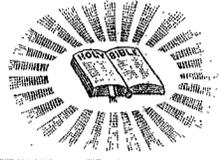


# Adventist Review



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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### "ANOTHER COMFORTER."

SPIRIT of Comfort, Truth, and Light,  
Spirit of Holiness and Might,  
Spirit of Peace and Grace!  
These sevenfold gifts impart to me,  
That thus my sinful heart may be  
Thy hallowed dwelling-place.

Spirit of Truth! incline my heart  
Always to choose the better part,  
And sit at Jesus' feet.  
The needless cares of earth remove,  
That I his grace and love may prove  
In meditation sweet.

Spirit of Peace! be thou my guest,  
The earnest of that rich bequest—  
"My peace I leave with you;"  
A peace that in each dire distress,  
Will trust a Father's faithfulness,  
So tender, wise, and true.

Spirit of Power! with awful might  
Thou can'st the earth with terror smite,  
And melt the hills like wax.  
But 't is thy gentleness I plead,  
Which will not break the bruised reed  
Nor quench the smoking flax.

Spirit of Glory and of God!  
Go thou before me, where have trod  
The children of the light;  
Pillar of cloud when shines the sun,  
Pillar of fire when day is done,  
To brighten all the night.

—E. A. Collier.

## 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.

### FOLLOWERS OF CHRIST.\*

BY MRS. E. G. WHITE.

THERE was one who came to Jesus after he had witnessed some of his wonderful teachings, and said, "I will follow thee whithersoever thou goest." But Jesus read the heart and thoughts of the one who made this proposition, and knew that he was expecting to have some special honor in the esteem of Christ in his reign upon the earth, which he thought would be a temporal reign. But Christ answered him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And whosoever will engage to follow him whithersoever he goeth, must himself work as Christ has worked. Those who engage to be partakers with Christ, must also be partakers with him of his humiliation and his sufferings. Not only will they have to be brought sometimes into strait and trying places in temporal things in this life, but they will meet with difficulties in spiritual things.

\* Morning talk at Örebro, Sweden, June 21, 1886.

When two disciples came to Christ, one preferring to sit on his right hand and the other on his left, Christ said, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? Now, whosoever would set their feet in the path to follow their Redeemer, must be willing to follow him in all his self-denials, and to do others good. They must prepare their souls for trial and conflict in the same manner as Christ did,—by prayer to his Father.

After the precious Saviour had met with indifference, with opposition, with criticism from those who needed his help, to whom he could and would do good if they would receive his words, he said, "Ye will not come to me, that ye might have life." He went away alone with his Father, and prayed that he would not give up these rebellious ones to their own perversity of spirit; and he sent up his petitions with strong crying and tears. And if the Majesty of heaven, the King of glory, has found it a necessity to pray to his Father, every one must imitate his example.

The enemy will seek in every way possible to obstruct the course of those who take hold of any branch of the work of God, that they may not have success. But instead of their interpreting this as an evidence that the Lord would not have them engage in individual labor, they should take it in altogether a different light, and see in the difficulties a vigilant foe; because the enemy is watching to block the way. And especially will this be the case with young men and women who would give themselves to the work of God. Satan will use every means to divert them from it. He attacks those who are doing errands for God, that they may be defeated. But those very ones who have had this difficulty to contend with, and have carried the matter to God, and persevered under discouragements, will say that it is the most valuable part of their experience.

The new and inexperienced workers frequently have had an idea that they could do the work themselves, and thus they have failed to seek God most earnestly for that help which they so much needed, that they might see their own weakness and insufficiency, and cling to the Arm mighty in power. These things should be no discouragement to those who would take hold of the work; for God often brings into strait places those whom he would have engage in labor for him, so that they may learn lessons of dependence and trust, and know the Source of their strength. Should he make the path very easy before them, they would be liable to feel that they were sufficient and powerful, and able to do the work themselves, and not seek God or give him the glory. But every one who is engaged in the work of God should feel the importance of learning lessons in Christ's school; and Christ tells us what the character of these lessons are: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Now the conditions are that every one shall take Christ's yoke upon him, and learn of him; and thus "ye shall find rest unto your souls."

The reason why you fail to appreciate that which comes to you in warnings and reproofs from the word of God, is chiefly owing to your own self. You are inclined to feel your self-importance, and therefore your pride is wounded frequently, be-

cause you have not the meekness and lowliness of character to lie down at the foot of the cross. If you call to mind the Author and Finisher of your faith, and realize what he has suffered—that he went without the camp, bearing reproach for you that you might be saved,—then you will think that you are suffering nothing. What you want is the Spirit of Jesus. You need to cherish it continually; and then when difficulties shall arise, you will be hid in Christ, and will manifest the Spirit of Christ on any and every occasion. You should not encourage a feeling of sympathy and pity for yourself. All self should be hid in Jesus Christ, and then you will feel such sincere sorrow and pity for the souls who do not know what is for their best good, that you will forget all about your being misused.

We must bear in mind continually this fact: that the hand of Jesus reaches over every one of his sincere followers, and every blow that is aimed at you to injure you, wounds the hand of Jesus that covers you. So you are to lose self entirely; to put it out of sight as much as possible; and when you see that your words are not received by those you greatly desire to help and save, then you must flee to Christ and pray, as he fled to his Father and prayed. Christ will hear your humble prayers, and give you access to souls.

We are not one-fifth part as meek and humble as we should be. We need to study carefully what these things mean,—that we are to eat the flesh of Christ, and to drink his blood. We must bring Christ into our being. The care and trouble we have, are caused, to a great degree, by our own hearts' not being in harmony with Jesus Christ. We must take the word of God to ourselves,—and Christ is that word,—and study all his words of advice and counsel, and make them a part of our own life and character. Whatever may have been your defects, you are not to carry those defects along with you from day to day; but you are to set your feet upon the lower round of the ladder, and climb until you reach the topmost round. "The kingdom of heaven suffereth violence, and the violent take it by force." You must hold fast to Christ. Christ is that ladder. We are to mount by the Mediator, and all the while keep hold on the Mediator, clinging to Christ, walking with Christ, living with Christ, growing in Christ, until we gain heaven. Christ is the ladder set upon the earth, the topmost round reaching the throne of God.

There are great blessings that we can realize if we will only bring ourselves into harmony with Jesus Christ. It is not that you are to trust in what you can do, but what Christ can do with your efforts; and therefore the whole glory should redound to Jesus Christ, if you would meet with success. And these lessons which appear to you so discouraging, should be regarded by you as the most precious lessons you could have, because you are made through them to see that your whole success depends upon your hold upon God; and if you pray to him in faith, you may know that he will hear your prayers, and will be by your side to help you in every circumstance.

### A SPECIFIC WORK.

[ELD. JOSEPH BATES, in giving his reasons why, having embraced the doctrine of the second coming of the Saviour, he could not attend the stated temperance and abolition meetings, as formerly, said

as follows. The reasons he gave may be found helpful to brethren in deciding as to duty in similar things at the present time. H. C. M.]

In embracing the doctrine of the second coming of the Saviour, I found enough to engage my whole time in getting ready for such an event, and aiding others to do the same; and that all who embraced this doctrine would and must necessarily be advocates of temperance and the abolition of slavery; and those who oppose the doctrine of the second advent, could not be very effective laborers in moral reforms. And further, I could not see duty in leaving such a great work to labor single-handed as we had done, when so much more could be accomplished in working at the fountain-head, making us every way right as we should be for the coming of the Lord.—*Life of Bates*, pp. 271, 272.

### THE EIGHTH-DAY SABBATH.

BY ELD. A. S. HUTCHINS.

"AND when these days are expired, it shall be, that upon the eighth day, and so forward, the priest shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God." Eze. 43 : 27.

A correspondent is unable to see why this text is used in vindication of the observance of the first-day Sabbath, and so is the writer. Who can give us light on the point? What is there in the text or its context to justify this scripture's being called forward in proof of a change of the Sabbath? The term "eighth day" is of frequent occurrence in the Old Testament Scriptures, with definite instructions as to the offering of the people of God on that day, having no regard to the first day of the week. Then why single out this text, and compel it alone to bear the burden of proof of foretelling a change of God's holy Sabbath? Why not take one which speaks of a "solemn assembly," and of doing "no servile work therein"? Here is one: "On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein." Num. 29 : 35.

This verse, with its connection, has reference to the feast of tabernacles; therefore it would be far from justice to the scripture to aim to make it teach the first-day Sabbath. But what about the quotation from Ezekiel? At the time this instruction was given to the children of Israel, they were in captivity. But they were to return to their own land. See Eze. 36 : 24; 37 : 21. Jerusalem was to be restored and built. Dan. 9 : 25. Their worship was to be re-established; the altar of offerings to be erected, and God thereby honored as in days past. "Seven days shall they purge the altar and purify it; and they shall consecrate themselves." Eze. 43 : 26.

Now comes the text quoted as proof of a change of the Sabbath of the Lord. Let us read it again: "And when these days are expired [the seven of the preceding verse], it shall be, that upon the eighth day, and so forward [i. e., from this time onward every day], the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God." Who was to be accepted? When? And for what reason? Was it for keeping the first-day Sabbath? Granting this text all the latitude claimed for it in favor of a change of the Sabbath, by some mysterious transforming power the seventh day here becomes the first day in the New Testament. Reduced to a syllogism, it would read thus:—

The eighth day is the Christian Sabbath;

The first day is the eighth day;

Therefore the first day is the Sabbath.

Here each premise is based alone upon the sinking sands of assumption. Hence the conclusion must of necessity be erroneous. Let us try another, where each premise is supported by the truth, yet the conclusion is forced and erroneous:—

A man who possessed a character above reproach or suspicion was the first president of the United States; Abraham Lincoln was president of the United States, and possessed just this character; Therefore Abraham Lincoln was the first President of the United States.

This conclusion places our much beloved and greatly lamented Abraham Lincoln in the presidential chair before his birth.

Now, in proclaiming and vindicating the first-

day Sabbath, its advocates waste their time and energies in support of an institution which never had a birth sanctioned by the word of God. We do not need two weekly Sabbaths. God's memorial of his creative works—the Bible Sabbath—stands as a towering monument, a voice to the nations of the world, before which its rival institution, with all its conflicting and contradicting claims for its existence, when tested by the word of Him who proclaimed the Sabbath upon Sinai, falls powerless to the ground, as Dagon fell before the ark of God.

"O fourth command, what trouble hast thou been, Source of vexation to the sons of men!

How have they tugged and toiled, with various plans, To break thy power and shirk thy just demands!

Have chafed and fretted to secure their aim,

And render null and void thy obvious claim.

Vast circuits they through logic's fields have run,

And found themselves at last where they begun."

### A BLIND STATEMENT.

BY ELD. F. D. STARR.

WHEN about twelve years of age, I went one evening to hear some blind people sing. After the singing, one of the blind men offered to show how well he could write. He desired that some one should repeat a sentence, and he would write it, and also his own name. A Spiritualist in the congregation responded by uttering these words: "Whatever is, is right." The blind man wrote it and signed his name, and the copy was handed around that the audience might see a specimen of a blind man's penmanship. My young mind was wrought up to the point of indignation that such an insult should be offered to the innocent blind man, as to cause him to subscribe to such an infamous falsehood—a statement which would justify murder, theft, adultery, and every other form of wickedness. But still, we may say, there was a degree of propriety in the affair. No one but the morally blind could make such a statement, and it would be eminently fitting to employ a blind penman to write it.

Blind people are certainly to be pitied; they cannot see the trees, the flowers, the birds, though these things exist all around them. They cannot tell blue from red, nor black from yellow. God's word assures us there is such a thing as "blindness of mind." The person thus affected may have good natural ability, yet he cannot see the plainest truths any more than blind Samson could see the pillars upon which he leaned.

There are various causes of mental or spiritual blindness. "The gift blindeth the wise." Ex. 23 : 8. A bribe will pervert the judgment even of the sage. For this reason God forbade the use of gifts in courts of justice. "The god of this world hath blinded the minds of them which believe not." 2 Cor. 4 : 4. This world, like a Baal sun-god, dazzles the eyes of many an otherwise sensible man, and obscures his moral vision. Of a certain character it is said, "Darkness hath blinded his eyes." 1 John 2 : 11. Like the beasts and fowls of night, such have become so accustomed to darkness that they cannot appropriate the light of day. Long continuance in spiritual darkness is very injurious to the eyes of the mind. Peter, after rehearsing the graces that should adorn the Christian character—faith, virtue, knowledge, temperance, patience, godliness, and charity, says that "he that lacketh these things is blind, and cannot see afar off." Deficiency in these things induces blindness of mind, and prevents one from seeing things as they really are.

How necessary it is to guard well this point! Neglect of such matters as patience, kindness, charity, etc., will seriously impair spiritual eyesight, or at least indicate a lack of this kind of sight, and then we would "grope for the wall like the blind, and . . . grope as if we had no eyes," as the prophet says. See Isa. 59 : 10. If you should see a person groping along, wandering away from his road, stumbling over stones, mistaking one object for another, etc., you might at first wonder whether the man were intoxicated or an imbecile, or what was the matter; but when you perceive that he is blind, the problem is solved. He may be a man of superior intellect, but unfortunately he lacks eye-sight.

It is astonishing into what errors those who are spiritually blind may be led, and where blind leaders of the blind may lead others,—even to deny-

ing the plainest facts of revelation; rejecting God's holy law, the only rule by which we can decide between right and wrong; aye, finally, even to subscribing to the sentiment, "Whatever is, is right."

Another cause of spiritual darkness is referred to in Matt. 6; it is that of not having an eye single to the glory of God. The result is a body full of darkness. But before our feet "stumble upon the dark mountains," it would be well carefully to consider the warning given the Laodicean church, and to seek God earnestly for eye-salve, and anoint our eyes, that the blindness there mentioned happen not unto us. The following is from "Testimony for the Church, No. 8 :"—

"If Satan can so befog and deceive the human mind, and lead mortals to think there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do that for them which they think exists in themselves to do. They acknowledge not a superior power. They give not God the glory he claims, and which is due to his great and excellent majesty. Satan's object is thus accomplished. . . . And he fastens the delusion upon minds that there is no personal Devil, and those who believe this make no effort to resist and war against that which does not exist, and poor blind mortals finally adopt the maxim, 'Whatever is, is right.' They acknowledge no rule to measure their course."

*Bancroft, Mich.*

### IMPROVING THE OPPORTUNE MOMENT.

BY E. HILLIARD.

Success in any cause depends largely upon working in the right manner and at the right moment. Especially does the salvation of our own soul and the souls of those around us depend upon our presenting the truth to them in the right spirit, and before their minds become biased by others.

We as a people are certainly nearing a crisis in our work. We look about us on every hand, and see the marked fulfillment of the prophecies. The perplexity of nations; the situation of the Eastern question; the rapid strides that Spiritualism is making; and other startling features of our times,—all are unmistakable evidences that our pilgrimage to the promised land is almost ended. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

The Saviour told the inhabitants of Jerusalem, when they saw the city compassed with armies, to flee immediately to the mountains. When the Roman armies in solid ranks surrounded the city, how dark it must have looked to the people of God! For a short time it seemed to them that they must all perish in the siege. But suddenly the scene changed, and the armies evacuated their positions. Then those who had no faith felt secure and remained within the walls of Jerusalem, while those who believed and trusted their Saviour's words, seized the opportune moment and left the city in great haste. They were the only ones who escaped a terrible death.

It is quite evident that we have reached a similar period in the history of our work. The Sunday law has been passed in several of the States, and executed upon some of our brethren as a mere signal of what is coming. By a repeal of the law the tiger is chained for a short time. This serves to hold in check the terrible spirit of opposition that is so anxious to manifest itself toward those who advocate the truth. Like the people of faith in old Jerusalem, let us improve the opportune moment, and work with all diligence to warn the people of their soon coming doom.

Who among us of both old and young will take hold of the work with all their heart and soul? Jesus will bless and strengthen us, and as we go forth at his call he will preserve us amid the terrible temptations that surround us, if we will only consecrate ourselves to the blessed cause of truth, and trust wholly in him. Who will rally around the standard and remain faithful to his post of duty through the terrible conflict that is to end the great controversy between Christ and Satan?

*New Orleans, La.*

—It is one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the gospel fountain.

## CONSOLATION.

BY J. M. HOPKINS.

"BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

When the storms of life are raging,  
And the fountains of the soul,  
Whence arise the deep affections  
We no longer can control;

When the heart, all torn and bleeding,  
Mourns the loss of kindred heart;  
And our fondest hopes receding,  
Seem forever to depart,

Oh! what blessed consolation,  
Then to lift the soul above  
To that Friend who knows our trials,  
And will comfort us in love.

Love unspoken! love unwritten!  
Words of man cannot express  
Half the love our Father bears us,—  
High as heaven, and measureless!

Love of God! oh blest assurance,  
That in him we have a Friend,  
Rich in goodness and compassion,—  
One who loves us to the end.

Ties of earth are often severed;  
Cherished hopes may fade and die;  
Still abiding is the comfort  
Of the God who rules on high.

Chatfield, Minn.

## OUR WORK AND ELIJAH'S.

BY A. W. ROTHWELL.

THE more I read about the work and experience of the prophet Elijah, the more I see in it a complete type of the warning message against the worship of the beast and his image, and the reception of his mark; of the persecution for keeping the commandments of God and the faith of Jesus; and of the final triumph of the saints. It is a matter of prophecy that the spirit and power of Elijah should be manifested in the last work of mercy, just before the coming of the great and dreadful day of the Lord. Mal. 4:5. John the Baptist came preaching in the wilderness of Judea, in the spirit and power of Elijah (Luke 1:17); but that it will again be manifested in the last days is evident from only a casual reading of Mal. 4:5, 6.

## THE TYPE.

If there is so much about Elijah's experience that is to be the experience of God's people in the closing work of the gospel, let us examine, as briefly as possible, the position occupied by the professed people of God in his day, and the work that he had to do, that we may better draw a comparison with our own times. For the first time the prophet Elijah is introduced to our notice in I Kings 17:1. A short time before this, Ahab, king of Israel, had gone directly contrary to the express command of God recorded in Deut. 7:1-4, and had taken him a wife from the idolatrous nations around him,—Jezebel, daughter of Ethbaal, king of the Zidonians. I Kings 16:31.

