the truth in Broad Run, Md. There are now seven or eight in that vicinity observing the Sabbath, who we

hope will prove faithful until the Lord comes. I had expected to remain at Broad Run until the first of April, and then visit Frederica, Del., and start a new meeting; but by reason of existing circumstances, I concluded to come immediately. We were pressed for a debate, with the understanding that it should be held at once; but as Eld. Palmer, our opponent, would not be ready for some time, it was postponed until May 17. As it takes several weeks to conduct a series of meetings, and we had closed our meetings at Broad Run, we thought it best to commence at Frederica as soon as possible.

Since coming to Frederica we have received word that a brother living at Broad Run, and myself, are threatened with the law for working on Sunday. I often chopped wood on Sunday mornings while there, and it seems the dragon is stirred over it. These threats are frequently made, and many are thus kept away from the truth. As these opposers have law on their side, it could be used against us. Many, when they find there is no divine law in their favor, will take refuge behind the civil law, and seek to persecute those who observe the commandment for conscience' sake.

Bro. Babcock is now in the canvassing work, acting as general agent. Several others have commenced to canvass, and some have had quite good success. Nearly seventy have subscribed for the "Marvel of Nations" in Frederica and vicinity. We have ordered fifty books and will need to order fifty-eight more as soon as these are delivered. Seventy subscriptions were taken in eight days by Bro. B. We are confident this is the best way to get the truth before the people here. We have quite a flourishing Sabbath-school, which was started by Bro. B. when he first moved here. We need the Lord's Spirit to assist in the work.

VICTOR THOMPSON.

ALABAMA.

BIRMINGHAM.—In harmony with the recommendation of the General Conference, we are located in this city, at 520 Sixteenth St., North, to engage in the work of presenting the truths of the Third Angel's Message in the States of Alabama and Mississippi.

Leaving home on Friday, Jan. 28, we spent the time until Tuesday morning with friends in White Water and Milwaukee. We were in Chicago from Tuesday noon till Wednesday evening; stopped at the mission house, where we found Bro. Starr and his co-workers busy in the interests of that work. We spent the time in securing special railroad rates, which we succeeded in getting at the remarkably low figure of \$15.70 per ticket to this place; tickets good for fifteen days. Took the cars in a rain-storm, at 8 p. m., and soon left snow and ice behind, and have seen neither since.

On Thursday night we arrived at Graysville, East Tennessee, where we were met by Bro. E. R. Gillett and wife, formerly of Monroe, Wis., with whom we stopped till Tuesday morning. Sabbath and Sunday we held five meetings with the little company of Sabbath-keepers at this place. Leaving the ladies of our company here, we took the train Tuesday, at 7:30 a. m., and arrived at Birmingham at 5:10 p. m. Bro. Owen and Kellogg, who are here canvassing for "Sunshine" and the *Signs*, met us and took us to their room. During the week we succeeded in renting a house, and sent for the rest of our company. After getting settled, Bro. Olds commenced the canvass for "Thoughts," and his daughters for *Good Health*. They are having good success, as are also Bro. Owen and Kellogg.

We commenced Bible readings in several families, and for awhile met with no opposition; but certain of the ministers learning of them, we have in three cases been notified that they were "no longer wanted." We had the satisfaction of meeting one of the ministers, who acknowledged that the readings were strictly scriptural, but he did not like to have his people's minds disturbed. Fearing lest our readings might stir up an opposition that would hinder the canvassing work, we have thought best not to push them.

We are receiving communications from the brethren in this State and Mississippi, where we expect to visit soon, and hope to find favorable openings for tent labor. We look over this large field, with its more than two millions of people, so few of whom know anything of the present truth, and we wonder how they are to be warned. May the Lord of the harvest send forth more laborers, is our prayer. Most of our company are standing the change of climate very well. Peach blossoms and green grass make a strong contrast with ice and snow. We find the people very hospitable and willing to read.

S. S. SMITH.

March 7.

C. W. OLDS.

NEW YORK.

BATAVIA AND BUFFALO.—For the past four weeks I have labored with these churches. In the former place but little preaching has been done for nearly a year. Some who embraced the truth during the tent meetings there two years ago, have gone back to the world; several who continue to love the truth have gone to other places, but there are ten or twelve left who are making progress and seem determined to

overcome. Nearly all are faithful in paying tithes. Some have had a hard struggle with wrong habits, such as tobacco and tea and coffee.

The outlook for the Buffalo church is quite bright. All feel anxious to bring others to the light, and their hearts are cheered as now and then another is added to their number. If regular preaching could be had, it is probable that quite a number could be reached. We look forward to the time for our Conference training-school to be established here, when we hope much good may be done. I have written many letters to our canvassers and others who apply for work. Some of the laborers send in good reports. I hope to hear from many others all over the State, who desire to work in the good cause.

H. E. ROBINSON.

WATERTOWN.—During the past four weeks my labor has been confined to this city, with the exception of a Sunday afternoon service at East Watertown, three miles from the city.