When Elijah is first introduced, we learn that he was sent to condemn the wicked course of Ahab, and to inform him that there should be neither dew nor rain, but according to his (Elijah's) word. Chap. 17:1. James informs us that it was just three years and six months that the drought prevailed. James 5:17. Elijah was miraculously sustained during that three and a half years (I Kings 17), at the end of which he went to show himself to Ahab. Meanwhile Jezebel had cut off the prophets of the Lord. See I Kings 18:4. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house [have troubled Israel], in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Verses 17, 18.

How, now, shall it be determined who has troubled Israel? A test is called for to determine who is God? the Lord, or Baal? See verses 21-24. I have not the slightest doubt, indeed there are good reasons for believing, that Elijah called the attention of the people to the fourth commandment of the decalogue, as pointing out the true God. This alone of all the ten, gives us any clue

as to who God is, or what are his authority and extent of jurisdiction,—three points that must always appear in law, to show the giver. The people knew not the true God, and this commandment points him out; why, then, should not Elijah use it? It is not likely that he would take any other means to secure his ends, than those used by other servants of God, who were all moved by the same Spirit. They have always referred to the facts stated in the fourth commandment, when they wished to inculcate a knowledge of the true God. See Acts 17:23-25; Jer. 10:10-12.

But for the test: From morning until evening the prophets of Baal call for him to answer them by fire from heaven, but without avail. Then the Lord answers the prayer of Elijah in a remarkable manner, by sending forth fire, and consuming the sacrifice upon the altar,—evidence enough to the candid mind, that he was the true God. But more is to follow. The windows of heaven are to be opened, and rain is to fall upon the earth, to fulfill the prediction of Elijah three and a half years before; thus proving him to be a true prophet, one moved by the Spirit of God. Then Elijah was doing just what the remnant church will be doing,—keeping the commandments of God, and having the testimony of Jesus Christ.

It would seem, with such evidence before them, that the people would, to a man, have acknowledged and obeyed the authority of God. But no; Jezebel sends a messenger to Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." I Kings 19:2. In bitter disappointment Elijah has to flee for his life. To the wilderness he goes, where he is fed by an angel, and soon after he is taken up bodily into heaven. Chap. 19:3-7; 2 Kings 2:11.

(To be Continued.)

## CONVERSION; OR, THE NEW BIRTH.

BY ELD. ALBERT WEEKS.

(Concluded.)

JOHN says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." I John 3:9. This undoubtedly means conscious sins. It is a moral impossibility for one that is born of the Spirit of God to knowingly continue in sin, or, as Doddridge translates it, "practice sin." But rather, he "overcometh the world." Chap. 5:4. And "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Chap. 1:7. Surely the man that is cleansed from all sin is born of God; yet he may receive more and more light from God, revealing sins of which he now has no knowledge. Thus the converting power of the Spirit of God is continually manifested in him.

No man can point to some place in his past experience as the time of his conversion, and let that take the place of present effort, superseding future growth. Hear Paul on this point: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: 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." Phil. 3:12-14. Paul evidently did not mean that he was not converted, but that he had yet something to do to attain to the "high calling of God in Christ Jesus." The voice of the Saviour is heard, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. That Paul then was accepted of Christ, and in a relative sense perfect, is evident from Phil. 3:15: "Let us therefore, as many as be perfect, be thus minded." Yes, sins were still to be put away and overcome as God's Spirit brought them to his knowledge.

Peter, addressing those "that have obtained like precious faith," exhorts them to give diligence, and add to virtue knowledge, temperance, patience, godliness, brotherly kindness, and charity. 2 Pet. 1:1-11. He says that if we do these things, we shall "neither be barren nor unfruitful;" shall "make our calling and election sure;" "shall never fall," and shall secure an abundant entrance "into the everlasting kingdom of our Lord." He

also says that "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Thus, although one may have been "purged from his old sins" by the blood of Christ, if he stops there he "is blind." The Spirit of God does not illuminate his mind, and he will surely fail of securing eternal life. The unction from the Holy One is needed every day. There must be a continual turning to God. In this sense, we need a new conversion every day.

No Christian can fold his arms, and drift with the current, asserting that he has nothing to do. It is necessary continually to look into the law that first pointed out his sins. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed on his deed." James 1:25. The necessary inference is that those who do not continue in the law if God, will not have the blessing continued. That the "law of liberty" referred to is the same law that convinced Paul of sin, is evident from James 2:11,12, where the sixth and seventh commandments are spoken of, and the law that contains them is called "the law of liberty." The "liberty" of the law comes by obedience to it through Christ. David thus bears testimony upon this point: "So shall I keep thy law continually forever and ever. And I will walk at liberty: for I seek thy precepts." Ps. 119:44, 45.

As the carnal mind is not subject to the law of God, and all moral obligation is contained in the commandments of God, we have a great work before us in regulating our lives by God's law. David says: "I have seen an end of all perfection: but thy commandment is exceeding broad." Ps. 119:96. We have need, with him, to pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." Verse 18. The instruction of Christ will lead us to see that the commandments of God can be violated by the condition of the mind. Matt. 5:21-24, 27, 28. Anger or hardness of heart toward a brother, is a violation of the commandment which says, "Thou shalt not kill;" while the commandment that says, "Thou shalt not commit adultery," may be violated by indulging lust in the heart. In accordance with this principle John says, "Whosoever hateth his brother is a murderer." I John 3:15.

Those who profess to keep all God's commandments should be very earnest and thorough in searching their own hearts. They need to meditate much upon God's law. Since by seeking God their lives become changed, they will love the law of God, which convinced them, of sin. The language of their hearts will be, "O how love I thy law! it is my meditation all the day." Ps. 119:97.

But what shall we say of those professing Christians who openly violate one or more of God's commandments? Roman Catholics bow to images in open violation of the second commandment of the decalogue; and they, together with nearly all Protestant denominations, do their own work upon the seventh day of the week, the day enjoined in the fourth commandment. The Saviour says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19. Again, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. And James says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Chap. 2:10.

It is very plain, then, that all the commandments are equally binding. If the tenth commandment was forced home to the conscience of Paul, and made the means of his conversion, so likewise should the fourth or second do its work upon the hearts of those who seek to do the will of God, and yet are found disobeying those sacred precepts. But the carnal heart rises in rebellion against God's law, and fain would heap opprobrium upon the commandment which is used to convince of sin. Sometimes the Sabbath is stigmatized as Jewish, though God calls it *his* "holy day" (Isa. 58:13), and "the Sabbath of the Lord thy God." Ex. 20:10.

Not so with Paul. As he sees himself condemned, he finds no fault with the law, but says, "I am carnal, sold under sin." Rom. 7:14. And, realizing that the change must be in himself instead of in the law, he says, "Wherefore the law

is holy, and the commandment holy, and just, and good." Verse 12. And the final result of his thus embracing the law of God as a whole, and in particular the commandment which convinces him of sin, is his full and free deliverance from sin through Christ. May many that profess the name of Christ thus receive the law in their hearts.

Having died to sin, the next step in the gospel plan is to be "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. In this way, by an outward act, we symbolize the work of the Spirit of God in the heart. The submissive spirit yields to the simple ordinance as established by the Saviour. Ye are "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2:12, 13. The Lord accepts thus the outward manifestation of faith on the part of the converted soul. He sinks beneath the wave, is buried in the water, and then raised up out of the water in the likeness of Christ's resurrection, and thus is "born of water."

Now to "walk in newness of life" becomes the all-important matter. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Chap. 3:1-3. Precious privilege! To die to sin, and have our life hid with Christ in God, is the noblest aspiration that can animate the heart of man. Well can we afford to "mortify," or "deadened by religious discipline" (*Webster*), our "members which are upon the earth." Verse 5. What earnest effort we should put forth to fully crucify "the flesh with the affections and lusts!" Gal. 5:24. Then, having fully "set our affections on things above," "when Christ, who is our life, shall appear," we also shall "appear with him in glory." Col. 3:4.

#### FAITH AND SIGHT.—NO. 4.

BY ELD. F. PEABODY.

##### THE COMING OF CHRIST.

We have found that it is one thing to believe what God has done, but quite another to have faith that he will do all he has promised to do in the future. We will now notice a few among the many things yet to be accomplished in order to consummate the plan of salvation.

Christ must come literally the second time to this earth. But few Bible believers will dispute this, and yet but very few have genuine faith in it. Here we see the disposition manifested to bring everything within the realm of sight. The Bible represents this event as yet in the future, and to be a scene of glory and grandeur. No people of this earth have ever witnessed anything like it. He is to appear, accompanied by a retinue of angels, as literally and visibly as the lightning that shines from the east even unto the west. "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Some say that when we see a person die, we see the second coming of Christ; or, again, that when the desponding soul, sorrowing on account of sin, is pardoned, we then see Christ's second coming. Also, that when we see a more general religious interest, we then see his second coming in a more marked and visible degree. Anything to bring the event within the realm of sight! It is a great relief not to have to take "evidence of things not seen." This is, in fact, a clear case where men gratuitously propose to aid the Lord in the fulfillment of his word. Like Abraham and Sarah, they cannot see how the Lord can get along without the help they thus volunteer.

We think we may safely say that faith in the second personal coming of Christ has almost died out of the hearts of the mass of the religious world. They can see no particular need of his coming. By a new and most unscriptural proceeding they bring Christ and his saints together without his coming and the resurrection of the dead. This tendency to bring everything within the realm of sight is seen every-

where, but in nothing else, perhaps, is it so apparent as with regard to this grand and glorious event and everything immediately connected with it. Not that there are many Bible believers who are willing to admit that they do not think Christ will come sometime, but their views of that event are so foreign to the Bible statement that we cannot see any similarity. While the Bible puts it in the future, and gives the word of God alone as the foundation on which to base our faith and assurance that it will come to pass, men put it in both past and present, and say that we see it fulfilled every day.

It was the same with the Jews when Christ was to come the first time. They said they believed he was coming, and they marked out the way he was to come, the kind of person he would be, and what he would do. In their own way they made preparations for him, and were looking for him. But God's way was not their way. He had told them of Christ's humble birth, his life of toil, his crucifixion, his resurrection, and his ascension into heaven. They failed to grasp these truths by faith; therefore when Christ came and offered himself to them as the expected One, they rejected him. They were not prepared for such a person.

So it will be, most assuredly, when Christ comes the second time. His coming in glory and majesty, with all the holy angels, causing the tribes of the earth to mourn, bringing his sleeping saints from their dusty beds, changing the living ones to immortality, slaying the wicked ones by his brightness and glory, breaking up the earth, leaving it in this chaotic condition for one thousand years, while his saints are with him in heaven, his return at the end of that time to put an end to all rebellion by the destruction of sin and sinners,—these are events in the future which can only be grasped by the faith that comes by hearing God's word. Sight has brought these stupendous events described in God's word as yet to occur and be witnessed and felt by the inhabitants of the earth, as having occurred often, and occurring every day, all around us. Give us a faith that goes out into the future, and takes hold of God's word; and with his promises fresh in our mind, let us look for Christ's return with bright hope of immortality.

#### "DO JUSTLY." MICAH 6:8.

BY GEO. W. BLISS.

A CHRISTIAN should deal justly with the Lord and with men. Render to all their dues; "unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Tithing is one of the most severe tests of Christian integrity and faith. It is very easy to forget the Lord's promises, and to think in our hearts that the just tithe is a burden. And when there is no immediate penalty expected, and while thinking that the full blessing from the Lord is too far off or uncertain, or not such as our hearts desire, covetousness tempts us to hold on to what is already in our hands. Mr. A, who works for thirty dollars a month and boards himself, should tithe the thirty dollars; for that is his income. He should pay his board, lodging, and other expenses out of the nine tenths. All will readily admit that this is the just rule which should govern every such laborer. Mr. B, who gets twenty dollars a month, and his board and washing, should, to do justly, tithe the twenty dollars and also the fairly estimated price of his board, washing, etc. This is evident from the fact that he receives these favors as a part of his wages. If these men rent houses (or rooms), they should pay their rents with tithed money. If they rent portions of these houses, or take boarders, they should tithe all the receipts from such sources. If there be connected with the houses five, ten, or a hundred acres of land, they should still pay their rent with tithed money, and should tithe all the income from such land or farm, and support themselves and families out of the nine tenths.

The same rule will apply whether a house or a farm is rented to make money from, or a sum of money is borrowed for that purpose. The interest on hired money should be paid with tithed money. And what is made, over the interest, should be tithed.

Suppose Mr. B hires a farm on shares, say of one half; he should tithe all the income, and pay for rent an amount equal to a half of the whole in-

come; for if the man who rents a house or a farm for \$150 pays with tithed money, Mr. B ought to pay his rent in the same manner. For the half, suppose it amounts to \$120, is the rent which he agreed to pay. All the difference is that in the case of the former the amount of the rent is known at the beginning of the year, while in the latter case it is ascertained at or near the end of the year.

But it may be said that it is tithing another man's property or income. It is not any more so in one case than in all other cases. For a hired man tithes his board, washing, rent, etc., and the man who receives pay for the board, washing, rent, etc., ought to tithe those receipts; they are his income.

The same principle holds in all cases. For every one ought to pay rent of house, land, money, or wages of hired man with tithed money, and the man receiving such pay ought to tithe it. It is his income. Houses, lands, or cattle should be bought with tithed property. But rented houses, lands, etc., may be returned at the end of the term without tithing their value. According to this rule, loaned money may be returned without being tithed.

Cortland, N. Y.

#### "FOR RIGHTEOUSNESS' SAKE."

BY GEORGE THOMPSON.

"BLESSED are they which are persecuted for righteousness' sake: for their is the kingdom of heaven." Matt. 5:10. These are the words of our blessed Saviour in his memorable sermon on the mount. Looking down the stream of time, he saw that those who would maintain their loyalty to him, would suffer persecution. Righteousness is right-doing. The apostle says that "all unrighteousness is sin." 1 John 5:17. He then tells us that "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Chap. 3:4. Unrighteousness being the transgression of the law, righteousness is the reverse, which is obedience to the law. The psalmist speaks in harmony with this. He says: "My tongue shall speak of thy word: for all thy commandments are righteousness." Ps. 119:172.

Have people been persecuted for obeying God's law?—Yes; the blood of millions cries from the ground for vengeance. Nor is this persecution wholly a thing of the past. Paul says: "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. The warfare against righteousness will continue until the end. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Here the remnant, or last part of the church, are brought to view as being warred upon by the powers of darkness. And why?—Because they keep the commandments of God, the embodiment of all righteousness.

The last great conflict between the people of God and the prince of darkness is on the commandments of God. Instead of the seventh day being observed, as God commanded (Ex. 20:8-11), Sunday, the day dedicated by the heathen to the worship of the sun, has taken its place. Finding no "thus saith the Lord" for its observance, they appeal to the civil law. Appeal after appeal is being made through the land, for a law that will compel all to keep it. Soon those who will persist in obeying God and keeping the Sabbath just as God commanded, will be subjected to the oppressive decrees of Rev. 13:15, 16. All this "for righteousness' sake."

Perilous times are before us. But let us look beyond. In the light of the glory of heaven, we see the scene painted another color: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. These light afflictions, which are for a moment, will work out for us a far more exceeding and eternal weight of glory. Scenes of surpassing bliss will soon be unveiled to the faithful. Let us all remember that "he that shall endure unto the end, the same shall be saved." Matt. 24:13.

Mattoon, Ill.

—Self-preservation is the first law of nature; self-sacrifice, the highest rule of grace.

## Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

### THE TREE GOD PLANTS.

THE wind that blows can never kill  
The tree God plants;  
It bloweth east, it bloweth west,  
The tender leaves have little rest,  
But any wind that blows is best;  
The tree God plants  
Strikes deeper root, grows higher still,  
Spreads wider boughs, for God's good will  
Meets all its wants.

There is no frost hath power to blight  
The tree God shields;  
The roots are warm beneath soft snows,  
And when spring comes it surely knows,  
And every bud to blossom grows.  
The tree God shields  
Grows on apace by day and night,  
Till sweet to taste and fair to sight  
Its fruit it yields.

There is no storm hath power to blast  
The tree God knows;  
No thunderbolt, nor beating rain,  
Nor lightning flash, nor hurricane;  
When they are spent it doth remain.  
The tree God knows  
Through every tempest standeth fast,  
And from its first day to its last  
Still fairer grows.

If in the soul's still garden place  
A seed God sows,—  
A little seed,—it soon will grow,  
And far and near all men will know,  
For heavenly lands he bids it blow.  
A seed God sows,  
And up it springs by day and night;  
Through life, through death, it groweth right,  
Forever grows.

—Evangelist.

### MICHIGAN TRACT SOCIETY.

#### Report for Quarter Ending Dec. 31, 1886.

No. of members.....	2,414
" reports returned.....	936
" members added.....	51
" " dismissed.....	25
" letters written.....	1,981
" " received.....	429
" missionary visits.....	3,157
" Bible readings held.....	1,267
" persons attending readings.....	3,266
" subscriptions obtained for periodicals.....	1,346
" pp. books and tracts distributed.....	434,105
" periodicals.....	51,179

Cash received on T. and M. fund, \$3,590.18; on periodicals, \$1,516.80; on foreign missions, \$443.35; on Christmas offerings, \$3,542.81; on O. H. T. D. fund, \$1,500; on other funds, \$577.43. HATTIE HOUSE, Sec.

### MINNESOTA TRACT SOCIETY.

#### Report for Quarter Ending Dec. 31, 1886.

No. of members.....	881
" reports returned.....	733
" members added.....	42
" " dismissed.....	14
" missionary visits.....	1,400
" letters written.....	480
" Bible readings held.....	139
" subscriptions obtained.....	234
" periodicals distributed.....	9,740
" pp. books and tracts distributed.....	480,089

Cash received on account and from sales and periodicals, \$2,541.72; on Australian mission fund, \$10; on College fund, \$73.60; on English mission fund, \$10; on Central European mission fund, \$31.43; on Scandinavian mission fund, \$47.16; on International T. and M. Society fund, \$10; on South Lancaster Academy fund, \$5; on one-hundred-thousand-dollar fund, \$100; on Christmas donations, \$332.47; on home enterprises, \$1,343.72. H. P. HOLSER, Sec.

### KANSAS TRACT SOCIETY.

#### Report for Quarter Ending Dec. 31, 1886.

No. of members.....	244
" reports returned.....	135
" members added.....	18
" " dropped.....	1
" missionary visits.....	553
" letters written.....	175
" " received.....	33
" Bible readings given.....	58
" pp. tracts, etc., distributed.....	95,042
" periodicals.....	11,237

Dists. Nos. 1, 2, 4, 8, 11, and 13 made no report. The following societies in the other districts made no report: Melvern, Alta, Pontiac, Lowe, Ward, Yates Center, Chetopa, Pittsburg, and Altamont. Our ministers and mission workers make no report of their work.

L. DYON CHAMBERS, Sec.

### TENNESSEE TRACT SOCIETY.

No. of members.....	65
" reports returned.....	26
" members added.....	1
" missionary visits.....	41
" letters written.....	31
" subscriptions for periodicals.....	17
" pp. tracts and pamphlets distributed.....	3,548
" periodicals distributed.....	249

Received on periodicals, \$9.40; on book sales, \$434.48. The Leach and Mt. Gilead societies failed to report.

J. H. DORTCH, Sec.

### TO WHOM IT MAY CONCERN.

ELD. J. CROSSETT, missionary to China, has just visited Battle Creek, and spent a short time very pleasantly with the church here. Bro. C. has taken his position on the Sabbath truth, the soon coming of the Lord, the Bible doctrine of no immortality out of Christ, and kindred subjects. It should be said that he is the gentleman who recently wrote the article in the *Sabbath Memorial* (London, England), in regard to the Sabbath among the Mongols. Bro. C. is spending a short time in this country, and expects to return to China by autumn next. He is deeply interested in the subject of furnishing religious reading matter to seafaring men,—a field which, it is a pleasure to say, the S. D. A. people are already occupying to quite an extent. He furnishes the following thoughts in regard to seamen, which will be of interest to all T. and M. workers:—

"It is well known that seamen and soldiers are, as they naturally would be, pleased to receive letters and periodicals by mail. This desire to receive home news, and the fact that, generally, there is a dearth of reading matter at sea, are incidental but strong reasons why we wish to see an enterprise set on foot for benefiting people at sea,—body, soul, and spirit. We should like to have you see the way in which the old newspapers on shipboard are read and re-read, until worn out. We also wish you could realize how capable the reading men at sea are of thinking deeply upon these subjects of man's weal or woe. Engineers, especially, are book students.

"The plan we propose would be to publish a distinctive journal for seamen, or take some of the existing health periodicals and religious newspapers, and print large editions for this special use. Send to the captains, chief officers, second and third officers of all steamers and sailing vessels where the English language is used. As far as names can be obtained, let the captains of other vessels, who speak English, be addressed also. Upon steamers the chief engineers, and second and third engineers, can and should be remembered. The reading might differ, to allow the exchange of papers among themselves. It would also prevent the tendency to regard them as cheap and common. Extend the list, as far as funds and facilities permit, to stewards, cooks, boatswains, and on larger vessels to fourth officer and engineer, stewardess, second steward, doctor, purser, etc. Get the names of these when possible, and have agents in the great ports who can keep track of vessels and send papers and magazines to the ports where they are due. Men-of-war have their officers, who are readily ascertained.

"Surely the world has men and money enough to carry on enterprises of this kind. The details are varied. Time would show. New York has its Seamen's Friend Society, which supplies libraries to American sailing vessels. Scotland has one at Glasgow for sailing and steam vessels."

### THE TESTIMONY OF AN ENEMY TO THE INFLUENCE OF OUR PUBLICATIONS.

IN 1879, while engaged in the first series of meetings I ever held, Eld. Caskey, the champion debater for the Disciples in the Southern States, with whom Eld. Kilgore had had two debates, came into the neighborhood to overthrow the work and set the people right. He remained three or four days, visiting the people during the day, and speaking against us at night. At the last meeting, while summing up our errors, and advising the people how to meet us, he told them the greatest difficulty he had, was to meet the influence of our publications. He said that, like the lice and frogs of Egypt, they were on every shelf and in

every crack and crevice of the houses wherever he preached; and that the arguments were so plausible they invariably led the unwary astray. Then he reprimanded those present for having bought our books, and told them they were to blame for being in the fog; and that there was little remedy for any one who would read those books.

This enemy of God's truth and work taught me a valuable lesson, and I have kept these sayings in my heart ever since. I felt (correctly, too) when I began those meetings, that about all the good I could do would be to get our publications in the hands of the people, and get them to read the arguments from the pens of those who could present the truth much better than I could. This I tried to do; and when this able man paid such a tribute to the influence of these works, I said to myself, If the enemy fears the influence of our books more than anything else we can do, there is no reason why the most ordinary persons cannot give Satan's agents a great fright.

The more I travel, and the more closely I examine into the causes of certain effects in our work, the more thoroughly I am convinced that this man's fears were well founded. The influence of our publications upon the world to-day is incalculable.

The history of the world bears ample evidence that the writings of men have ever had much to do in molding the minds and directing the actions of the masses. And shrewd men have been careful to avail themselves of this great lever. Did the infidel Voltaire wish to produce a mighty change in the minds of men, he placed his views in the hands of the people; and the terrible revolution of France followed. Did the heart of Harriet Beecher Stowe yearn for the emancipation of the poor slaves, "Uncle Tom's Cabin" was written, and placed in the hands of thousands. The result was that the hearts of men were moved for the slaves as never before, and thousands were aroused to energetic action.

Who can tell how great has been the influence of religious literature upon the world? The Judgment alone will reveal this. There has never been a time when the press has had more to do in molding the opinions of men than it has to-day. Everything of importance is printed, and it is by this means that the people expect to become acquainted with the affairs of the world. The art of printing has reached an astonishing degree of perfection. Is not the hand of the Lord in all this? We have a truth that must go to the world. It is the last message of mercy to men. It is to prepare them for the most solemn and dreadful scenes that ever transpired. The Judgment, the coming of the Lord, the resurrection of the righteous, and the destruction of the wicked are events of the deepest interest to all who have ever lived. Our work is to warn all nations, and tongues, and peoples of these things which are right upon us. How are we going to do it? Will not the press be the great agent? So all the leaders in this movement have believed, and so we believe, as evidenced by our various printing establishments in America and Europe.

But it is not the printing of this truth that will enlighten the people. It is getting our papers and books properly before them that will do the work and clear us in the Judgment. Oh that we could sense this as keenly as we ought! It is true we have already done much in this direction, and all around us we see fruits of our labors; but are there not scores of young men among us who could and should devote their lives to this work? As I look over the colony of New Zealand, and see the thousands who have never heard one word about this truth, many of whom would purchase and read our publications, and be saved by the truths they contain, if some one would only take them to them, I wonder if the Lord will save those who might do such a work but remain idle.

Just now a great work could be done in the islands where the English people have settled. Being cut off in many respects from the continents, they are ready to purchase publications. A prudent, energetic canvasser could do a great work here. We as young men have been so slow in taking up this important work that we are unprepared to fill the openings of Providence. Brother, do you wish to aid in spreading this glorious truth, begin at once. Don't wait for a more convenient time. Seek the Lord for a burden to do his will. Step out, and God will open the way before you.

He will surely help those who do the very best they can. "Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4; 35. A. G. DANIELLS.

#### TO BIBLE WORKERS.

QUITE a change is being made in the manner of instructing persons to successfully labor as Bible workers. All are aware that great strides toward simplicity in Bible readings have been made since the work began, by reducing the readings from 150 or 175 questions, to twenty-five to thirty-five questions. But experience, and God's providence, we believe, are teaching us that still further reformation is needed in this same direction. Those who hold the most simple, clear, forcible readings are awakening the deepest interest, doing the most work in the shortest time, and bringing the largest number into the truth, with the least wear upon themselves and their readers. We feel confident in saying that from *ten to fifteen* questions, with only as many clear texts to answer them, are much better than twice that number. When a point is clearly proved by one text, it seems to weaken it to multiply proofs. One "thus saith the Lord" generally quite settles any point.

The holding of short readings also enables all the workers to commit the texts or passages to memory,—to lay aside their written, formal questions, and become free, natural, and easy in their work. We believe the time has fully come for this step to be taken, and for each worker to drill his mind over and over upon his ten or twelve proof-texts, so that he can use them with nothing more than a small card before him, on which are the references and a word or two suggesting the leading thought in each. Each text should be studied until the worker knows exactly what it contains, and then the question should be so framed as to bring this point clearly before the mind. Do not expect people to see what the text teaches unless the question brings it out. Hundreds have read these texts in their Bibles for years, and never seen the truth. It is the *light* of present truth that enables us to see, and it is by this light that we are enabled to ask the questions so that others also may be able to see clearly. The following is an example of what is meant, and what we would consider quite sufficient to clearly present the subject of the new earth.

#### NOTES ON THE NEW EARTH.

1. Gen. 1: 26, The first dominion.
2. Gen. 13: 14, 15, After Adam lost, it was promised to Abraham.
3. Rom. 4: 13, Promise embraced the whole earth.
4. Acts 7: 2-5, Not fulfilled to Abraham during his life.
5. Heb. 11: 13, Not to his literal seed.
6. Gal. 3: 16, Christ the seed.
7. Gal. 3: 29, All Christians heirs.
8. 2 Pet. 3: 13, New earth.
9. Matt. 5: 5, Character of subjects of new earth.
10. Eze. 37: 12-14, Fulfilled after resurrection.
11. Prov. 10: 30, Wicked will not inherit.
12. Isa. 35 and Rev. 21, Description.

ASA T. ROBINSON.  
GEO. B. STARR.

#### THE LASTING PLEASURE.

AMID all the fine pleasures of life, there is one that is finer than all; and amid all the joys that bloom in the landscape of our days, there is one whose flower stands pre-eminent, whose beauty is seen afar, and whose fragrance fills the air. It is the pleasure of bringing back some one that has gone astray; the joy of knowing that you have led one sinner to repentance. There are pleasures that last but an hour. There are joys that fill but the circle of a moment. There are delights that rise with the sun and go down with the same, leaving darkness, and it may be a darkness that has not a star. But the pleasure of bringing a man back from his evil ways lasts with our lasting; and the joy of finding one who has wandered far off, been bitten by wolves, and lies dying—the joy of finding that wanderer, lifting him to your bosom, and bringing him back to the Father's fold, is a joy that neither rises nor sets with the sun, but stands fixed like an orb that moves not, and whose beams never fade in the firmament of life everlasting. For this is the joy of heaven, and those that are heavenly.—D. D. MacLaurin.

## Special Mention.

### SUNDAY TO THE FRONT IN CHICAGO.

THE following which we present from the Chicago *Advance* is supplementary to the article from Bro. Starr in another column, and defines the causes which are at work in that great city, and in all our large cities, to urge forward the question which is so rapidly becoming, if it is not already such, the leading question of the day; namely, the compulsory observance of Sunday:—

"It was a remarkably significant mass-meeting held in Music Hall, last Sunday afternoon, called in the interest of Sabbath observance. The attendance was very large. Mr. Geo. T. Detweiler, editor of the *Knights of Labor*, presided. He stated that the meeting was called by men who in the past were compelled to work from fourteen to sixteen hours on week days, and from eight to ten hours on Sunday. There were 40,000 clerks, salesmen, and small shop-keepers who were little better than slaves, and it was time that they should be freed from that bondage. The way to do that was by passing the Sabbath-closing Bill before the present legislature.

"The United Clerks' Assembly, District Assemblies 24 and 57 of the Knights of Labor, the Barbers' Assembly, the Trades' Assembly, and the Sabbath Association had united in the movement. Hon. C. C. Bonney said that the true fraternity of human progress, uniting all phases of political and religious belief, was exhibited in this meeting. The idea of one day's rest in seven is founded on both human and divine law. Nature, science, law, and religion are each and all opposed to continuous daily toil. Sunday should not be for idle loafing or holiday-making, but should be a day of peaceful rest, for meditation, or religious exercises. He read a letter from the Butchers' and Bakers' Association of Chicago, asking that they, too, be counted in, in the demand for Sunday rest.

"Mr. Temple, of District Assembly 24, said his assembly came there to ask no favors, but to ask justice. Among the many wrongs of the people is this wrong of Sunday labor.

"Mr. McFadden, of district 57, representing 10,000 men, said that his assembly had passed resolutions forbidding any member to buy or sell on Sunday. The Knights of Labor held that five days' labor in the week was enough, leaving one day for God and one day for humanity.

"Mr. Goodhue, of District 24, which comprised 25,000 workmen, indorsed Mr. McFadden's position. The hymn says there is rest for the weary in the green fields of Eden on the other side of Jordan, and the preachers talk of the rest in the heavenly mansions; but what he wants and what the clerks want, is rest this side of Jordan, right here in Chicago.

"Rev. Dr. J. H. Barrows said he was indeed happy to see the Knights of Labor standing shoulder to shoulder with the churches in asking for a Sunday-observance law. Let us have Sunday in the interest of health if not in the interest of heaven. He was glad to see that the clerks were in earnest in the matter. Open stores on Sunday was wrong, and it is time the practice was stopped. Public opinion was against it, and public opinion could secure the enactment of any law. The Sabbath, now so disgraced, should be rescued from the grasp of greed and avarice, and given back with songs and thanksgiving to the working-people and their families.

"The bill, which the State legislature is petitioned to adopt, provides for the closing of all shops and stores on Sunday, under a penalty of \$25 fine for the first offense, and \$100 for each subsequent offense. One of the resolutions unanimously adopted was to the effect that, 'we assert our respect for the American Sabbath declared in the civil laws of the American States; and we demand that it be so observed that those who desire to spend it in religious services may be undisturbed therein, while others enjoy the day with their families or in any other manner consistent with the peace and good order of society; and we pledge our support to the public authorities for a vigorous enforcement of all laws to secure such observance.'

"Dr. Lorimer also spoke, and was listened to, as were other speakers, with the lustiest expressions of approval. He was glad, he said, to meet with them. He was glad the laboring people had decided to take this matter into their own hands. He and those whom he represented would be glad to cheer them on, and lend all possible assistance; but if the clerks and laboring people would be helped, they must help themselves. They must roll the burden off from their own shoulders. His emphatic declaration that they must themselves rise up and demand, imperatively, of their employers, 'Give us a rest!' was cheered with immense gusto."

Following this is an account of the part some of our brethren in that State have been providentially led to act, just in the nick of time, in the same field and concerning the same question.

### PRESENT TRUTH AND THE SUNDAY QUESTION BEFORE THE ILLINOIS LEGISLATURE.

AT the State meeting held at Chicago, it was advised that steps be taken immediately to get our publications before the State legislature; and the providence of God seemed clearly to have prepared the way for this to be done, through the intimate acquaintance and life-long friendship which existed between Eld. A. S. Hutchins and one of the leading senators. Through Eld. Hutchins's introduction, this senator showed us much attention, and rendered us every assistance he could possibly have done had he been one of our own people, and we think more. A few days only, as yet, have been spent at the capitol, at Springfield, but a good beginning has been made; several full price subscriptions were taken for the "Marvel of Nations," by some of the best and most influential men in the senate. Some of the leading officers of the State have expressed their intention to read it thoroughly; and all with whom we conversed, without exception, promised to vote to retain the exemption clause in all Sunday laws,—thus securing to us our religious liberties. It seems now that this step has been taken none too soon, as there is every prospect that the subject is to come before this present session, which is to close May 15.

At a large mass-meeting held in Central Music Hall, Chicago, on Sunday, the 13th inst., resolutions were passed urging immediate legislation on the Sunday question, and a committee of seven were chosen to wait upon the legislature now in session, and urge that that body speak definitely upon the subject before its adjournment, John V. Farwell, C. C. Bonney, Rev. Drs. Lorimer and Borrows, Messrs. Temple, McFadden, Goodhue, Butler, Jones, and other leading men, representing the Christian element. The Law and Order League, grocers, and other associations, spoke in most energetic words of the pressing demands for Sunday legislation. The Chicago *Tribune* speaks of the meeting as follows:—

"The special object of the meeting was to support the passage of the Sunday-observance bill, drawn up by the United Clerks' Assembly, and introduced in the legislature by Representative Leo P. Dwyer. This bill provides in direct and unmistakable terms for the closing of all shops and stores Sundays, under a penalty of \$25 fine for the first offense and \$100 for each subsequent offense. The outcome of the meeting was the passage of the following:—

"In seeking the elevation and improvement of the toiling masses, we have been profoundly impressed by the fact that many thousands of working-people in the city of Chicago are compelled by circumstances beyond their control to labor for seven days in every week, and by the further fact that such elevation and improvement are impossible while such continuous labor is exacted at their hands. In this important emergency we turn to the Sabbath-observing people of this city, and entreat their co-operation and aid to set free from Sunday labor those who are now held in bondage to it, and secure to them the Sunday liberty of body and of mind which is their right. To that end we do now resolve as follows:—

"Resolved, That it is the duty of the State to prohibit labor Sunday, excepting only works of necessity or of charity.

"Resolved, That all existing laws prohibiting labor on Sunday should be effectually enforced; and we call upon all

the public authorities whose duty it is to execute such laws, to perform that duty without further neglect or delay.

**Resolved,** That if the existing laws be in any respect weak or deficient, they should be amended so as to remove the defect; and we earnestly call upon the legislature now in session to consider the matter, and before final adjournment to pass all or any such additions to or amendments of the existing laws as may seem to be required to secure to all the people the Sunday of every week as a day of rest and peace.

**Resolved,** That we assert our respect for the American Sabbath declared in the civil law of the American States, and demand that it be so observed that those who desire to spend it in religious services may be undisturbed therein, while others enjoy the day with their families or in any other manner consistent with the peace and good order of society; and that we pledge our support to the public authorities for a vigorous enforcement of all laws to secure such observance.