Our principal work has been that of holding Bible readings and visiting from house to house among those who are interested. We find not a few who are deeply interested in the truth, and we hope many of them will obey it.

The Lord is especially helping some who have commenced to obey. One brother who has used tobacco for fifty years, has thrown it away, and says that he has had an idol long enough. We are praying that God will give him a complete victory. One man who has lately given his heart to Jesus and commenced to keep the Sabbath, has given himself to the canvassing work. He began with *Good Health*, and has already taken over fifty subscriptions,—nearly every one for the full year. Another good brother, who has spent years in the canvassing field, expects soon to give his time to the circulation of our publications. The workmen are busy at our new church building, and intend to have it all finished on time.

J. E. SWIFT.

March 6.

JEDDO.—About the first of last July, Eld. E. W. Whitney came to this place with a 40-ft. tent. A good interest was awakened, and the tent well filled at each meeting. Near the close of August it was thought best for me to join him, which I did, and remained till camp-meeting time. Four took their stand for the truth, two of whom went to the camp-meeting and were baptized. Before we left, some steps were taken to raise money for erecting an S. D. A. church. After camp-meeting, inasmuch as Bro. Whitney could not return, it was decided that I should come here and do what I could toward completing the work. We had secured a small building for holding meetings when we should resume our efforts, and on returning the interest was found to be apparently unabated. After some delay, plans were matured, \$1,500 were pledged to the building fund, and the work was begun on the new church. Although we had considerable unfavorable weather, yet the work went on, and as the building grew, the interest of one class grew and the prejudice and opposition of another.

Feb. 5 the house was dedicated to God. The dedication was followed by a series of meetings for ten days. I was pleased to have the presence and labors of Eld. M. H. Brown in these meetings. The doctrinal points of the truth had been presented and were quite thoroughly understood by the people, and we made special effort to impress the solemnity of the truth and the importance of being converted. The Lord seemed very near and blessed our efforts till souls began to cry after God, and since the dedication fourteen have taken a good stand for the truth. This has been a source of great encouragement to the brethren and sisters of the Ridgeway church. Several have recently joined here by letter from other parts of the Conference. I feel to thank God and take courage. At this writing I am in readiness to return to Syracuse to take part in the work there once more. I leave many friends here who are near and dear, and I feel to pray God for strength to hold out faithful that I may be gathered with them in the soon coming "harvest."

A. E. PLACE.

March 8.

MEETINGS IN MINNESOTA.

Our meeting at Good Thunder, Jan. 29, 30, was a good and profitable occasion. A report of it has appeared in the *Review* from the pen of Bro. Farnsworth. A large church of over one hundred members has grown up here, about one half of whom speak the German tongue. A constant interest has been maintained with those without, to hear our faith, and from time to time additions have been made to their numbers. Now there is an urgent call for preaching in both the German and English languages. Surrounding churches were well represented, and the congregations tested the capacity of their new house. We hope and trust that the effect of this meeting upon the cause in this part of the State, will be good and lasting.

Feb. 5, 6 Bro. Grant, Holser, Everest, and myself went to Hutchinson, where we hoped to meet the people of Dist. No. 8. But there were none present, or scarcely any, except members of the Hutchinson church. This is a large church, and we had quite

good congregations most of the time. We had a measure of God's blessing with us. Here is a large and interesting class of young people who may become useful in God's cause if they will consecrate themselves to his service.

Feb. 12, 13 we were at Medford. This meeting was appointed for Dist. No. 1, and most of the churches were represented, though from some the delegations were small. The interests of the tract and missionary work received considerable attention, and steps were taken to raise the district indebtedness. The brethren here love the truth, and many of them have been long in it; but with some it has become an old tale twice told. There is fallow ground to be broken up. From this point Bro. Grant and Hill went north to meet a series of appointments for that part of the State, while Bro. Mead and I went to Alden. Through the blessing of God some victories over difficulties were gained at this place. By mutual confessions and forgivenesses nearly all were restored to a feeling of union. We held meetings nearly four days, and if the good resolutions formed are carried out, this little church may prosper. Some roots of bitterness still remain on account of past inconsistencies, but we hope those who have done wrong will see it themselves in the true light, and that the brethren will press on for the mark of the prize.

In connection with the Wells church we held one meeting at Clayton and two at Rush Creek. The church expected to have all met together on the Sabbath, in Bro. Kelsey's neighborhood; but the most severe storm of the winter came on, which prevented any one from getting out. Sunday and Monday we held a few meetings, however, and did what we could, but could not reach the work we desired to do. Here an unyielding spirit prevents the restoration of love and union. This, if carried out, will result in the eternal loss of some souls. It is strange how great a matter a little fire kindleth. I have faith to believe that the time will soon come when those who really fear God will turn their attention to another work than that of troubling about personal differences and grievances.

This winter has been an unusually severe one, and the weather has seriously interfered with the attendance at all of these meetings. It has in many cases induced a spirit of discontent, and instead of looking more earnestly for the kingdom of God, some are looking across the Rocky Mountains. Many of our churches are being distressed by the prevailing California or Oregon fever, which in some instances carries off its victims, and in others only creates a panic of feelings. If the brethren let such feelings prevail another winter, it might almost be necessary to begin our work anew in Minnesota. But such winters do not come very often. If our Western brethren have found "the bliss for which we sigh," will they not tell us plainly, and not selfishly keep it from the rest of mortals. If not, it will be a blessed thing for some of our people to know it. There are some good people, however, that expect to move out of Minnesota—when the Lord comes, not before. Brethren, let us take hold, and with the help of the Lord carry forward the great work we have in hand.

G. C. TENNEY.

INDIANA PERIODICAL FUND.

We have talked about this fund at nearly every place we have visited in the State, and have spoken of it several times through the *Review*. We also have written nearly one hundred letters upon the subject, thus sending word to every church and company of Sabbath-keepers in the State; yet there is not the hearty response there should be to accomplish such a work as we have in our minds. It is no idle tale that we have been telling you about the crying need for this fund. When men and women who have means that could be spared to increase it to what it should be, can let month after month pass by and only put a few pennies, or at most a few dimes, into the missionary envelopes on the fourth Sabbath of the month, or, as in some cases, entirely forget the matter, it is pitiable indeed! If we have a message for the world, let us show it by our actions. We have tried to make the wants of the cause known to all the friends in the Conference, and a few have made some sacrifices, and have kept the work going; but we know that there is yet a very sad lack in this particular branch of the cause.

We positively *must* have means to supply our missions with our good papers. It is poor management, indeed, to put our Bible workers in the cities, and then not supply them with such helps as they should have to make their work profitable to the cause. What would you think of a general who would send an army to battle without guns and ammunition? You would say, Supersede him. But suppose the Government should not supply the wants of the army when these wants had been made known, who would then be to blame for defeat? We want to know if we must order such things as we think are necessary, and then depend upon the uncertainty of some one's coming forward with means to pay for what we knew would be needed.

We are fully satisfied that the Lord is displeased with the inexcusable tardiness that there has been in

the past in this direction. We are in pressing need of several hundred dollars to pay for papers that our workers *must have*. One brother in California has been paying for a club of one hundred *Signs* for our mission at Indianapolis. Of course we feel thankful for this liberality. But, my dear brethren and sisters, I want to say that God has given means to you for this very purpose, and when you come up to the Judgment, you will find that you have made a terrible mistake if you suffer the cause to lag for lack of funds when it is in your power to supply them.

Those in charge of the mission at Indianapolis, state that they are needing many more *Signs* and *Sickles* than they are now receiving. The work at Richmond is needing the same. We shall soon be engaged in tent work at six or seven points in the State; at all these places papers will be needed. We shall expect our ministers to accomplish large things if we move out by faith and supply them with the needed helps. But our faith is better shown by our works than in any other way.

There should be an arousing of the interest in our monthly missionary meetings. Plan for it beforehand. Do not, we beseech you, suffer these meetings in future to pass by without manifesting special concern about them. We feel perfectly certain that many could give ten times as much on missionary day as they do. Let librarians and elders make a special effort to greatly increase the interest in these meetings, and then give half the means thus raised to the State periodical fund.

Please talk of this matter. Pray over it. Agitate it. Do not rest until there is a marked change in the present state of affairs. We cannot afford to live at this poor dying rate any longer; and certainly we cannot afford to die in this condition, for if we do we shall never hear the "Well done" from our Saviour.

What more shall I say, or what *can* I do to get a real, live zeal started in this direction? Please read this appeal over several times, and seek the Lord earnestly for a burning desire to accomplish all that he would have done in this branch of the work. When you are tempted to give pennies and nickles, ask yourselves seriously if you can not possibly do more.

WM. COVERT.

TO FRIENDS OF THE CAUSE IN SOUTHERN ILLINOIS.

DEAR BRETHREN—all south of a line running through Danville, Decatur, Springfield, Jacksonville, and Hannibal: Having been appointed by the Illinois Conference committee, at the suggestion of the General Conference of our people, to take the charge of the work in this part of this State, I am very anxious for, and greatly in need of, your help, advice, and counsel, and all the information you can give which would aid me in choosing points for labor and learning the wants of the precious cause of truth in your neighborhoods and vicinities. I desire you therefore to correspond with me at once, directing all communications to Kingman Station, Shelby Co., Ill., giving me information on the following points:—