**Resolved,** That a committee of seven be appointed by the chairman of this meeting to present these resolutions to the legislature at Springfield, and ask their co-operation and aid to secure the desired end."

Thus it will be seen that the matter is coming close home to us in Illinois, and that it calls upon us to seek God constantly that our way be not hedged up until we can accomplish the work yet undone in our large State. One or two of us expect soon to return to Springfield, and complete the work in the legislature and look after the matter. We feel sure our people will pray for us.

GEO. B. STARR.

## Bible Readings.

"Search the Scriptures."—John 5:39.

### THE CHRISTIAN SABBATH.

1. THERE is a day belonging to the Lord in the Christian dispensation.

**PROOF:** "I was in the Spirit on the Lord's day." Rev. 1:10.

2. The day of which the Son of man is Lord, is the Sabbath.

**PROOF:** "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

3. The Sabbath of the Lord is the seventh day of the weekly cycle.

**PROOF:** "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

4. The Lord calls the Sabbath his holy day.

**PROOF:** "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight," etc. Isa. 58:13.

5. The Lord made the Sabbath at the close of the creation week by three distinct acts; viz., he (1.) rested, (2.) blessed, and (3.) sanctified, or set it apart.

**PROOF:** "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3.

6. The rest of God had not reference to a long, indefinite period of time; for it was in the past when he blessed and sanctified the day.

**PROOF:** "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3.

**NOTE.**—Sabbath means rest. As therefore God rested on the seventh day of the weekly cycle, that day must be his Sabbath, or rest day; and as he rested only on the seventh day, so the seventh day only can be the Sabbath of the Lord our God in the revolution of successive, never-ending weekly cycles. God rested upon the seventh day; that act made it God's rest, or Sabbath, day. He then blessed it; and that made it God's blessed rest-day. He sanctified it or set it apart to a holy use; and that made it the commanded, blessed rest-day; for sanctify means "to ordain or set apart to sacred ends; to consecrate, to hallow." (Worcester.) If the Sabbath was set apart, a commandment must have been given for that purpose. The Hebrew word rendered sanctify has the force of a command. In Josh. 20:7 it is rendered appointed; and in 2 Kings 10:20, proclaim. Hence the Sabbath was appointed, proclaimed, or set apart to a holy and sacred use; and to do this a commandment must have been given.

7. This command concerning the Sabbath was not given to the Jew, but to Adam, and through Adam to all the race.

**PROOF:** "The Sabbath was made for man." Mark 2:27. Literal Greek, "the man."

**NOTE.**—The Sabbath was not a type; for all types originated after the fall of man, as for instance the seven yearly sabbaths mentioned in Lev. 23 and Hos. 2:11. All were shadows and types of some part of our Saviour's work, and when he died, were "blotted out," "nailed to the cross," with the rest of the ceremonial law. See Col. 2:14, 17; Eph. 2:15; et al. But the weekly Sabbath had nothing shadowy or typical about it.

8. As the Sabbath was given to man "in the beginning," before sin entered the world, it must, like the institution of marriage, have been for all men in all times.

**PROOF:** "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before

appointed, and the bounds of their habitation." Acts 17:24, 26.

9. It was observed by the sons of Adam, who came before the Lord at this time, the end of the weekly cycle.

**PROOF:** "And in process of time [Heb. margin, at the end of days] it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." Gen. 4:3, 4.

10. As it was sanctified, set apart, or appointed by a command of God, it was kept by Abraham.

**PROOF:** "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

11. Its design was to ever keep before the children of men the one true God, the Creator of all things, and so to keep them from idolatry.

**PROOF:** "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

12. Before the moral law was given from Sinai, before the first covenant was made with Israel, in the very close of the patriarchal dispensation, after the hard bondage of Egypt, the Sabbath is restored to the people of God, not as a new institution, but as one already known.

**PROOF:** "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23.

13. The Sabbath was still the seventh day of the septenary cycle.

**PROOF:** "Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Verse 26.

14. The loyalty of the people was tested by the Sabbath.

**PROOF:** "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no." And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath; . . . let no man go out of his place on the seventh day. So the people rested on the seventh day." Verses 4, 27-30.

**NOTE.**—The threefold weekly miracle of the manna was continued for forty years (verse 35), during which time the Lord miraculously proved to his people that but one day only was the Sabbath, namely, the seventh day.

15. The fourth precept of God's moral, immutable, and perpetual law, spoken by God from heaven, written by his own finger on tables of enduring stone, is a precept concerning the Sabbath.

**PROOF:** "Remember the Sabbath day, to keep it holy. 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, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

16. It is introduced as an existing institution which men are prone to forget.

**PROOF:** "Remember the Sabbath day." Ex. 20:8.

17. It was a day which the people of God were not to make holy, but to keep holy,—a day already made holy at creation.

**PROOF:** "Remember the Sabbath day to keep it holy." "The Lord blessed the Sabbath day and hallowed [sanctified] it." Verses 8, 12; Gen. 2:2, 3.

18. The fourth commandment enjoins the same seventh day of the cycle on which God rested, and it is given as a memorial of his creative work.

**PROOF:** "But the seventh day is the Sabbath of the Lord thy God; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath [or rest] day, and hallowed it." Verses 10, 11.

**NOTE.**—Jer. 17:21-27; Eze. 20; Neh. 13:15-22, and other Old Testament scriptures show how zealous was God's care for his Sabbath.

19. Our blessed Lord declared that the law of which the Sabbath was a part was binding in every particular, and perpetual in its obligation.

**PROOF:** "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20.

**NOTE.**—Eminent theologians and creeds declare for the perpetuity of God's law, as the following quotations will prove:—

John Wesley says in his Sermons, vol. 1, Sermon 25: "But the moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is a law which can never be broken, which stands fast as the faithful witness in heaven."

The M. E. Discipline, art. 6, says: "No Christian whatsoever is free from the obedience of the commandments which are called moral."

To this agree the P. M. Discipline, art. 6; the M. P. Discipline, art. 6; the W. M. Discipline, art. 6; and the Episcopal Book of Common Prayer, art. 7.

The Baptist Church Manual, art. 12, reads: "We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace con-

necting with the establishment of the visible church."

The Presbyterian Confession of Faith asserts, art. 5: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof. . . . Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation."

Dr. Albert Barnes, in his comments on Matt. 5:19, says: "We learn hence, 1. That all the law of God is binding on Christians; 2. That all the commands of God should be preached in their proper place, by Christian ministers; 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom; and, 4. That true piety has respect to all the commands of God, and keeps them."

20. Those who transgress the moral law are sinners; for without law there is no sin.

**PROOF:** "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. 7:7.

21. Jesus kept the law, and hence the Sabbath.

**PROOF:** "I have kept my Father's commandments, and abide in his love." John 15:10. "He did no sin." 1 Pet. 2:22. "As his custom was, he went into the synagogue on the Sabbath day." Luke 4:16.

22. Jesus is our example.

**PROOF:** "He that saith he abideth in him [Christ] ought himself also so to walk even as he walked." 1 John 2:6.

23. Our Saviour taught that the Sabbath would be sacred and obligatory, as late as the destruction of Jerusalem, A. D. 70.

**PROOF:** "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:15-20.

24. The holy women of old observed the Sabbath after Christ's death, hence under the new covenant.

**PROOF:** "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

25. This was the seventh day of the week; for (1.) that is what the commandment enjoins (Ex. 20:10), and (2.) the next day was "the first day of the week."

**PROOF:** "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24:1.

26. The apostle Paul declares that the law is not made void through faith.

**PROOF:** "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

27. Prophecy predicts a reform on the Sabbath in the last days among the remnant people of God.

**PROOF:** "And they that shall be of thee, shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath [which is the seventh day] a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:12-14. See also Isa. 56:1-7.

28. That this is among the remnant people of God is evident from the fact that they keep the commandments of God.

**PROOF:** "And the dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

**NOTE.**—It is said of those who lived under the papal persecution and just subsequent to that, "Here is the patience and the faith of the saints." Rev. 13:10. Their prominent characteristics were patience and faith. But it is said of the last stage of the church, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. They have patience, they have faith, and they keep the commandments of God, in a way unknown to the generation before. To keep the commandments of God, they must keep all of them; therefore they keep the Sabbath of the fourth commandment, the seventh day. And this is a characteristic of the church which shall witness Christ's coming. Rev. 14:12, 14.

29. The Sabbath of the Lord our God will be kept in the future home of the redeemed.

**PROOF:** "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon [month] to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord of hosts." Isa. 66:22, 23.

**NOTE.**—Our Saviour died to redeem us from sin, iniquity, or lawlessness (Matt. 1:21; Titus 2:14); therefore he died to redeem us to righteousness, or the keeping of all God's commandments.

30. The truly regenerated heart loves God's law.

**PROOF:** "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

31. Jesus pronounces a blessing upon those who will keep God's commandments.

**PROOF:** "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. M. C. WILCOX.

—The Bible is a directory of right living. It is a book that undertakes to lay down for mankind of every condition, class, nation, age, under all circumstances, rude or refined, teachings that shall delineate what true manly character is, and what conduct is to be derived from that character. This is all that it claims. It is a book of instruction by which a man may be made manly and right. Righteousness is right living.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 29, 1887.

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### A BIBLE READING ON THE EASTERN QUESTION.

REMARK.—The 11th chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures. Beginning with the first year of Darius the Mede, it passes through the remainder of Persian history (verse 3), the brief reign of Alexander the Great (verses 3, 4), followed by the long contests between the kings of Syria and Egypt, the former called "the king of the North," and the latter "the king of the South," these countries being respectively north and south from Jerusalem (verses 5-15); then passes into Roman history (verses 16-29), notices the crucifixion of Christ (verse 22), touches upon the work of the papacy (verses 30-33), the Great Reformation (verse 34), the end of papal supremacy in 1798 (verse 35), then introduces, and ends with, the closing portion of the history of the Turkish Empire, this empire now including, as a part of its domain, the identical territory of the old Assyrian Kingdom, and for this reason receiving also the name "the king of the North." Verses 40-45.

It is this introduction of the Turkish Empire that connects the prophecy with the "Eastern Question;" for the Eastern Question is simply the question of how the remains of the now nearly defunct Turkish Empire shall be disposed of.

A definite point in the prophecy sufficiently far back to include all that is said about the Eastern Question, is found in verse 35. With that we therefore commence the investigation.

1. What are the three prominent things brought to view in verse 35? *Ans.*—1. A period of persecution; 2. The fact that this persecution is measured by a prophetic period—"a time appointed;" and 3. That this prophetic period brings us to a season called "the time of the end."

2. What time of persecution is thus limited in the Scriptures by a prophetic period? *Ans.*—There are but two instances of such a nature. The first is the persecution under Diocletian, from A. D. 302 to 312, "ten days" (*years*, Rev. 2:10); but this is too far in the past to reach anywhere near to the "time of the end," and consequently cannot be the one here intended. The second is the great period during which the papacy was to make war upon, and wear out, the saints of the Most High (Dan. 7:25; Rev. 13:7)—a period which the prophets five times mention as containing 1260 years. Dan. 7:25; 12:7; Rev. 12:6, 14; 13:5. Papal supremacy commenced in A. D. 538, and ended in 1798. Thus we find ourselves located by verse 35, in the year 1798, at the end of the 1260 years, and at the beginning of a period called "the time of the end."

3. What does the prophecy next bring to view?—A "king," or nation, which in its national capacity should take upon itself the profession of atheism. Verses 36, 37.

4. What nation has ever taken such a position?—France, and it alone of all nations of which any mention is made in history; and this was during the great French Revolution,—the "reign of terror,"—1793 to 1798. Both the nature of the revolution, and the date, compel us to apply verses 36 and 37 to the French nation at that time.

5. Having thus introduced France, how long does the prophecy dwell upon that power?—Down to, and including a portion of, verse 40.

6. What change is noticed in verse 38?—The introduction of a new worship and a strange god whom their fathers knew not.

7. How was this fulfilled?—By the introduction of the "worship of reason," in the person of a lewd woman; which the historian calls another "insane feature of those insane times."

8. What unique transaction is noticed in the last clause of verse 39?—

9. How was this fulfilled?—It was literally fulfilled in the confiscation of the estates of the nobility by the revolutionists, and in the selling out of these estates in small lots, to a multitude of Frenchmen. The

result was to place funds worth more than seven hundred million pounds sterling, or over three billion, five hundred million dollars, in the depleted French treasury.—*Alison*, vol. 4, p. 151.

10. What time is introduced in verse 40?—The time of the end—1798. (See remarks on verse 35.)

11. Who is the "king of the South" now again brought to view?—Egypt. Verses 5-15.

12. Against whom does this "king of the South" "push," or make a feeble resistance?—Against "him;" that is, the atheistical king of verses 36-39, or France.

13. Who is the "king of the North," now also introduced?—Turkey, because it occupies the *same territory* everywhere else in the prophecy called the "king of the North." (See verses 6 to 15 and introductory remark.)

14. What movements, then, does verse 40 call for, according to the application here made?—The breaking out of hostilities between Egypt and France, and between Turkey and France, all in the year 1798.

15. What is the testimony of history on this point?—It testifies that these very events did occur in that very year. Napoleon, on the strength of fancied Egyptian provocations, entered upon his Egyptian campaign in the spring of 1798, and was making an easy conquest of the country, when Turkey, through jealousy of the French, and through opposition to their designs in Egypt, fostered by English diplomats, declared war against France on the 2d of September of that year. England and Russia were in alliance with Turkey in this struggle, and their navies furnished the "many ships" of the prophecy, while their aid added to the "whirlwind" onset of the Turks.

16. What is indicated by the closing declaration of verse 40, that "he shall enter into the countries, and shall overflow and pass over"?—It is that one of the parties engaged in this conflict would emerge from it in great triumph. The prophecy does not tell by name which one it is, but, as in other similar cases, simply uses the pronoun, leaving the student to learn the antecedent by the events themselves. We have, therefore, only to ascertain which one did triumph, and then we know which one is meant by the pronoun "he." The victorious party in this struggle was the Turks. The French, under Napoleon, found the Turkish forces strongly entrenched at Acre, in Palestine, on the Mediterranean. After sixty days spent in fruitless efforts to dislodge them, Napoleon was obliged to sound the note of retreat, and lead his forces back to Egypt. Additional reverses soon compelled the French to retire to their own country, leaving Egypt in possession of the Turks.

In the light of these facts, it is impossible to apply the latter part of verse 40 to any but the Turks. Egypt, twice prostrated,—by the French first, then by the Turks,—certainly did not "overflow and pass over." The French, ignominiously retracing their steps to their own land, did not fulfill this specification. But the Turks, victorious over the French, and lords of Egypt, certainly did.

The Turks thus come to take the leading position in the occurrences of those times, and now the prophecy drops the French, transfers the burden of its testimony to the victorious Turk, and traces his history from this point on to the end.

17. To what do verses 41-43 relate?—To the advantages and prestige gained by the Turks in that war of 1798-1801. They recovered all the places taken by the French in the "glorious land," Palestine; they did not turn aside eastward to overrun Edom and Moab, and Ammon; but did enter Egypt, put it under heavy tribute, and receive embassies of friendship and congratulation from the Libyans and Ethiopians, located southward in the interior of Africa.

18. To what does the testimony of verse 44 point?—To another war, in the present century, excited by the threatening attitude of nations on the east and north of Turkey.

19. In what has this been fulfilled?—In the Crimean war of 1853-56, which originated from the threatening attitude of Persia on the east of Turkey, and Russia on the north. Dr. Clarke, closing his commentary on the Old Testament in 1825, foreshadowed this movement when, commenting on this verse, he said, "It may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government." Twenty-eight years elapsed, and the Crimean war sustained the application of Dr. Clarke, and fulfilled

the prophecy. England and France came to the help of Turkey, and Russia was compelled to subscribe to the humiliating conditions of the treaty of Paris in 1856. By this she was obliged to disarm her ships of war, and dismantle her fortresses, on the shores of the Black Sea.

20. What move on the part of the Turkish power does the prophecy next indicate?—Verse 45.

21. What is meant by the "tabernacles of his palace"?—The seat of government.

22. Where is this now?—At Constantinople, on the banks of the Bosphorus.

23. To what place does the prophecy point for its future location?—"Between the seas in the glorious holy mountain," an expression which Bishop Newton says "must denote some part of the holy land;" and if so, it can be none other than Jerusalem. We must therefore look for the Turks to remove their seat of government from Constantinople to Jerusalem. They will never do this till they are obliged to leave Europe; and this will be their last move. They then come to their end and none help them. Thus the prophecy points to a move on the part of Turkey which lies at the very center of the Eastern Question,— "driving the Turk into Asia, and scrambling for his territory," as Carleton, the Boston *Herald* correspondent, expressed it.

24. What is the prospect that such a move is inevitable in the near future?—To answer this, it is only necessary to consider briefly the relation of Turkey to other European powers, particularly to Russia.

It has been the dream of Russia, ever since the days of Peter the Great, who died in 1725, to secure Constantinople, and control the important outlet from the Black Sea to the Mediterranean. Peter left a last will and testament enjoining upon his successors on the Russian throne, a policy to be pursued in the extension of the empire. Among its provisions, one was to "take every possible means to secure Constantinople;" another, to "stir up strife between Turkey and Persia," and to "hasten the decay of Persia" so as to open a way through the East to India, the great store-house of the world. The unremitting effort to carry out this policy has made Russia for the past 150 years what it is to-day, a standing menace to the peace of Europe and the East. Napoleon Bonaparte understood this policy, and when a prisoner on St. Helena, told his keeper, Gov. Hudson, that Alexander once proposed to him that they divide the map of Europe between them, he (Alexander) to have Constantinople, and Napoleon to take his choice of any remaining territory. I would not do it, said Napoleon; for I foresaw that if Russia once gained control of the Mediterranean, she would become a great maritime power, and thus the equilibrium of Europe would be destroyed.