1. Your own address in full.
2. The wants of the cause as they appear to you in your immediate vicinity.
3. Number of Sabbath-keepers in your church.
4. Names of elder and clerk.
5. Date of your last quarterly and ordinance meeting.
6. Do you have regular weekly prayer and social meetings?
7. Sabbath-school and membership, with names and addresses of officers.
8. Have you a T. and M. society or health and temperance organization? if so, addresses of officers by name.
9. How many of the believers in present truth take our periodicals, particularly the *Good Health* and *REVIEW*?
10. What is the call, or opening, for special labor, either for the church or public, in your locality?
11. Have you ever had a course of lectures in your locality?
12. Are you doing any missionary labor in your vicinity?
13. Are there any in your company who desire to give themselves to the work of canvassing for our publications this year?
14. Could a tent be favorably located near you, with good prospect of an attendance during this season? and, if so, what time would be the most favorable?
15. Are there those in your vicinity who would be willing to aid in the running expenses of such tent labor, such as pitching, seating, board, fuel, and lights.
17. May we not hope for your co-operation and prayers, for the blessing of God upon our labors in this great field, so destitute and needy, during the season before us, that we may witness such an outpouring of the Spirit of God upon us as we have never yet experienced?

G. H. ROGERS.

—We can easily manage if we will only take each day the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it.

News of the Week.

FOR WEEK ENDING MARCH 12.

DOMESTIC.

—Natural gas was struck, Monday, at Alexandria, Ind.

—The Welland Canals will be opened May 2, for vessels drawing twelve feet.

—Captain James B. Eads, the famous engineer, died Tuesday of pneumonia at Nassau, West Indies.

—President Cleveland has pardoned Joseph H. Evans, an aged polygamist, who has already served two years in the Utah penitentiary.

—Navigation was opened at Frankfort, Mich., Thursday, by the departure of the propeller *J. Dewar* for Manistee, with passengers and freight.

—Constable Logan was shot and killed on Monday night, at Des Moines, Iowa, by Joseph A. Row, whom he was attempting to arrest for violating the liquor law.

—If the strike of the railway brakemen at Youngstown, Pa., continues, it may become necessary to "bank up" all the blast furnaces in the Mahoning Valley.

—The steamer *Yazoo Valley* was burned to the water's edge, Tuesday afternoon, near Grand Ecore, on the Red River. Three colored deck hands were drowned.

—Fire at Walla Walla, W. T., on Tuesday destroyed three blocks in the business portion of the town, causing a loss of \$125,000, with an insurance of \$40,000.

—The Nebraska House on Friday defeated the bill for submitting a prohibitory amendment to the people: yeas, 49; nays, 42—lacking the necessary two thirds majority.

—Under the law in Augusta, Ky., Henry Dodson, a vagrant, was, on Monday, sold for seventy-five days to the highest bidder. The jailer bought him for \$1, and turned him loose.

—Railway strikers at Sault Junction, Mich., have taken possession of the camps, and will not allow work to be carried on. The contractors have appealed to the sheriff for help, and bloodshed is feared.

—During the week, boiler explosions have been reported from places in Northern Michigan as follows: Tuesday morning in Carr's shingle mill, at Alpena; Tuesday afternoon in Thompson's tub factory, at Ithaca; and Wednesday morning in Gibbs' shingle mill, at Edmore. Three deaths resulted at each place.

—Flames in the store of "Nicoll, the tailor," in the Bowers, New York, Tuesday morning, caused a loss of \$100,000. The fire blocked trains on the elevated railroad, and a number of people who were anxious to get to their work, left the cars and took the narrow platform to walk to the next station. A movement of a train created a panic, and several persons fell or were thrown to the street below. Four men were killed and many others injured. The women occupying the cars of the elevated trains screamed and fainted, and the shrieks of the wounded and terror-stricken added to the excitement.

—The Rev. Henry Ward Beecher was early on Saturday morning attacked with apoplexy, and remained in an unconscious condition, dying Tuesday morning, at 9:30 o'clock. The flags on all public buildings at Brooklyn were placed at half-mast, and the City Hall bell was tolled. A wreath of flowers was hung on the door-bell of the residence, instead of the customary crape. The funeral took place Thursday, and, in accordance with the wishes of the family, was as quiet as possible. Twenty thousand people viewed the remains, in Plymouth Church, Thursday. The remains were interred in Greenwood Cemetery.

—Doubtless many of our readers have heard of the "British American claim agency," in the Stewart building, New York, which advertised far and wide to hunt up claims which parties in this country were supposed to possess on a fabulous sum alleged to be lying in the bank of England, waiting for the heirs thereto to turn up. Though our minister to Great Britain has repeatedly declared that no such money existed in the bank of England, the swindle has been allowed to run its course undisturbed for six months or more, until finally Inspector Byrnes, who has been collecting evidence on the case for some time, has had the "president" and "secretary" placed under arrest. From some of their mail which was captured and examined, it appears that the receipts of this organized fraud were between \$300 and \$400 daily. Geo. F. Parker, the "president," had served two terms in States prison for stealing and forgery.

FOREIGN.

—Cholera has been declared epidemic at Montevideo.

—The roofs and galleries of a colliery near Mons, Belgium, were shattered by an explosion. It is stated that 144 miners were suffocated.

—The Roumanian government has been advised to suspend labor on its defensive works around Bucharest, as no fortifications can withstand the new explosive melenite.

—The Septenate bill was read the third time in the German Reichstag March 11, and was passed without debate by a vote of 227 to 31. Eighty-four members abstained from voting.

—King Oscar of Sweden is trying to follow in Bismarck's wake in military affairs. He has dissolved the Rigstag at Stockholm for refusing to vote the estimates asked by the government.

—It would seem that London is imitating the bad fashion of New York in electing "boodle" Aldermen. Parliament has appointed a committee to investigate their corrupt expenditures.

—The London *Times* publishes a dispatch from Vienna, positively affirming that the alliance between Italy, Germany, and Austria has been renewed, but for three instead of five years.

—China has ceded to Germany the Chusan Islands on its eastern coast, a very important acquisition for that power. Chusan was captured by the British in 1840, and restored to China in 1846.

—An explosion of melenite, the new explosive, occurred March 10 in the arsenal at Belfort, France, in the workshop where projectiles are charged. Two persons were killed and ten others seriously injured.

—The Canadian government is not in such fear of its anti-Chinese hoodlums as are some of our officials. The Legislature at Victoria, British Columbia, promptly suspended the city charter of Vancouver, where shameful outrages against the Chinese were lately committed; the ring-leaders have been arrested, and the government will punish all who took part in the outrages, and will protect the Chinese from further harm.

RELIGIOUS.

—A new religious organization, known as the People's Baptist Church, was organized in Manchester, New Hampshire, last week.

—The New Jersey "Sabbath Union" have begun the publication of a journal, the *Pearl of Days*, in the interests of the Sunday Sabbath.

—The Rev. Alexander E. Duncan, who is studying at Yale, charges that Professor John E. Russell Winkley, professor of Biblical theology, denies the divinity of Christ.

—Nearly seven thousand accessions to the Methodist Church in the West are reported by the *Western Christian Advocate* as the result of recent revivals.

—James Cathcart, a Salvation Army captain, has sued officials of Charlotte, Mich., for \$10,000 damage. Cathcart refused to desist marching last March, and was imprisoned in the city jail for fourteen hours.

—At Oshkosh, Wis., a society known as the Deutsche Christus Kirene has been organized. The majority of the members of this new church are, it is understood, Knights of Labor who have left the Lutheran churches.

—The Troy Praying Band was founded twenty-seven years ago by twenty-seven Christian business men of Troy, N. Y. Of these Mr. Joseph Hillman, the leader, is the best known. It is estimated that the Band has been instrumental in converting 25,000 people.

—A Presbyterian convention has just been held in Jacksonville, Fla., composed of delegates from the Northern Assembly, Southeast, and the Southern Assembly in the same section, which considered the subject of the union of the two great Presbyterian bodies.

—There are said to be about sixty Protestant communities in Spain with 14,000 openly professed Protestants and hardly a large town without a regularly organized church. It is just eighteen years since the first Protestant chapel was opened in Madrid.

—In their anxiety to avoid any shadow of what might be construed as an indorsement of Henry Ward Beecher's theological views, the assembled Congregational ministers of Chicago made themselves the target of universal ridicule and indignation by refusing to extend resolutions of sympathy to Mrs. Beecher in her affliction.

—Rev. Dr. Balmorie, of Gravesend, Eng., a Biblical archaeologist, in a recent sermon on "the most interesting stone in the world," describes the corner-stone discovered by the Palestine Exploration Engineers in the Temple Wall, 14 x 3 ft. He says it was "rejected by the builders" because of its unmanageable angularity and hardness, but was adopted for its place and shaped by order of King Solomon.

—The strong Ultra Roman Catholic majority in the Cantonal Government of Ticino, Switzerland, lately conferred on the Bishop increased powers in the appointment of parish priests. The Independent Swiss, who have hitherto had a voice in the election of the priests, resent this interference, and the Communal Council of Biasca, one of the most populous villages, proposed to the people to renounce their membership of the Roman Catholic Church, which was enthusiastically adopted.

—The Baptist "Year Book," soon to be issued, will show the following statistics as to the strength of Baptists in the United States: Associations, 1,244; ordained ministers, 19,377; churches, 30,522; baptisms, 155,378; members, 2,732,376; Sunday schools, 13,859; officers and teachers, 107,037; Sunday school scholars, 1,011,585; value of church property, \$42,558,794; contributed for missions, \$849,838.67; for education, \$108,749.07. Total amount of contributions, \$7,843,031.13.

—Commencing with Monday, Feb. 28, a daily noontide prayer-meeting has been established in the Church of the Strangers situated on Mercer Street, a few doors from Eighth Street, New York City. It will be entirely un-nominational. Dr. Deems and several other eminent ministers have consented to take charge, and business men, clerks, salesmen, and salesladies are cordially invited to attend. The music will be in charge of Mr. Stebbins. The meetings will be held for a month at least.