It was in the line of this Russian policy that the Crimean war occurred, which closed in a manner to check for awhile Russian advancement. Russia watched her opportunity to break away from that treaty of 1856, and found it in 1870. Great Britain and France were parties to that treaty. But in 1870 France was paralyzed by the Franco-Prussian war; and England was powerless to enforce the treaty without the aid of France. Then Russia boldly announced that that treaty was at an end, and she should regard it no longer. All her warlike preparations were resumed in the Black Sea, and the Russo-Russian war of 1877 followed. Other nations again helped the Turks, and the treaty of Berlin again restrained for a time the Russians. But Russia is now trampling upon that treaty. That treaty made Batoum, on the Black Sea, a free port. Russia, in defiance of that stipulation, has closed it. All Russia's trouble about "rectifying the boundary" in Afghanistan, arises from her policy to open a path in that direction to India. Her recent interference in the case of Prince Alexander and the Bulgarians, comes from her fixed determination to secure Constantinople. The nations have heretofore combined together to keep the Turks in their place, because no one of them has been willing that any other one should gain Constantinople, as that would destroy the "equilibrium" or the "balance of power." But in every conflict the Turks have grown weaker; and it only remains for the nations to come to some agreement how to dispose of the remains of the "sick man," which may be reached almost any day, and Turkey in Europe will cease to exist. Then they must move the seat of government into Asia, and every probability would point to Jerusalem as its location.

Her end speedily follows. Other nations have helped her,—in her war with France in 1798; with Egypt in 1838-40; with Russia, 1853-56; and with Russia again in 1877. But the prophecy says the time will come when "none will help her." Dan. 11:45.

25. What takes place in connection with this downfall of Turkey?—Dan. 12:1.

26. Who is Michael?—Christ. Jude 9; 1 Thess. 4:16; John 5:25, 28.

27. What is meant by his "standing up"?—To "stand up," as applied to a king, signifies in scripture phraseology, to ascend the throne, or to reign. Dan. 11:2-4. When the Turk comes to his end, the prophecy declares that "at that time" Michael shall stand up. Thus the downfall of Turkey, which every intelligent person will not hesitate to admit is inevitable in the very near future, becomes the signal for the beginning of the reign of Christ, his advent in the clouds of heaven, the time of trouble, the resurrection of the dead, and the end of all things.

#### THE NATURE OF THE SECOND COMING OF CHRIST.

We spoke in No. 8 of the importance of the theme of the second coming of Christ, and the necessity of that event. We now come to the question of its nature. Is it to be literal? Will the Lord really return to this world in person? Or is the language which in so many different ways predicts the coming of the Lord to be taken in a figurative or mystical sense, meaning death, conversion, spiritual manifestations, calamity and overthrow, either national or individual?

The next appearing of Christ is to be his *second* appearing. So Paul explicitly states it: "Unto them that look for him shall he appear the *second* time without sin unto salvation." Heb. 9:28.

Now we say that to make death the second coming of Christ, destroys this language of the apostle; for then we have as many second comings of Christ as there are deaths in the land. If it be said that the death of an individual is not the second coming of Christ in a general sense, but only to that individual, then we inquire, What was the first coming of Christ to that individual? If it is to individual experience that these predictions of the second coming of Christ refer, it must be also in individual experience that the first coming occurs; for these two comings are related to each other; and a second implies that a first has taken place. Now if death is to any individual the second coming of Christ, it is incumbent on those who take this view to tell us what constituted to that individual the first coming of Christ. Will they do it? No doubt they would willingly, if they could; but can they?

The same remarks apply to conversion.

The second coming of Christ was not the destruction of Jerusalem; for predictions written *after* that event prophesied of it as an event yet future. Rev. 1:7; 3:11; 6:16, 17; 14:14, etc.

To bring out in vivid light the absurdity of all theories which spiritualize the second coming of Christ, we have only to view them against the background of some of the plain declarations of the Scriptures concerning this event.

The first passage to which we call attention is one which the Christian reads with ever fresh delight. It is one which electrifies with joy every heart in which the love of Christ is found. It was spoken under circumstances which cannot fail to give a correct and vivid idea of the nature and manner of the return of our blessed Saviour; and it contains an enunciation of the truth so clear and forcible that it cannot well be evaded or ignored. We refer to the testimony of the angels to the men of Galilee, as they stood gazing up into heaven to catch the last view of their ascending Lord. When Jesus had finished the work which he had personally to accomplish on the earth, he led his disciples out as far as Bethany, bestowed upon them his parting blessing, and was taken up into heaven. And while in mute astonishment they gazed steadfastly up toward the cloud which had received him out of their sight, two men in white apparel stood by, bearing to them the very promise best calculated to comfort them in that sad hour of separation, and one which has been of equal comfort to the saints of every following age who have mourned the long-continued absence of the Lord.

Hear what the angel said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come

IN LIKE MANNER as ye have seen him go into heaven."

Cheering words! Worthy to be inscribed in letters of gold! worthy to be worn as frontlets between the eyes, and engraven on every door-post, as no doubt they are deeply enshrined in every Christian heart.

Three points are made clear by this testimony:—

1. That the Lord will surely come again. He "shall come."

2. That this coming is to be in the person of Jesus himself: "This same Jesus."

3. That his coming is to be visible, in the clouds of heaven. Otherwise it would not be as they had seen him go into heaven.

Personally, bodily, visibly, he ascended. It was a literal transaction, seen with their natural eyes, accomplished in the light of day. They beheld him till a literal cloud hid him from their view. In like manner will he come again. Literally the clouds will reveal him. All eyes shall see him. Even those which would gladly be buried forever from his presence beneath earth's massive mountains, will be compelled to look upon his majesty and glory. Blessed are those eyes which shall be prepared to behold in the Coming One a friend and Saviour, and shall hail him with the joy that shall be born of the certain knowledge that their salvation is at last accomplished.

#### SOME OBJECTIONS TO VOTING FOR PROHIBITION.

As this is the last issue of the REVIEW which will be read by our brethren in Michigan previous to the date appointed by the legislature for the vote to be taken on the prohibition amendment, we wish to speak a little further on this important subject. That we have felt an intense interest that our people should express themselves unanimously in favor of prohibition of the rum traffic, we cannot deny. We feel that it is a great moral question. We hold that Seventh-day Adventists ought to be in the very front and foremost ranks to always stand as a body for the right.

We felt the same interest when the question came up in Kansas and Iowa, and gave the same advice. Sr. White, also, at that time spoke in favor of it, in language just as strong as she could frame. At the camp-meeting at Des Moines, Iowa, just before the vote on prohibition was taken, she urged our people in the strongest terms to vote in favor of the amendment then before the people. We know her sentiments well, and those of all our leading brethren,—that they are unanimously in favor of our people's turning out *en masse* at this time, and voting on the side of temperance and morality.

Our people were also strongly in favor of the suppression of slavery when that question came up for decision. Though we have never been politicians in the ordinary sense of the term, our political opinions require us to sustain the right when moral principles are at stake. This, we believe, is our duty; yes, a *religious duty*. Our people as a body generally accept these positions, though we have a few among us who are careless and thoughtless as to the importance of their acting in such an important issue as this we contemplate.

We know that our articles in the REVIEW have been strong in urging our people to vote. What has been said seems to displease a very few, and some things have been written to the REVIEW Office concerning it. They seem to think it wrong for those in positions of responsibility to place this matter on the ground of its being a sin to neglect to vote on such a question. There are two kinds of sins spoken of in the Bible; one of omission and another of commission. If we should see a chance to save a person's life, and refuse to do it because it would injure us somewhat, or cost us some sacrifice, I think every one can see that we would fail to do our duty, and commit a sin of omission. Anciently God said: "Curse ye Meroz, . . . because they came *not* to the help of the Lord." What had Meroz done?—Nothing. A great conflict was going on between right and wrong, and the people of Meroz chose to stand neutral, and see who would come out ahead. But God was not pleased with such conduct, and a heavy curse fell upon them. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

If it is not a good thing to stop the liquor traffic; to remove temptations from our neighbor's lips; to hinder the debasement of public morals; to break up the sinks of iniquity, where men are made poor, wretched, debased, and brutal; to cast an influence in favor of the widows and orphans,—then we hardly

know what is good. The matter of voting is simply placing our opinion upon a piece of paper, and casting it into a box, where our votes will be counted; and the authorities are thus enabled to ascertain the wishes of the people. Therefore if they wish to see the rum shops, where iniquity will prevail, still open in our State, and crime and ruin still go on in its accursed work, they can vote that way, and answer to their God for their course at last.

But believing as we as a people do, that as moral agents a responsibility is placed upon us to exert an influence for the right, how can we deny that it is our duty to express ourselves on a question so clear as is the issue between prohibition and license! Therefore we consider it wrong, a moral wrong, a *sin* to neglect to do that which is so plainly right. But it is thought that we take too strong a ground placing it in this position, and that for leading brethren to express their opinion so strongly partakes of the papacy or something equally bad. Has it come to this, that those whom God's people have placed in positions of responsibility may not advise others to do what they think is right, and not to do what they think is wrong, lest, if they should so express themselves they would partake of the nature of the papacy! We do not, of course, expect to coerce any, or decide their case in the Judgment, or bring upon them any pains or penalties; but is it not our privilege to inform our people as to what we regard as right and important for them to do?

The fact is, we are sure that our people, when the matter is clearly and forcibly set before them, will see what is right and do it. But there are many among us who have a prejudice against voting, who think it a matter of politics, and who therefore do not wish to mix themselves up in it. But they do not clearly discern the difference between simply expressing their opinion on a moral question of this kind, and mixing up with political parties. While it may be all right for a person to vote for political parties if he chooses, yet we believe that there is a far greater responsibility resting upon each individual in voting for prohibition than in voting merely for some political party. While it may be right to vote for parties, we do not think it is right to get excited and so wonderfully interested in the political issues of the day as some do; we fear this might result in evil. But we do think it is important, when a question of this nature is up, that we should become interested in it, and express our opinion on the right side.

There were a few unfortunate individuals in the time of the slavery agitation who disliked very much to take sides against slavery: they "did not believe that it was right," and they were very conscientious, and all that; but they said we must be very careful about saying anything against that side, or against the conduct of those that supported it; just as now they say that prohibition may be all right, and the liquor traffic is a bad thing, but we must be very careful that we do not connect it with iniquity or anything that is sinful. Men can destroy our youth, debase public morals, fill our prisons with victims, and they become wealthy by it, but we must be very careful that we say nothing that would imply that there is sinfulness connected with it.

For our part we have very little confidence in any such way of doing. We believe it is right to speak out our convictions on a question of so great moral importance as this. We greatly hope that prohibition will win the day, and be enforced by the strong hand of the law, and the liquor dens shut up, and those who own them obliged to engage in some honest business. We hope the time will never come when Seventh-day Adventists cannot have the privilege of expressing their convictions concerning questions of right and wrong. If men dislike us for this, let them dislike us, and make the most of it.

Others raise the point that prohibition will make a certain class more determined to drink than ever before; that if we undertake to stop them, they will have their own way, and drink all the more, because their personal liberties are infringed upon. We regard this also as a great fallacy. The same principle would apply to any other law that is enacted relative to different sins. The greater portion of all our laws consists of prohibitions for different offenses; and would these objectors say that we better not have these laws because "it only makes people more determined to commit such sins"? We then must needs abolish all our laws against stealing, murder, and adultery, and, in fact, all the laws that are given to

protect the community against these great crimes. Every one knows how absurd such a position would appear.

Why, then, should we refuse to endeavor to stop the evils of this liquor traffic, and close up this terrible work of horror that is carried on before our eyes? We do not expect, of course, that all drinking will be stopped; men will drink liquor when they can get it, even after this law is passed; but it will make a vast difference in the amount used if it is not displayed on nearly every corner as a temptation to our youth, thus constantly arousing or creating an appetite for it. We know of no reason why persons who are engaged in destroying their fellow-men in this way, should not be placed under the penalties of the law as much as those are who steal, murder, etc. There is no good sense in this objection.

Again, there are some of our people who seem to have a great fear that if prohibition is enforced it will in some way help the Sunday movement in its work. We are aware, of course, that the men who favor the temperance work are largely in favor of the Sunday movement; but all of them are not, by any means. We confess to a great sense of relief that this question has come before us without being involved in any degree in the interests of the Sunday movement. We feared that we would never have the privilege of expressing our convictions directly on the prohibition question without having it in some way connected with the Sunday movement. But our legislature has granted us this great privilege, and the question of prohibition comes before us on its own merits entirely; so that now by voting in favor of the suppression of the liquor traffic, we do not say one word in favor of the Sunday question, nor do we in the slightest degree connect ourselves with it.

Indeed, voting for prohibition now, places us as a people in a far more favorable light than we otherwise could be placed in. The time is not far distant when the Sunday movement will have gained such power and volume that those who are opposed to it will be classed with the filth and offscouring of the earth; and then the fact that our people unanimously voted for prohibition, will show that we stood up for what we thought was right, and did all we could to help in this work as long as it was unmixed with error. Every one of our people who stays at home and refuses to vote for prohibition, will fail to do his duty, and commit a great sin by being indifferent on such a great moral question.

We claim to be God's peculiar people. We claim to be in favor of every moral question, and of trying to do the people good; and if we fail to lend our assistance in wiping out such a curse as this to humanity, what will be their regard for our profession? For our part, we feel exceedingly anxious that our people shall take their proper position at this time. Brethren, all of you that are entitled to vote, be sure you are registered at the proper time, so there will be no hindrance to expressing your convictions on this question. Be sure that your ballot is placed in favor of prohibition, on Monday, April 4. We believe that you will take the proper position, and act in harmony with the principles of our faith. G. I. B.

#### WORK FOR ALL.

In our efforts among the churches in New England, we have found many who cannot give their whole time to the canvassing work, being detained at home by domestic duties, but who are really desirous of doing what they can for the Master. Such are many of our sisters of good address and judgment, who have the burden of the work at heart. Not a few of this class have taken territory, and decided to do what they can by taking the *Signs of the Times* and visiting their neighbors, presenting a copy and recommending it, and offering to send it a few weeks on trial from the State depository. They visit them the second week to inquire if they have received the paper, and, calling their attention to some point in it, more particularly the article of Sr. White, judiciously speak of her and her work. This will usually interest the people in these articles, so that they will read them. They call again the third week, and have something more to say that will especially interest them in her writings, and even call the fourth week. This gives an opportunity to become somewhat acquainted with the individual, while the real object of the visits has been simply to call attention to various articles in the paper, particularly those of Sr. White. These visits should always be very short, and the con-

versation to the point, and the visitor should leave in the midst of the interest. Then they take with them "Vol. IV.," showing the picture of the lady who has written so largely, and whose writings are circulated so extensively in all parts of the world. The book is exhibited, and its general character spoken of, which usually arouses in the individual a desire to possess a copy. In this way the truth is reaching the homes of many residents of the villages and cities where our brethren and sisters reside, and where it has never before been introduced. The book is sold and subscriptions are taken for the *Signs*, not only spreading the truth, but encouraging our brethren and sisters and inspiring in their hearts the true missionary spirit.

Another point which we have endeavored to bring before our friends is the importance of each individual's having a good understanding of the Scriptures. Simple Bible readings have been arranged, the texts presented being those which clearly establish the prominent features of our faith. We have made an effort, we trust not without some success, to so educate our brethren and sisters that all may become so familiar with the substance of the texts proving our positions, that upon seeing the reference their minds will at once revert to the arguments to be deduced from it. To illustrate this more fully, we take the Sabbath question. By applying the mind only a few moments each day, they would soon learn that Gen. 2:2, 3 teaches us when and how the Sabbath was made; Matt. 28:1 shows that the Sabbath was not the first day in the New Testament, but that they are two distinct days; Luke 23:56, that the disciples kept the Sabbath this side of the cross; Ex. 20:10, that the seventh day was the Sabbath according to the commandment; and Luke 24:1, that the first day was not observed as a Sabbath by the disciples after Christ rose from the dead. Here is the entire Sabbath question in a nutshell. And so we might go through with every point of present truth, becoming familiar with a simple form of presenting them; and with a little application, there is no one among us who cannot become well grounded in the faith through the knowledge they individually may obtain of the Scriptures.

Having become familiar with a subject, our brethren or sisters call upon some of their friends, not with the avowed purpose of holding a Bible reading, or of officiously crowding the matter upon them, but during their call the course of the conversation may be adroitly turned so as to raise the question as to when the Sabbath was made, and what constituted it a Sabbath. This will lead those with whom they are conversing to take the Bible and read Gen. 2:2, 3. In the same manner the attention is called to other points, not to press the Sabbath question or any other doctrine, but simply to direct their minds to the facts taught in the Scriptures. Then without entering into any controversy, they are left with these points to think of, with the Bible before them.

Where this method has been adopted, we find that it is working well with our brethren and sisters. It gives them something to think of, and stimulates them to teach the truth to their children and interest them in the Bible. It requires as much judgment, and as much of the Spirit of God to make a success of this phase of the work, as it does to engage in canvassing. Every one of the brethren and sisters should be laborers together with God; and not go out merely to state the truth, but to sanctify the Lord of Hosts in their hearts as the first duty, and then be ready always to give to every one that asks a reason of their hope with meekness and fear.

There is a great work before us, and the greatest of all is to educate our people to meet the demands of the time in extending a knowledge of the truth, and that will prepare them to stand in the time of trouble that is before us. They need to be soundly converted to God, and at the same time be laborers together with him to carry forward the work. It is the duty of our people to instruct their children as to the nature of the times in which we live, as really and thoroughly as the Waldensian mothers taught their children the cruel nature of the papacy. They were taught on their mothers' knees that the time would probably come when they would be called to the stake to bear witness of their love for truth and Heaven; that the time would come when their Bibles would be taken from them, and the experiences which they might be called to pass through were instilled into their young minds, and in this way they were prepared to withstand one of the most cruel and re-

lentless persecutions that Satan has ever been able to inspire his agents to wreak upon the people of God. History records that in those dark days of trial, few of the youth would shrink from the terrible ordeal of suffering, and that many times the children were the last to yield their faith. Are we doing the same for our children? and are they prepared to suffer for the sake of truth?