Obituary Notices.

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

MINIER.—Earnest Harvey, son of Bro. and Sr. Jesse Minier, of Logansport, Ind., died of diphtheria, March 4, 1887, aged 6 years, 2 months, and 13 days.

DWIRE.—Died of consumption, at the home of his parents, near Severy, Greenwood Co., Kan., Jan. 2, 1887, William J., son of William and Maria Dwire.

NICHOLS.—Died of malarial fever, Oct. 18, 1886, at Battle Creek Mich., Anna Nichols, wife of John S. Nichols and daughter of Mr. and Mrs. Morris Rees, aged 20 years, 3 months, and 16 days.

GREENE.—Died at the homestead near Shannock, R. I., Feb. 10, 1887, Mrs. Hannah Greene, relict of the late Jason P. Greene, aged 74 years, 9 months, and 26 days.

SMITH.—Gashum Smith died at Richmond Centre, Ohio, Feb. 28, 1887, aged 44 years and 4 months. For nearly seven years he had been a cripple and a great sufferer with rheumatism.

Appointments.

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

I WILL meet with the Quincy, Mich., church on Thursday evening, March 17, and remain over Sabbath and Sunday.

I will be with the church at Napoleon, Mich., on Thursday evening, March 24, and remain over Sabbath and Sunday.

I will be with the church at Napoleon, Mich., on Thursday evening, March 24, and remain over Sabbath and Sunday.

Publishers' Department.

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

HAVING returned from Kentucky to labor for awhile in Kansas, my address is again Ft. Scott, Kan.

We have now hired rooms in Chicago for the Scandinavian mission, and the address of myself and Carl Rasmussen will be 32 Merion Place, Chicago, Ill.

Our church is supplying three racks in Ft. Scott, Kansas, which is a heavy burden. Will friends who have clean Signs, Reviews, Stickers, Sentinels, Instructors, or Good Healths to spare, aid us in this good work by sending what they may feel disposed to send, postage or express prepaid, to A. M. MORRILL, Fort Scott, Kan.

WANTED.—Back numbers of REVIEW, Signs, Sickle, Sentinel, and Good Health, to use in our work here. Parties in the same church or vicinity can pack together and save express charges.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A place in some Sabbath-keeping family for a strong, healthy, intelligent boy five years of age. Address Mary A Cleary, Algona, Iowa.

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection.

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.

Books Sent by Express.—C J D, Wesley Beggs, Mrs Emma Ormsby, E T Palmer, Emma Green, E T Palmer, B B Newman, John M Green, W A Johnson, N P Nelson, J J Doveraux.

Books Sent by Freight.—Ill tract depository, B E Martindale, Miss Helen Cowles, W V Field, D T Shireman, L D Chambers, W Hansen, Ill tract depository, F T Poole, H P Holser, L C Chadwick, Lee Gregory.

Cash Rec'd on Account.—Mim T and M Soc per H P H \$500., Mich T and M Soc per H H 79.37, Texas T and M Soc 426., New England Conf per E A Cogswell 4.45, N Y T and M Soc per J V W 150., Ill T and M Soc per F T P 75., N Y Conf per S O Lane 10.66, Mich T and M Soc per H H 77.45, Canada T and M Soc 28.

Christmas Offerings.—Texas T and M Soc \$79.55, Vermontville ch per H W N 1.45, Mrs H R Palmer 1.

South African Mission.—Mrs K Mead \$1., S J Luklider 8.50, Mich T and M Soc 1.

English Mission.—Mich T and M Soc \$25.

Scandinavian Mission.—L Jacobson \$1., Peter Hansen 1., Jorgen Rudeberk 35., Emma Johnson 2.

A WORD FOR THE SABBATH,

—OR— False Theories Exposed.

By ELD. URIAH SMITH.

THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy."

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

Few persons will begin this poem without reading the entire work. 60 pages, in muslin covers, 30 cts.; The same, in glazed paper covers, 15 cts.

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HISTORY OF THE SABBATH

AND THE First Day of the Week.

A MINE OF INFORMATION ON AN IMPORTANT SUBJECT.

By ELD. J. N. ANDREWS, LATE MISSIONARY AT BASEL, SWITZERLAND.

THE Bible record of the Sabbath, the secular history concerning it, the successive steps by which the change to the first-day was made, and the work of restoration are given in detail.

Every Text of Scripture Concerning the Sabbath

Is commented on at length, and the Complete Testimony of the Fathers in regard to the Sabbath and first-day is given. The comparative merits of the seventh and first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian. Should be read by everybody. 528 pages. Price, \$1.25.

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SPIRITUALISM—SATANIC DELUSION

A TRACT FOR THE TIMES.

This little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures, and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere. 32 pp., sent post-paid for 4 cents. Address, REVIEW & HERALD, Battle Creek, Mich.

THE LOST-TIME QUESTION.

BY ELD. D. M. CANRIGHT.

A TRACT of 24 pages, which completely explodes the fallacy that somewhere between creation and the present time a day has been lost, so that we cannot now tell which is the original day of the Sabbath. The tract gives eminent rabbinical and astronomical testimony from living witnesses, showing the utter impossibility of losing a day.

Single copies, post-paid, 3 cts. Discount by the quantity. Address, REVIEW & HERALD, Battle Creek, Mich.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

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

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6:45 a. m., Bat. Creek 7:31, Marshall 7:37, Jackson 9:15, Ann Arbor 10:25, ar. Detroit 11:45 a. m. Returning, leaves Detroit 4:00 p. m., Ann Arbor 5:30, Jackson 7:10, Marshall 8:20, Battle Creek 8:52, ar. Kalamazoo 9:45.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

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

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

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. Ticket offices, 104 Clark St., Palmer House, & Grand Pacific.

Table with columns for TRAINS, LEAVE, and ARRIVE. Lists various express and passenger services with their respective departure and arrival times.

CHICAGO, BURLINGTON & QUINCY R. R.

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

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various express services with their respective departure and arrival times.

aDaily. bDaily except Sunday. cDaily except Saturday. dDaily except Monday. St. Paul, Dubuque, and Sioux City trains leave and arrive at Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 15, 1887.

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SPANISH HONDURAS.

JUST as we go to press, a dispatch comes to us from Eld. T. H. Gibbs, reading as follows:—

"Oteri, Feb. 23, 1887: I arrived safely at Rivaton Island, Spanish Honduras, to-day. Pleasant trip. Health and courage good. I earnestly desire the prayers of my brethren for wisdom to introduce the truth concerning these last days, in this strange land."

RUM OR TEMPERANCE—WHICH?

ON the fourth of next month, the people of Michigan will have the opportunity of saying by vote whether or not they wish the constitution of this State to be so amended as to prohibit the manufacture and sale of intoxicating liquors within the boundaries of Michigan.

Eld. Butler has already spoken on this subject, and speaks again in this number. Read carefully what he says, and then act accordingly. Every Seventh-day Adventist is by grace, if not by nature, a prohibitionist. It has pleased God to give us quite a numerical strength in this State, and every ounce of that strength should be exerted toward wiping out the foul blot of the liquor traffic from our borders.

We look with pleasure and pride upon the noble achievements of Maine, Kansas, and Iowa in the direction of prohibition, and rejoice in the good and manifest results that have followed that action. Shall Michigan come short in the good work? We most earnestly trust not. It seems to us that if any of our people fail to do what they can by acting themselves, and inducing as many others as possible to act, in favor of this amendment, it will be not merely a mistake, a neglect, and an inconsistency on our part, but a positive sin of much deeper dye, the place for repentance of which it may be hard to find. Do not throw away such an opportunity to strike a blow

for the right. We hope to hear a good report from every S. D. Adventist in Michigan on this question.

WHAT ARE YOU DOING TO CIRCULATE THE NEW HOLLAND PAPER?

THIS excellent sixteen-page paper, the *Bible Reader*, has been out a few weeks, and is being highly commended where it has been seen and read. In the few places where it has been canvassed for, it has met quite a ready sale, and the people seem to like it much. We have no doubt of the excellence of the paper, and are sure it meets a long-felt want. We do not fear but that it will have in time a large circulation, but we feel anxious to see it introduced at once in all places where there are those who speak the Holland language. We fear many of our American Sabbath-keepers do not take the interest they should in its circulation. Our brethren and sisters should make an effort to introduce it immediately wherever there are any of this tongue. Send to the REVIEW Office for specimen copies, and go out among your neighbors, and show them this beautiful and interesting paper. Its very appearance will impress the people favorably. Let all Conference and T. and M. officers look after this, in their fields of labor.

G. I. B.

A TENT AND CAMP-MEETING FUND IN MICHIGAN.

THE Conference committee and other leading brethren in the State have long felt that a tent and camp-meeting fund of at least \$5,000 ought to be raised. Many Conferences have considered such a fund indispensable, and have had one from which to draw all expenses for tents and camp-meetings, and have always endeavored to keep it replenished. When a Conference has once adopted the plan of having such a fund, they will never be inclined to go back to the hand-to-mouth arrangement of getting along without one.

It is unpleasant, indeed, at the close of a camp-meeting, to have always to take up a collection to pay the expenses, or else take the means from the Conference funds. Conferences which have no such fund generally make a practice of taking money from the Conference fund, raised by the tithing to pay for tents, etc. We consider this practice utterly indefensible. We know of no more moral right to appropriate the tithing—which the Bible expressly indicates is to be used to sustain those who labor in the cause of God—for buying tents, building meeting-houses, or sustaining camp-meetings, than to thus use other funds which are given for an entirely different purpose. What should we think of taking the means raised to sustain the foreign missions, and buying tents with it? We should never dream of doing it. Why, then, take the tithing? We consider it all wrong. Besides, the tithing is needed, all of it, to sustain the constantly-increasing corps of workers, and must not be perverted to other purposes. To do so will hinder the work in many ways.