We want canvassers. We want Bible workers. We want a people whose hearts are given to God, and who fully believe that we have reached perilous times. We have reached a time when men will apostatize from the faith, and walk in lasciviousness, and revellings, and banquetings, and abominable things. This is descriptive of the last days, and it would be no marvel if we should see developed right in our midst the different characters that are spoken of so distinctly in different portions of the Bible. Therefore we feel that a great work should be accomplished for our people. We are thankful to have had these few weeks in New England, and we hope, with the blessing of God, the work commenced here may be crowned with success in every department; that there will be developed a class of workers that will take the responsibility of carrying forward the work when the older laborers will have left this Conference. We feel much encouraged with the efforts which have been put forth, and have never found our brethren and sisters more willing than now to co-operate in carrying the truth to those around them.

S. N. H.

#### THE THREE WEEKS SPECIAL COURSE AT THE SOUTH LANCASTER ACADEMY.

It has been customary ever since the school was established at South Lancaster, to have a special course, continuing about three weeks, at the end of the spring term. This has given stability to the work, and has been productive of great good to those who have gone out from the school to labor. It has also been very beneficial to those of our brethren and sisters who have attended the course, instructing them and encouraging them in the work of present truth. We have a special work before us, and we never can do too much to educate our people to take hold of the work, and thus be prepared for what is coming upon the earth. Laborers are wanted in every part of the field, and in every phase of the work. Our brethren and sisters who cannot leave home should labor for their friends and neighbors. God has made every one of us responsible in the circle of our acquaintance, for the influence we exert over the souls for whom Christ has died.

The special course to be held at South Lancaster will commence April 20, and continue three weeks. Some of our most experienced laborers and educators will be present, and instruction will be given in canvassing, Bible readings, and other departments of the work. Meetings will also be held for the spiritual advancement of those in attendance. Especial attention will be given to the work of instructing our brethren and sisters who have not the benefit of school advantages, and who may not have had the privilege of meeting with us at our general meetings, in methods by which all may become workers, whatever their circumstances. There will be lessons given each day for the benefit of such individuals. The matter of giving family Bible readings will be presented and simplified, making it desirable for all to be present who can possibly attend.

For those who have not attended and cannot attend the school in a regular course, these meetings will be just what is needed. The subject of missionary work will be so presented that it will be clearly seen that every individual can engage in the work of God. We invite our brethren and sisters to come. The expense for this course will be \$10, which includes tuition, board, etc. We expect to see the largest gathering of our people to receive instruction that we ever have had in attendance at the close of a school year. We should be glad to see our friends from the six New England States, or any other portions of the country.

The time has come when far greater efforts should be put forth to find some place where we individually may act our part in the closing work. To "every one" are committed talents. How can we best put them out to usury? is the important question of the present hour. Time is short. The Lord is soon coming. The troublous times are hastening. To avail ourselves of every means of grace is true wisdom. God has blessed our school this winter, and we trust

we shall witness the outpouring of his Spirit to fit us to labor more effectually during these three weeks of special instruction. S. N. HASKELL.

**The Commentary.**

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

**SPECIAL NOTICE.**—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the REVIEW. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

**SCRIPTURE QUESTIONS.**

ANSWERS BY G. W. MORSE.

**585.—CHURCH MEMBERSHIP, ETC.**

1. Bro. A was a member in good standing in an S. D. Adventist church in a certain State. He removed to another State, still holding his membership in the church from which he removed. In the course of time, a church was organized at the place where he last settled, and Bro. A was admitted as a member, where he remained for some time, paying his tithes to the last-mentioned church. By and by he returned to his former place of residence, where he now lives. No action has ever been taken by this church in the matter of his membership. The question arises, What is the status of Bro. A's church membership, and what action should be taken by one or both of the churches concerned in the matter?

2. Is it consistent to ask a person to open a meeting by prayer, or take charge of the same, who is under censure of the church, or who has been suspended for the time being? X. Y. Z.

1. Bro. A's membership is still with the church with which he first united. It was an irregular proceeding for him to offer himself for membership to church No. 2, and irregular for that church to receive him without a letter from church No. 1. In order for church No. 2 to have its record book make a proper showing in the case, it will be necessary to make an entry opposite the name of Bro. A something like this: "Dropped from the membership roll because of having been irregularly received, he being a member of another church at the time, from which no letter was received."

2. That is a matter that could be decided best by those immediately concerned in the case, and knowing the circumstances. The principal objects for Christians to have in view when meeting together, should be to worship God and help each other, and not to show their dislike for each other, or their disapprobation of each other's course.

**586.—SEEING BUT NOT PERCEIVING.**

Please explain Mark 4:12 taken in connection with Isa. 6:9 and Rom. 11:8. W. S. C.

The first and last named texts are undoubtedly quotations or references to Isa. 6:9, 10; hence to understand the last-named texts is to understand the others. Isaiah had consented to deliver a message that the Lord wanted delivered, and the two verses named contain that message. He was to tell the people that they could hear, but did not understand; they could see, but would not perceive; and because of their refusal to give such attention to the truth that was preached to them as would enable them to understand it and conform their lives to it, they were to suffer the dire results mentioned in verse 10. Prophets were frequently said to cause or bring about results which they only predicted. This explains the statement in the tenth verse—"Make the heart of this people fat," etc. The idea is this: Proclaim that their hearts shall be made fat, their ears heavy, and their eyes closed, because they refuse to understand and accept the truths preached to them. These passages contain a principle that holds good through all time; viz., that the rejection of truth is followed by a hardening of the heart and impairment of the perceptive faculties, so that one will ever afterward have greater difficulty in understanding and accepting the same.

**587.—COMMENCEMENT OF THE FOUR HUNDRED YEARS' BONDAGE—ISRAEL RULED BY JUDGES.**

1. When did the 400 years' bondage of Israel in Egypt begin?  
2. How long was Israel ruled by judges? J. G. H.

1. Chronologists place the exodus in the year 1491 B. C. Counting back four hundred years would bring us to 1891 B. C. Many commentators cite Gen. 21:9 as the first instance of persecution, and as the incident referred to in Gal. 4:29. According to the adopted chronology, the "mocking" that is spoken of in Gen. 21:9 occurred about 1892 B. C.

2. See Acts 13:20.

**588.—DRINKING WINE IN THE KINGDOM OF HEAVEN—FULFILLMENT OF THE PASSOVER—THE "HIGH DAY" OF JOHN 19:31.**

1. What did Jesus mean by the remark made in Matt. 26:29, that he would not drink henceforth of the fruit of the vine until he should drink it new in the kingdom of his Father?  
2. What is referred to in Luke 22:16, that would be "fulfilled" in the kingdom of God?  
3. What is meant by the "high day" mentioned in John 19:31? T. W. S.

1. The most reasonable conclusion is that he meant just what he said, and that this will be realized when Luke 12:37 is fulfilled.

2. That of which the passover was a type; viz., the saving in the New Jerusalem of all who secure to themselves the benefits afforded by the plan of redemption.

3. If it be granted that the day of Christ's crucifixion was the 14th of the month, the following Sabbath was the anniversary of the passover. There may have been other anniversaries that fell on that day to entitle it to the appellation "high day."

**589.—CHANGE OF THE SABBATH—DOCTRINE OF NATURAL IMMORTALITY.**

1. When and by whom was the Sabbath changed from the seventh day to the first day of the week?  
2. When and by whom was the doctrine of the natural immortality of man first taught? E. L.

1. See the tract entitled "Who Changed the Sabbath?" for sale at this Office; price, three cents.  
2. By Satan in the Garden of Eden. See Gen. 3:4. The great delusion has had advocates among the children of men for the most part ever since.

**590.—JAMES'S DESCRIPTION OF THE TONGUE.**

Please explain James 3:6, especially the last clause. H. S.

In this text the tongue is used to represent the faculty of speech, and the several figurative expressions indicate the power or effect of speech, especially of evil speech. It is such as to set "on fire the course of nature;" that is, affect the entire course of one's action. The expression, "it is set on fire of hell," signifies the effect of the influence of Satan and his angels upon the faculty of speech, when one gives way to that influence, and allows it to govern his speech.

**591.—PRIESTS THAT OFFER GIFTS.**

What priests offer gifts "according to the law," as mentioned in Heb. 8:4? N. A. G.

The priests referred to in this connection were those who ministered in the earthly sanctuary under the old dispensation.

**592.—HEB. 12:25.**

What is referred to as having been spoken on earth, and what as speaking from heaven, in Heb. 12:25? I. S. B.

That which was spoken on earth evidently has reference to the teaching of Moses to the children of Israel; that which is spoken from heaven, to the teaching of Christ. The work of Christ in the heavenly Sanctuary since his ascension may be said to speak to man during this dispensation.

**593.—"HOUR" OF GOD'S JUDGMENT.**

In Rev. 14:7 reference is made to the hour of God's Judgment; in 2 Pet. 3:8 we read that "one day is with the Lord as a thousand years, and a thousand years as one day." Are we to understand that the "hour" spoken of in the above text is to be one twenty-fourth part of a thousand years? F. A. C.

We see no good reason for admitting such a computation. The word "hour" in Rev. 14:7 evidently signifies "period" or "time."

**594.—DID THE DISCIPLES TRAVEL ON THE SABBATH?**

Please explain Acts 20:6, 7. Are we to understand from these texts that the disciples traveled on the Sabbath? J. M. H.

It seems quite probable that they did; but when it is remembered that it is only about 140 miles from Philippi to Troas, we may safely conclude that storms or other adverse circumstances that were unavoidable, must have prevailed, otherwise it would not have required five days to make the voyage. Two days would be ample time under favorable conditions; hence we may conclude that if they traveled on the Sabbath it was because of unavoidable delays.

**595.—THE MINISTRATION OF DEATH.**

Please explain 2 Cor. 3:6-18. A. R. F.

See the pamphlet entitled "Refutation of Forty-four So-called Objections against the Ancient Sabbath," for sale at this Office; price, fifteen cents.

**596.—SELF-EXAMINATION—REPROBATES.**

How can we examine ourselves as commanded in 2 Cor. 13:5? What is meant by the term "reprobate" as used in the following verses, and is there any hope for a reprobate? N. L. M. C. G.

The exhortation contained in the verse referred to is, "Examine yourselves, whether ye be in the faith." When a lumber dealer examines a stick of timber to ascertain its fitness for certain purposes, he applies a standard of measurement, an adopted measuring rule. When one examines himself to ascertain whether or no he meets the requirements in the matter of Christian faith, he must study the divine measuring rule,—the Scriptures,—and thereby discover whether his faith is founded on correct principles; whether it is false or genuine. This examination must not be conducted with a view of making the Bible conform to his preconceived opinions, but to make his opinions conform to the divine standard. In general terms a reprobate is an abandoned person, one given up as lost; but the signification of the word as used in this connection, is said by commentators to be one whose faith is spurious; adulterated with error; and hence one to whom the command in verse 5 is applicable. Of course, such self-examination should be made for the purpose of ascertaining whether one's faith is spurious or genuine; and if found to be the former, the necessary change should at once be made so as to conform to the standard.

**597.—THE AUGUSTUS TO WHOM PAUL APPEALED.**

How could Paul appeal to Augustus, as stated in Acts 25:25, in A. D. 52, since Augustus died in A. D. 14? L. G.

The Augustus who died in A. D. 14 and the Augustus to whom Paul appealed were two different persons. The former was the first Roman emperor; the latter was Nero, and the name Augustus was assumed by him.

**598.—FEARING THE LORD AND WORSHIPPING GRAVEN IMAGES.**

Please explain 2 Kings 17:41. A. W. R.

The text reads thus: "So these nations feared the Lord, and served their graven images," etc. They did not relinquish their own idolatry, but incorporated the worship of the true God with that of their idols. They were afraid of Jehovah, and therefore offered him a sort of worship, that he might not afflict them; but they served other gods at the same time, and devoted themselves affectionately to them, because their worship was such as gratified their sinful propensities.

**599.—ANGER OF THE ELDER SON.**

Why was the elder son angry at the return of his brother? See Luke 15:25. MRS. R. J. L.

It does not appear that he was angry because his brother had returned, but because his father had received him so joyfully, and made such a feast for him. His anger was unreasonable in the extreme, as appears by the words of the father used to pacify him. The evident purpose of Christ in introducing this feature on the part of the elder brother, was to show the exceeding unreasonableness of the Pharisees and scribes in murmuring, as mentioned in verse 2.

**600.—CHURCH OFFICERS AND FREEMASONRY.**

Is an S. D. Adventist church justified in electing to the office of elder or deacon a man who is holding an office in a Masonic or Odd-fellows order? P. J. D.

We do not think that such a proceeding can be regarded as consistent, to say the least. A person cannot properly fulfill the duties of a church elder or deacon whose attention is largely absorbed with the interests of some secret order. Those interests are sure to prove destructive of that degree of consecration that should characterize church officers.

**601.—PROBATION DURING THE INVESTIGATIVE JUDGMENT.**

It appears that under the old dispensation there was no one in the first apartment of the sanctuary to receive the sin-offerings of the people on the yearly day of atonement. If that day of atonement was typical of the great day of atonement, and that work began in 1844, how is it made to appear that there is any one now in the first apartment of the heavenly Sanctuary? If there is not a mediator in that apartment, how is it made to appear that there is now opportunity for sinners to get a hearing? B. F. M.

See the book entitled "The Sanctuary and its Cleansing" (page 289), for sale at this Office; price, \$1; also Heb. 7:25.

**602.—SWEDISH VERSION OF MARK 16:9.**

How do you harmonize the English version of Mark 16:9 with the Swedish? C. W. S.

We do not know of but one Swedish translation that in any way disagrees with the English on the text in question; whereas there are several translations that are more highly esteemed than the one referred to, that read precisely as the English does. The tract entitled "A Greek Falsehood," gives a clear explanation of the manner in which the defective Swedish translation occurred; for sale at this Office; price, three cents.

**603.—BEING ANGRY AND SINNING NOT.**

What is the meaning of Eph. 4:26? O. S. P.

The text reads, "Be ye angry and sin not: let not the sun go down upon your wrath." The following is an admissible paraphrase: "If ye have a just occasion to be angry at any time, see that it be without sin: and therefore take heed that ye be not excessive in your anger. If ye have been provoked to an unwarrantable degree of anger, make haste to compose yourself, even before night comes on, and be reconciled to the offender." The anger that is admissible is what may be termed "righteous indignation."

**604.—THE SERPENT IN THE NEW EARTH.**

In accepting Isa. 65 as a prophecy of the new earth, how can you reconcile the clause in the twenty-fifth verse—"And dust shall be the serpent's meat"—with Rev. 22:3—"And there shall be no more curse"? It seems evident from Gen. 3:14 that to eat dust was a part of the curse pronounced upon the serpent. A. S.

From the fact that serpents do not literally subsist upon dust (for we know that they eat a great variety of food), we may conclude that the expression in Gen. 3:14 is figurative, and signifies the humiliation that the serpent was subjected to in being compelled to crawl on the ground instead of flying in the air as a beautiful creature. The expression in Isa. 65:25 may be taken as signifying that even in the new earth the serpent will be compelled to continue that humiliating method of locomotion. This statement seems to have been made to show that the serpent will not be restored to its original condition. Let Rev. 22:3 be taken to mean that the redeemed will never be subjected to such a temptation and fall as Adam and Eve were, and the signification of the expression "there shall be no more curse" is evident—there shall never be another curse. With this view, which seems consistent, all apparent conflicts are removed.

—God expects fruit from every tree planted in his vineyard.

## 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 KING'S MESSAGE.

BY FANNIE BOLTON.

Why loiter ye here in the market,  
As idlers whom none hath hired,  
With vain, vain talk, unbefitting  
A soul with great purposes fired?  
Why loiter ye here with the careless?  
Ah! have ye no care for these?  
O soul that hath souls to account for,  
How dare you to be at your ease?

Why linger ye here by the doorways?  
Ye've never a moment to waste.  
Did ye not hear what He told you?  
The King's message demandeth haste.  
Haste! there are ranks in the battle,  
That sicken and faint with dread;  
And the hosts of the enemy's legions  
Seem roaring a vict'ry ahead.

Haste with the cheer from the kingdom,  
And the plan the Lord hath traced—  
"Hold fast," said King Emmanuel,  
The King's message demandeth haste.  
Oh, shout aloud as thou runnest,  
That they who're asleep may know  
The peril that urges thy message,  
And the furious zeal of the foe.

Why loiter? speak to the children,  
And they that stand so near.  
Perhaps they are yearning in spirit  
To know of the heavenly cheer.  
The King's coming! tarry no longer!  
The armies of heaven are placed!  
Oh! herald it now; for your hearts know  
The King's message demandeth haste.

There are weary ones, wounded and foot-sore,  
The enemy hath debased;  
They die for your aid while you linger,  
Though the cruel foe once they faced.  
The fields of the Lord's great harvest  
Are white, and seem to waste,  
As the steps of his servants loiter,  
Run! work! bid the harvesters haste.

Weep! pray for thy house and thy neighbors,  
And show them the Light of men!  
Oh! think, could ye dare God's vision,  
Would ye linger with loiterers, when  
He stands at the bar of his Judgment,  
And readeth your bosom bare?  
Ye have cried, "Lord! Lord!" but, O faithless,  
Your hearts have condemned your prayer.

Oh! why do ye pause in the pathway?  
What lethargy creeps o'er the soul?  
See! yonder eternity's glories  
A little before you unroll.  
See! near you destruction and ruin,  
The blackness of death and its waste;  
Seize the hands of thy brethren, and tell them,  
The King's message demandeth haste!

Oh! no longer pause in the market,  
Save but to speak of Him  
Who suffered our woes, and who loved us,  
And followed our earth ways dim.  
Oh! how can you sit and be idle,  
When Jesus hath languished and died?  
The great King of kings knew no leisure,—  
His zeal in our hearts should abide.

The King's message tell the King's household,—  
Thou knowest what joy it will bring,—  
And they, too, will swell the glad tidings  
That tell the return of the King.  
Arise! don thy beautiful garments,  
Ye've never a moment to waste;  
The day of the Lord cometh quickly,  
And the King's message demandeth haste.

### NEW ZEALAND.

AUCKLAND.—Since my last report we have had very encouraging meetings. The attendance has been better than it was the month before, and a deeper interest has been manifested. Our book sales from the stand this month have amounted to \$45, making over \$100 worth that have been disposed of since we began meetings. A great many more would have been taken if times had been as prosperous as they were a year ago. Besides our book sales, many have subscribed for our Melbourne paper, the *Bible Echo*. I think Bro. Hare has obtained about seventy-five subscriptions for it. We feel pleased to get our books and papers into the hands of the people.

We find the Bible-reading work a great help. Some of the most influential families who are interested, have been taking part in Bible readings. Nearly ev-

ery one who has attended a reading is highly pleased with this method of studying the Bible. Those with whom readings are held, invite their neighbors to come in, and this spreads the truth and opens the way for new readings; but my wife cannot fill them. As far as I am able to judge, the city mission work will prove even a greater success in the colonies than in America. The people have never seen anything of the kind, and it suits them to change from cold formalism to the plain word of God, which is "like as a fire" (Jer. 23:29) to warm the chilled and freezing hearts. There are open doors in New Zealand for a hundred young ladies to successfully get the truth before the people.

Since our last report two sermons have been preached against our views on the Sabbath question. We reviewed them before large audiences. It is the general sentiment that the truth lost nothing, but gained a victory. The same unproved assertions that are generally made in the States, formed the bulk of the argument. The people were astonished that the minister did not read the Bible as we do at the tent.

Last week the city election took place. As the temperance question was one of the issues in the election, I embraced the opportunity of giving a temperance lecture from Dr. Kellogg's charts. Those who were present said so much about it that I was requested to give it again two nights before the election. About 500 people came to the second lecture. Since then I have been requested to give it in the city hall. We sold fifty or more packages of the temperance leaflets, and we know of quite a number who have not used tobacco, tea, or coffee since. Reporters were present, and gave favorable reports in the papers the next day. This has broken down the prejudice of many. Thus the Lord is working for us in various ways. He is hearing the prayers of his children in America.

Ten adults, about half of whom are good, staunch men, have taken their stand for the truth. About thirty attend the Sabbath meetings, all of whom we hope will soon decide to obey. Those who have begun to obey are beginning to pray for us, and to work for their neighbors. The only thing that confronts us is our own lack of power. Satan has been giving us battle; but the Lord has been granting us help; yet we lament our weakness and lack of true, living faith. We are constrained to believe there is a higher place for the worker; that there is more power in reserve for those who go out into the harvest field. Oh why should we thus be shorn of our strength? It is a pleasure to know that "effectual, fervent" prayers ascend to the throne of God in our behalf.

A. G. DANIELLS.

### KANSAS.

ALTOONA.—I spent Feb. 17-20 with the friends at this place, and held seven meetings. The Lord came near to us, and all seemed encouraged to go forward. Three persons united with the church, two by baptism and one by vote. Our brethren here are building a meeting-house, and hope to have it completed this spring.

R. F. BARTON.

### COLORADO.

DEL NORTE.—I have been at this place in the San Luis Valley since last June, during which time I have labored some three months in the cause of present truth; and I thought perhaps the readers of the *Review* would like to know a little about the cause in this mountain valley. I have found a few here who love the truth, and are trying to keep the commandments of God. As the result of God's blessing on my feeble efforts, five new converts have signed the covenant; also two who were already keeping the commandments, but had not yet signed it. I have sold about \$153 worth of our publications, besides taking several subscriptions for our periodicals. I hope to be able to do still more in the future toward spreading the glorious truth of the Third Angel's Message, which is very dear to me; and I desire the blessing of God, that I may be enabled to aid others who are in the valley of decision, to take their stand on the Lord's side.

ARTHUR HUNT.

March 3.

### ILLINOIS.

RUSH, JO DAVISS CO.—Eld. H. Shultz, of Nebraska, while visiting his relatives here on his return from the General Conference, last December, began to hold Bible readings from house to house. The interest was such that he commenced preaching in the school-house, after being refused the use of the meeting-house. The school-house soon became too small to accommodate those interested, and finally its doors were closed,—the usual means resorted to, to stop the spread of the message. Another school-house, two miles south, was opened, and the meetings continued till Jan. 30, when I joined him. Twelve persons had commenced to keep the Sabbath, eight of whom were his own relatives, his father, mother, brother, two sisters, an uncle and aunt, and a niece.

Bro. Shultz remained a few days, and returned to his home, leaving me to continue the work, which

was interrupted by my having to attend the Special meeting at Chicago. Returning again on March 5, I labored till the 12th, and preached twice at Morseville during the week. Two more adults took their stand for the truth. The Sabbath-school averages twenty-six. A club of ten *Instructors* was taken, and three yearly subscriptions for the *Review* and two for the *Good Health* were obtained. I left this little company believing in all the points of truth they had heard. I hope they will grow in grace and in the knowledge of the truth.

R. M. KILGORE.

### FLORIDA.

AMONG THE CHURCHES.—Since my last report I have closed my labors at the Terrace church, and also visited Tampa. The interest at Terrace was excellent. The brethren manifested a commendable zeal in visiting and encouraging their neighbors to attend the services. To accommodate the brethren, the meetings were held in two different places. Thirty-four discourses were given. Twelve or more have commenced the observance of the Sabbath, and we trust they will soon unite with the church. A number of orders were taken for our periodicals.

March 1, I came by boat to Tampa, and held several meetings at the house of Bro. Moulton. There are nine Sabbath-keepers there. Two more have promised to obey, while others are interested. We hope soon to see a church established at that place. We are encouraged at the interest springing up in the canvassing work. Quite a number are making preparation to canvass for the "Marvel of Nations," and those who are already at work are doing well.

March 9 I came to Gainesville, where Bro. Chrisler was engaged in putting up the large tent, preparatory to commencing meetings. He was fortunate in securing a beautiful grove in the central part of the city. We have given five discourses to attentive audiences, and trust by the blessing of God to see good result from our efforts at this place.

S. FULTON.

### GEORGIA.

ATLANTA.—Our company arrived in this place in safety March 3. We found two Sabbath-keeping families here, besides that of Eld. C. H. Bliss. The brethren gave us a very cordial welcome; also very kindly cared for our wants while we were looking up a site for the mission. We have secured a favorable location. The house contains thirteen rooms, and is divided, we think, so as to make it very convenient for our purpose. We are fitting it up as fast as we can for the work. We trust that the Lord will bless this mission, so that a good work may be accomplished in this city. Bro. and Sr. Curtis are here with us. Sr. Curtis has had considerable experience in the mission work in Indiana, which will be of great value to us here.

I desire to say to our dear brethren and sisters in Ohio and Indiana, or any other Conference, I know you have a great interest in the work of the Third Angel's Message here in the South, and want to see souls gathered out and fitted for the kingdom of God. You are all aware that it takes money to carry the present truth; and as there are very few of our people here, and the most of them are poor, we would ask you to remember our mission, not only in your prayers, but also with means. We are in great need of funds to get our work here properly started. Those who cannot send money, perhaps can send dried fruits, or something else in the way of provisions, such as butter, flour, etc. We would also ask our brethren in Georgia and the Southern States to remember us in the same way, as far as is possible. All communications should be addressed to G. W. Anglebarger, 80 Plum St., Atlanta, Georgia.

March 15.

GEO. W. ANGLEBARGER.

### MICHIGAN.

CARLTON CENTER.—Since our last report, sixteen more have signed the covenant, making thirty-six new names added to it since we came here, and others have begun to keep the Sabbath. Fifteen have subscribed for the *Review*, besides subscriptions for other periodicals. More than one hundred attended our last Sabbath meeting. All felt the Spirit of the Lord present, and strong men wept as they started out in the service of God. It was the first Sabbath of pleasant weather we have had for eight weeks.

Eld. Richardson, of Grand Rapids, a Disciple minister, preached against us last Monday evening, before a crowded congregation, in the M. E. church. Other ministers were present. The usual "no-law" arguments were presented. A large audience gathered the next evening in the town hall, and for two hours and a half listened attentively to our reply. The Lord gave freedom in presenting the binding claims of his law, and we feel that the truth has gained another important victory here. Those who have started seem to grow firmer at such opposition. This is the ninth week of the meetings, and yet the interest does not seem to abate.

We were greatly cheered last week by a three days' visit from Eld. E. W. Farnsworth. His efficient help

was greatly appreciated. Eld. Levington has now been sent for from Detroit, and is announced to speak against us two evenings next week. We greatly desire the Lord's help at this time. The Lord is certainly preparing the hearts of the people for the reception of this last solemn message, and we are striving to so consecrate ourselves to the Master that he can work through us with power for the salvation of souls and the spread of the present truth. L. G. MOORE.  
March 16. W. C. WALES.

## WISCONSIN.

MAPLE WORKS.—I was at Maple Works March 4-6. This meeting was appointed in the interest of the Sabbath-school work and the T. and M. work. The attendance was good, five schools being well represented. Instructions were given concerning how to study and teach the lesson; general exercises; teachers' meetings, their importance and how to conduct them; Sabbath contributions and the African mission, and other points of interest. Two meetings were held in the interest of the T. and M. work. Bro. Smith was present, and the canvassing work was considered. The brethren seemed encouraged to engage more earnestly in the Sabbath-school work and the missionary work, and I believe they will. If any of our Sabbath-school workers in Wisconsin contemplate holding a Sabbath-school convention in any locality in the State, I would be pleased to correspond with them concerning it. W. W. SHARP.

AMONG THE CHURCHES.—Since Feb. 1, I have labored among the churches at Trade Lake, Cushing, Knapp, Lucas, Burnside, and Beldenville. My labor has been especially concerning missionary work and tithing. In some of these places the brethren take a great deal of interest in the missionary work, and have a burden for souls. One brother alone in Knapp takes twenty-nine copies of our periodicals. In Lucas there is a vigilant missionary society that is in successful operation.

In other places they do not seem to realize the importance of the tract and missionary work. Some are sleeping; and unless they awake and go to work their talents will be taken away from them (see Matt. 25: 28), and they will be sent away from the presence of the Lord as unprofitable servants. Verse 30. I find that there is always a way of escape for those who "render . . . unto God the things that are God's," while those who neglect to do so are often brought into straitened circumstances. May the Lord help us all to have more faith in him, and to show our faith by our works. B. M. SHULL.

## PENNSYLVANIA.

SALEMVILLE AND MINES.—From the 10th to the 27th of February I labored with the church at Salemville. This company is quite young in the faith, but notwithstanding quite industrious. The preaching was both doctrinal and practical. As we showed the people the nature and object of our work, together with that of the Constitutional amendment party, it caused no little excitement, and one man of the Dunkard faith undertook the task of proving to the people that our position was not tenable. A few of his claims may be of interest to the reader. His first work was to revise and amend the decalogue. He claimed that the law of God as given from Sinai was a dead letter; but after tinkering at the fourth commandment for a few minutes, he expressed himself as highly pleased with the instrument. He then read Num. 15: 32, and made the statement that this was the first instance of Sabbath-breaking on record. (I presume he had never read Ex. 16.) To prove beyond all doubt that now no day is holy, he quoted, "Redeeming the time, because the days are evil" (Eph. 5: 16), and exclaimed, "The days are evil,—not only *some*, but *all*!" As a reason why the days are evil, he said, in private conversation, that the curse had been resting on them for six thousand years. But I find that 2500 years after the curse was pronounced, the Lord claims the seventh day as his *holy* day. Ex. 20: 10. Evidently the gentleman made a mistake in quoting, taking the 16th verse for the 15th.

The "commandment" in Rom. 7: 10 was proved (?) to be the fourth; but Paul says it was the tenth. Read verse 7. As a new "decalogue," he gave Matt. 5: 3-12. After reading these beatitudes he asked the question, "Are these commandments?" and exclaimed, "Indeed they are." And to prove them such he read verse 19, leaving out verses 17 and 18. To cap the climax he gave the following: "It was fore-ordained, and the Sabbath was made to kill Christ." As wonderful as this may seem to the reader, "there is more to follow." He claimed that by frequent violations the Sabbath had become void; hence in Christ's time a man could break it with impunity. Yet notwithstanding that, this old, dead Sabbath rose up and slew the Son of God! "And when Christ died, the Sabbath died with him." The gentleman evidently believes in a second death, as spoken of in Rev. 20: 6. But he admits that the Sabbath may exist in the new earth.

I took six subscriptions for *Good Health* and one for the *Signs*. One was received into the church, and at least one more intended to be baptized, but a severe

storm nearly broke up our meetings toward the last.

At Mines I spoke five times. This is certainly a promising field. The people are liberal and noble-hearted. I succeeded in procuring a few subscriptions for our periodicals. On my way home I stopped at Mexico, Pa. The readers of the *Review* doubtless remember the letters that appeared a few weeks ago, written from this place, and forwarded by Bro. Gilmore, of Mt. Vernon, Ohio. I found these parties rejoicing in present truth, having kept one Sabbath. They were formerly Lutherans. Thus the seeds of truth spring up and grow all over the land. Praise the Lord! the good work is onward.

J. S. SHROCK.

## VERMONT.

JAMAICA, RUTLAND, VERGENNES, ETC.—After General Conference I returned to Jamaica and spent the week of prayer with the company there, holding meetings each day and giving a temperance lecture in the evening. The meetings were profitable; an elder was ordained. We had a precious season at the celebration of the ordinances. These brethren have been doing a great deal of missionary work during the past year. May God bless them, and may they continue their efforts. The temperance work was well received. Some renewed their hold upon the Lord, and promised to leave off their bad habits. Three subscriptions were taken for *Good Health*. I spent a few days at the Rutland mission, and gave three temperance lectures that seemed to be well received. Took two subscriptions for *Good Health*.

At Vergennes I gave one temperance lecture at the general meeting. I think this branch of the work will be sustained by all the officers in the Vermont Conference and the workers in general. Though I am sorry to say that some seem to think that tea is almost indispensable in their daily dietary, yet I hope for their reformation.

I am now laboring in Holland. Nearly all that have attended services are convinced that we have the truth, and some are deeply convicted and trembling at the foot of the cross. I have taken five subscriptions for the *Instructor*, and sold and distributed tracts quite freely. I have just begun in a new place; shall follow up the interest where I first commenced, three miles from here. The weather has been so stormy and the roads so bad that the attendance has been small. The most of the work has been done by visiting. I am alone in the work here, but my courage is good; for I believe in God's promises. Brethren in Vermont, pray for the work.

March 14.

H. W. PIERCE.

AMONG THE CHURCHES.—My closing work among the Vermont churches has been a season of refreshing, and was mutually beneficial. Eld. Peebles and myself held meetings with the church at Montgomery Jan. 4-10. Services were mainly held in the town house. We tried during the limited time of our stay to perfect that which was lacking in their faith. They were hungering and thirsting, and we trust the brethren who now care for the flock will supply them better than we have been able to do. Our quarterly meeting was a season of special interest. We had meetings with the church at Brownington throughout the day, and in the evening we held services in the Baptist church at the Center, more especially for the outside interest. The meetings were all well attended. A very cordial feeling was manifested, so much so that it was thought best to have the interest followed with labor as soon as possible. Bro. Pierce is expected to attend to this. The church seemed to be considerably stirred by the meetings, and we trust the fire will no more burn low, but be fanned into a glow of warmth and light that shall be felt far and near.

From this point we went to Vergennes to attend the general meeting, which was a profitable occasion, although of but short duration. Calls for labor, distribution of laborers, tent work, canvassing work, temperance work, the finances, etc., were considered. Bro. Peebles returned with me from this meeting to Troy. We were with this church Jan. 21-27. Meetings were but poorly attended at first, partially owing to inclement weather; however, a better interest was manifested toward the close. Quite a goodly number of those not professing our faith were in constant attendance. From this point Bro. Peebles left me for his new field of labor in Indiana, and I went on to East Richford. I commenced meetings Friday evening and continued over Sunday. The time was well filled up with services which I trust were profitable. This church has quite a large membership, and should be a strong church. Meetings were well attended, and the importance of the truth and sanctification through it were impressed upon the mind.

My visit with the Bordoville church was of much interest to me. I was there one week, and held meetings afternoons and evenings during the week and throughout the entire day on Sabbath and Sunday. Our social meetings in the afternoon were profitable occasions. Much time was given to reading the "Testimonies," and to the consideration of present duty. The church seemed alive to the necessity of immediate action, and there was a ready response to the testimony borne to them. I trust the hand of God will lead many of them through to the

kingdom. I took my leave of this church to visit Jamaica and Bristol, in company with Bro. Purdon; Our stay was very limited with each of those churches, but although short, our visit was much appreciated. We also visited the friends at Brattleboro and Waitsfield. I returned from my tour among the churches Feb. 20, to adjust home matters and prepare for my future field of labor.

March 8 I arrived in Halifax, Nova Scotia, much worn from previous labor and a most tedious voyage. I am now about to commence a course of lectures in one of the halls of this city. I find many people here of nice appearance, but there is a large proportion of Catholics in the population, and a heterogeneous mixture of good and bad such as I never before witnessed. My courage is good, and I expect to accomplish something for them before leaving the place.

My address will hereafter be 50 Maitland St., Halifax, N. S. I shall try to write correspondents as soon as possible. We hope to be remembered still by the friends of the cause.

I. E. KIMBALL.

## NOTES FROM SOUTH LANCASTER ACADEMY.—NO. 2.

We invite the attention of the reader to a few of the characteristic features of the Academy. Others of equal merit might easily be specified in addition to those that have been chosen. We would first mention—

## A NORMAL DEPARTMENT

for the instruction and training of teachers. In this, the Academy stands alone among our other educational institutions. It is the only one in which attention is devoted to the professional instruction of teachers for both day schools and Sabbath-schools. This is felt to be one of the most important features of the school, and is destined, with God's blessing, to exert a powerful influence for good among our people. It is sincerely hoped that many noble young men and women, properly qualified, well-cultured, and thoroughly imbued with the spirit of the work of God, will yet go out to shed light, blessing, knowledge, and refinement among many of our churches, and be the means of infusing new life, devotion, and intelligence into all branches of local church work.