The Conference committee therefore urge the directors in each district of the State to bring this matter before each church, and obtain pledges and means immediately to create this \$5,000 fund. We shall need several tents this spring, to be ready for the summer campaign, and have no thought of using the Conference funds to buy them. We ask our people to contribute for this important purpose, and thus place the work on the proper basis.

GEO. I. BUTLER, *Pres. Mich. Conf.*

KENTUCKY, ATTENTION!

BRO. H. RUPERT, secretary of the tract society, has resigned, and Sr. Elsie Scott, of Cecilian, Hardin Co., Ky., has accepted the position in his place. All business with the Kentucky Tract Society should hereafter be sent to her address.

J. H. COOK, *Pres. Ky. T. and M. Soc.*

NOTICE!

ELD. I. H. EVANS, who was formerly a minister of the Kentucky Conference, but is now of Michigan, has sent in his resignation as a member of the Conference Committee, and Eld. Robert Garrett, of Rio, Hart Co., has been appointed by the other members of the committee to fill said vacancy.

J. H. COOK, } *Ky. Conf. Com.*
S. OSBORN. }

THE VOTE FOR PROHIBITION.

AS the time approaches for the very important question of prohibition in Michigan to be decided at the polls, early in April, we feel anxious that our people shall all previously take in the importance of this subject, and do their duty in expressing their opinion in a legal way on this great moral question. S. D. Adventists, as a class, are not politicians, and it is rare that the great majority of them get much stirred in any purely political contest, however excited the mass of their fellow-citizens may become. Unless there is some moral question plainly involved in an election, very few of them attend it. We are glad of this, for in the scramble for the spoils—which is the principal object discernible in most political contests in these days—we do not see how a Christian can desire any part. But we consider the prohibition of the liquor traffic a great moral question. Our world, groaning under the curse, filled with iniquity, pain, and death, is not a place of unmixed joy by any means. But the sorrow growing out of the sale of intoxicating drink adds vastly to its wretchedness. Crime of every description is largely increased by it. Widows and orphans abound because of its blighting curse. Prisons are filled with bleary-eyed, degraded victims of its ever-flowing poisonous stream, and our public system of justice and government is taxed to the utmost, adding greatly to our burdens. By it myriads go down to eternal perdition, who might be saved but for its degrading, ruinous effects. It is one of the most surprising, astonishing things in this world that a traffic so terrible in its effects should not have been utterly prohibited long ago by every civilized country on the globe. It destroys more people than war, pestilence, and famine combined. A large portion of the suffering and poverty of our world is directly traceable to it; and yet, because of the cravings of perverted appetite, this monster, Alcohol, is permitted to tear and destroy more than all the wild beasts of the jungle, and the robbers and pirates of land and sea; and but little effort is made to hinder it. And sensible, (talented men even favor its continued sale, and tell us that for a few paltry dollars paid into the public treasury, it should be licensed by the Government, thus freely to continue its work of death, filling our prisons, making wretched widows and orphans, and filling hundreds of thousands of graves every year.

It is not often that the people have a fair and square opportunity to express an opinion at the ballot-box, upon the question of prolonging this traffic or destroying it. Occasionally such a privilege is granted by the law making power. We know not whether the question has ever in the past come squarely before the people of Michigan for decision. It has in Maine, Kansas, and Iowa, where from personal knowledge and observation, we know that prohibition has proved a great blessing. There is far less drunkenness and crime in those States than before. In many places the jails are nearly empty. A drunken man in the public streets is rarely seen. The sale of liquor as a beverage is driven into the dens and secret haunts of vice, away from public view, so that the young are not tempted by it as when it was allowed to be sold openly. Its sale becomes a matter of reproach, so that those who deal in it lose their respectability. So it should be. It should be branded as a crime, and driven from respectable business and society. We hope from the depths of our heart that Michigan will place itself in the fair catalogue of States which brand liquor-selling as something wicked and abominable, and protect their citizens from the effects of this terrible curse.

We cannot see how any Seventh-day Adventist who has any regard for the law of God or the good of humanity, can be indifferent when the vote is taken for or against prohibition. We greatly desire that every one of them shall cast a vote for prohibition. We feel they will commit a great mistake, yea, a great sin, if they fail to express an opinion on such a subject. There are sins of omission as well as of commission. There are times when indifference is criminal. When we can do good and do it not, we are guilty. We want every Sabbath-keeper to cast a vote for closing out the liquor traffic. We urge them to be ready to a man, and we believe that the many Sabbath-keepers of Michigan will stand up and speak out when this vote is taken. We should be truly sorry to have our people less interested than others on such a question as this, when a vote is to be cast. Let every one of our people do his duty.

G. I. B.