## CHARACTER-TRAINING.

Character is "the one thing needful," if indeed it can be affirmed that one good thing is more necessary than another. Personal character is a very broad term; it includes very much. It is the sum-total of what an individual is—the aggregate of his beliefs, his morals, his manners. The character is "the manner of spirit" he is of. It is made up of the thoughts that he has, the disposition and affections that he harbors, the words he speaks, the deeds he does. It embraces all that the individual is at heart, and his life, secret, social, and public.

In the foregoing view of the case, it will be at once seen that the development of character involves the culture of man's spiritual, intellectual, and physical nature, all in harmonious proportion. It is psychologically correct to analyze the human mind into the three great departments of thinking, feeling, and willing. But in the practical application of psychological theory in education, the culture of the faculties must proceed simultaneously and proportionately. The intellect and the moral nature are so delicately and nicely blended by nature that the proper development of the one involves the wise culture of the other, to preserve a proper equilibrium.

At South Lancaster Academy we aim, with divine aid, and with what we regard wise and generous views of the human mind and of human destiny, and by means of our various departments, Biblical, intellectual, and industrial, to develop sound and reliable character. We regard this, after all, the great and all-inclusive object of all educational processes. We look upon the culture of the individual as the great end, and all studies, methods, and appliances as the means, subordinate to, and employed for, this high purpose. Hence we attach much importance to the disciplinary and culture values of various branches of study. A careful study of educational values reveals the fact that there are but three of special consequence,—value for *use* or *guidance*, for *discipline*, and for *culture*; and that some studies are better adapted to produce one of these desirable results than are others. For instance, many branches of study that are absolutely necessary for practical use are very deficient for discipline or culture. But it is not alone in the field of intellectual effort, that we seek to develop sound moral character. Were this the case, our endeavors would result in failure. But in the realm of the ethical, æsthetic, and physical nature, we seek, in every way in our power, and with the facilities provided for our use, to lay the foundation and rear the superstructure of moral greatness. It is largely for this reason that we have incorporated manual training as a department of the Academy, and it is in the light of this truth that we regard with favor a continuous improvement and enlargement of our provisions for such exercise.

How immensely important is the possession of a symmetrical character,—one that involves, in due proportion, intelligence, integrity, purity, strength of endurance, sympathy, justice, diligence charity,

loyalty to all divine truth, faith, and appreciation of all that is wise, true, good, beautiful, and God-like! It should be the end of all human aspiration. Such we intend to impart in a thousand numberless ways at the Academy. We are most fortunately situated to secure the accomplishment of these high aims, in the fact that we have a Students' Home, where all non-resident students are required to live. By this arrangement, combined with the exercises and influences of the Academy proper, we are able to focus all influences for good which may be set in motion. In the Home, with the help of God, we can train youth *in heart and in life*. Only by means of such an institution is it possible to train them to regularity, obedience, industry, honesty, sobriety, unselfishness, true courtesy, and grace of manner, and to all that is attractive and beautiful in character and conduct. Of course we are sometimes bitterly disappointed in our efforts in this direction; but we firmly believe that only by means of the Students' Home, united with our school, could we approximate an ideal culture of all the faculties of those intrusted to our care.

As no real strength and independence of character can be developed under too great surveillance, the element of trust and confidence enters largely, as a factor, into all our school and home government. So far as is consistent with justice and right, sympathy and mercy characterize the entire management. The constant effort is to lead every youth to become *self-governing*; to form a fixed principle of right-doing within himself, and seek to live correctly in the sight of God and man, independent of external conditions and adverse influences. Only thus can genuine Christian manhood and womanhood be attained, and true and lasting happiness be secured.

#### OPPORTUNITIES FOR ADULTS

to make good the deficiencies resulting from early disadvantages or personal indifference to culture, are afforded by no other school more amply than by South Lancaster Academy. A number of such have been in attendance this winter, and we not only invite but we urge the attendance of many of this class. Come, and you will suffer no embarrassment or inconvenience unless self-imposed. It is popular here for mature and backward persons to go to school, and develop their neglected powers, divinely bestowed for wise improvement. We desire, and expect, to see many of this class in our school next fall and winter. God wants and demands such to enter our institutions of learning, and secure a partial or complete fitting-up for work in his cause. Near the close of each school year, in May, a special course for workers is held. Full announcements concerning the next course of this kind will appear shortly in the REVIEW.

#### PHONOGRAPHY AND TYPE-WRITING.

To those who are otherwise properly qualified as to knowledge and discipline, an excellent opportunity is afforded at our school for the acquirement of knowledge and skill in these most useful arts. Already there is considerable demand among our brethren for amanuenses who understand short-hand and the operation of a type-writer, and such demand instead of diminishing will constantly increase.

C. C. R.

#### TO THE KENTUCKY CHURCHES.

We wish to suggest to the churches in Kentucky, that at all places where the company of Sabbath-keepers is large enough to make a worshipping congregation, the regular quarterly meetings, which have gone down throughout the State, be again restored. We hope to see our quarterly-meeting system carried out to the letter. This notice will be received too late to hold them on the first Sabbath in April; but they can for this time be held at later dates during the month. Let each church correspond at once with Eld. S. Osborn, Salt River, Ky., as to the date of their meeting, and he will try to so arrange matters that a minister can attend your quarterly meeting. We desire that at these meetings the general business of the quarterly meetings should receive prompt attention,—the ordinances, where it is proper, and where there is an ordained elder or minister; the tithe, T. and M. work, Sabbath-school work, health and temperance work, and also the canvassing work. Hope the ministers or local elders in attendance will not forget or neglect any one of these branches of the work of God, but give them the attention they demand.

KY. CONF. COM.

#### TO THE INDIANA SABBATH-SCHOOLS.

THE movement made by the General Sabbath-school Association to appropriate our offering to the South African Mission, is one in which we should certainly bear a part. At our January State meeting a resolution was adopted to the effect that each school in the State be requested to appropriate at least *three fourths* of its offerings to this mission. Some of our district meetings have ratified the resolution, and we trust all will not only indorse the move, but see that it is carried into effect. Obtain your Sabbath-school supplies, as far as possible, from personal contributions. Seek to stimulate an increased offering in the

Sabbath-school, with the motive that it is for a great missionary work in the Third Angel's Message. Let nickles and dimes instead of pennies fill up the treasury, and by judicious management it is thought that one fourth of your offerings should meet the incurring expenses of the Sabbath-school.

At the close of each quarter let the secretary of each school forward to the State secretary, Miss Alice Lewis, No. 32 Cherry St., Indianapolis, Ind., the amount of the appropriation for the quarter. This can be done by sending postal note or express order, with but little cost. Freely we have received; freely let us give.

J. P. HENDERSON.

## News of the Week.

FOR WEEK ENDING MARCH 26.

### DOMESTIC.

—There are 10,000 women in Cincinnati who earn their own living.

—New York City has 30,000 landlords and collects \$40,000,000 rent annually.

—The druggists of Crawford county, Kan., have decided to keep no liquors in future for any purpose.

—A heavy frost in Mississippi, Tuesday night, severely damaged fruit trees, tomatoes, and strawberries.

—The entire business portion of Dunbar, Neb., was destroyed by fire Thursday. Loss, \$35,000; insurance light.

—An explosion in the works of the United Oil Company at Baltimore, Saturday, killed one man and fatally injured three others.

—The schooner *A. W. Thompson* was Saturday morning run down by a steamer in Long Island Sound. Three of the crew were lost.

—E. C. Anthony's powder mill, near Negaunee, Mich., blew up Monday afternoon. L. H. Stanley and his son Albert were killed.

—Owing to scarcity of grass in the Rio Grande districts in Texas, thousands of sheep have perished of hunger. One firm lost 30,000 head.

—It is estimated that there are 4,809,449 smokers in this country. This includes about 8 per cent of the population above the age of 15.

—A Washington correspondent says that many of the ladies in capital society the past season have been smokers, or addicted to the practice of snuff-dipping.

—A railway train fell through Otter River bridge, twenty miles above Lynchburg, Va., Thursday night. Nine persons are reported killed and a number wounded.

—The Hartford Congregational Club last week elected for its president Hon. Yung Wing, an accomplished and highly educated Chinaman, for some time an honored resident of that city.

—The employees of the street-car lines in Cincinnati are about to demand twelve hours' work for all, and the discharge of a spy. A general strike is threatened unless their terms are conceded.

—Ten Mormons sent from Idaho to the Detroit House of Correction on cumulative sentences have been released by Judge Sevens, in accordance with a recent decision of the Federal Supreme Court.

—The Crosby high license bill, applying only to New York City and Brooklyn, passed the New York Assembly Wednesday. The bill provides for four grades of licenses, ranging in price from \$100 to \$1,000.

—Passenger trains on the Pan-handle Road collided Thursday night in a cut near Hagenbach Station, Ohio. The engines and four or five cars were wrecked, but, strange to say, no passengers were injured.

—A frame boarding-house at the Colby Mine, near Bessemer, Mich., was destroyed by fire early Wednesday morning, twelve men perishing in the flames. Of nine others, who escaped by jumping from windows, half a dozen were seriously injured.

—John Taylor & Co.'s pork packery at Trenton, N. J., was destroyed by fire early Friday morning. The loss will exceed \$200,000. Fire in W. S. Wood & Co.'s planing-mill and lumber yard at Binghamton, N. Y., Friday night, caused a loss of \$110,000.

—Another railway wreck was caused Friday morning near Leetonia, Ohio, by a freight train's dashing into the rear end of the Chicago express, which had been stopped for the purpose of repairing the air brakes. One man was killed and seven others wounded, two of whom may not recover.

—Representative citizens of Buffalo, in view of the obstructions offered to firemen by telegraph wires in front of the Richmond Hotel, held a meeting, Saturday, and passed resolutions requesting the telephone company to move its cables before noon of the next day.

—A sensational story has been started by one of the most prominent physicians of Washington, to the effect that President Cleveland cannot survive his present term of office unless he materially alters his habits of living incident to his duties as chief executive.

—The Woman's Christian Temperance Union have published half a million temperance tracts in the German and Scandinavian languages, and have also tracts for creating a right public sentiment on this important question in Polish, Dutch, Italian, Bohemian, and Spanish.

—Professor McGee, of the Geological Survey, has given to the public the benefit of his investigations on the causes of the Charleston earthquake. A convulsion which steers clear of his predictions will have to avoid the cities of Richmond, Washington, Baltimore, Wilmington, Philadelphia, New York, Trenton, and Salt Lake City.

—In a recent lecture in Philadelphia on Forest Preservation, Prof. E. J. James said that in Europe it was believed necessary that the forest area should be from 25 to 35 per cent of the rest of the country, and the present average is 28 per cent. The forest land of the United States in 1870 was but 16½ per cent of our entire area, and at the present rate of clearing our forests may be destroyed within a generation.

—Fire Sunday night destroyed sixty cottages at Chautauqua, the famous summer resort on Chautauqua Lake, N. Y. The loss aggregated \$100,000. The Grand Central Theater and two adjoining buildings at Troy, N. Y., were destroyed by fire Monday, with a loss of \$80,000. Two men are supposed to have perished in the flames. McBain's tannery at Napa City, Cal., and the Warsaw Salt Works at Warsaw, N. Y., were consumed Sunday evening; losses, \$50,000 and \$80,000, respectively.

—The steamship *Scotia*, from French and Italian ports, bound for New York, and having on board 1,200 passengers, went ashore near Fire Island, Long Island, early Friday morning. With the aid of the life-saving crew 100 of the passengers were landed, and arrangements were made for transferring the remainder. The vessel had experienced a constant succession of storms for twenty days, crossing the Atlantic, which tossed her about so as to disable her machinery and cause broken limbs to a number of the passengers. Finding control of the vessel gone, the captain on nearing the entrance to New York harbor decided to cut away the masts and run her on the beach. Had not the heavy sea running at the time opportunely subsided, the ship would probably have soon gone to pieces, in which case the loss of life would have been very great.

—The town of Mandan, D. T., has been subjected to a very trying experience the past week, in consequence of the unprecedented rise at that place of the Missouri River. The greater portion of the place was entirely submerged, and cakes of ice one hundred feet square were swept through the streets by the swift current. The damage, however, is reported to be very slight, and no lives were lost. Communication with the city of Bismarck, five miles distant, on the opposite side of the river, could only be maintained via Cheyenne and Ogden. At Sibley Island, near Bismarck, an ice gorge was formed six miles long by thirty feet high. The inhabitants of Fort Pierre, D. T., were driven to the bluffs by the rising waters, and for a time it was feared great damage would result to the town. Floods are also beginning to be felt at points on the Mississippi. Five persons are reported drowned near LeGrace, D. T.

### FOREIGN.

—The Chinese alphabet contains 30,000 characters.

—There are 490,000 unmarried women and 380,000 unmarried men in Paris.

—Henry M. Stanley reports that he arrived at the mouth of the Congo on the 18th inst.

—"Rubwrite" is the latest explosive, and is working wonders in English coal mines.

—The Indian population of Canada numbers 124,748: There are 5,595 pupils in the Indian schools.

—The sultan of Morocco has prohibited the sale or purchase of all intoxicants in his dominions, and has abolished the state tobacco monopoly.

—It is estimated that the beggars of Rome receive \$2,000,000 a year in alms, and that 500 of them are worth from \$15,000 to \$25,000 each.

—The German Physicians' Union, of Berlin has issued a paper advising young men against entering the medical profession, as the prospects of doctors are becoming worse yearly.

—The London *Post's* Vienna correspondent says that a majority of the Bulgarian delegates are resolved to re-elect Alexander king of Bulgaria just as soon as the Regents deem it opportune.

—March is noted for the birthdays of rulers of the earth, among whom are Emperor William, of Germany, Pope Leo, the king of Italy, the czar of Russia, the king of Wurtemberg, the empress of Brazil, and the president of the United States.

—The *Mark Lane Express*, in its review of the British grain trade, says that anxiety prevails among agriculturists owing to the discovery of large numbers of the pupæ of the Hessian fly in the screenings of wheat from the threshing machines throughout the provinces.

—It is reported that the czar received a letter dated March 1, from the executive of the nihilist committee, informing him that at a sitting of the committee of Feb. 22 he was condemned to death, and that fifty members were appointed to execute the sentence.

—Queen Victoria has expressed much pleasure in receiving a Women's National Jubilee Memorial from the Liverpool Ladies' Temperance Association, requesting her Majesty to use her influence for enforcing a bill for Sunday closing of public houses.

—The king of Popo, Dahomey, has written to the Wesleyan Missionary Society thanking them for sending to his country the gospel of Christ, which he and the sons of his people have joyfully accepted, and saying that he has granted land to the Wesleyan Mission, on which he intends to build a church.

RELIGIOUS.

The Philadelphia Presbyterian Ministerial Association requests the Pennsylvania legislature to establish the Saturday half-holiday by law.

In Lutheran Sweden 98 out of every 100 can read and write. In Roman Catholic Italy, Spain, Austria, and France only 25 out of every 100 can read or write. Why?

From Berlin and Vienna the pope has been advised that during the continuance of the alliance between Germany, Austria, and Italy, the three powers will support the pope's independence and liberty.

The Quaker meeting-house at Buffalo, Kan., was blown up by giant powder Saturday night. Frank Van Meter, who had been prosecuted by members of the church for gambling, has been arrested for the crime.

A missionary bishop in Canada has an Arctic diocese where the mercury was not above zero from October 1, 1885, to May 1, 1886, but where it stood at 27° below on October 24, 52° below in February, and at 18° below May 1.

The native Christians of Tinnevely, Southern India, have sent a letter to the Church Missionary Society, expressing their sympathy with the persecuted Christians in Uganda, Africa, and inclosing a remittance of \$400 for them.

At the last meeting of the Philadelphia Presbytery an address was delivered by Professor R. E. Thompson, of the University of Pennsylvania, on the relations of labor and capital, and a resolution was passed favoring the bill establishing Saturday half holidays, now before the legislature.

The Boston Theological School has formed a kind of city missionary band, somewhat after the order of the Salvation Army. They have chosen the north end of the city for their special field, holding meetings on Wednesday evenings. They march around the vicinity with cornet and vocal music, to gather in their audience.

The pope explains his recent telegram conferring the papal benediction upon the refractory priest, McGlynn, as being only an act of mere form and politeness; upon which a leading journal observes: "If a spiritual blessing is to be explained as mere politeness, what must be the weight of a spiritual curse from the same quarter?"

Obituary Notices.

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

BROWN.—Died near Norway, Kan., Jan. 19, 1887, of scarlet fever, Lenora H., youngest daughter of Bro. and Sr. F. E. Brown, aged 1 year, 5 months, and 7 days. Reading of the ninety-third psalm, and prayer by the writer. J. B. BEAMES.

HILDRETH.—Died March 16, 1887, after an illness of seven weeks, F. M. Hildreth, aged 79 years, 5 months, and 9 days. Having entertained a hope in Christ for over fifty years, she now awaits the resurrection to eternal life. C. E. HILDRETH.

MINNER.—Died of diphtheria, March 17, 1887, at Ligonier, Ind., Ella May, daughter of Jesse and Eva Minner, aged 9 years, 6 months, and 25 days. Twice within two weeks have Bro. and Sr. Minner been overtaken with anguish. The last one of their household has been removed. No brighter flowers were ever plucked. Ella was just of an age to be appreciated in Sabbath-school and church duties. Brought up in the nurture and admonition of the Lord, she was a constant missionary, trying to lead others to Jesus. Many mourners and sympathizing friends followed her to her last resting-place. Words of comfort were spoken from Col. 3:4. Sweetly she sleeps in Jesus. J. P. HENDERSON.

PACKARD.—Sr. C. N. Packard, wife of Bro. E. C. Packard, died of heart disease, at her home in Belmond, Iowa, March 15, 1887, aged sixty-three years. She was a great sufferer during the three months of her sickness, but bore her sufferings with patience and resignation. Two years ago, in a series of meetings held by the writer, she and her husband embraced the Sabbath and kindred truths of the last message. The soon coming of Christ and life through him, had been believed by them for twenty-seven years. The deceased was a conscientious Christian, loved and respected in the community, and died with a bright hope of immortality when the life-giver shall come. Discourse by the writer, from John 3:16. A large and sympathizing audience was present at the Congregational church, where the service was held. IRA J. HANKINS.

BULOCK.—Died at her home near Sherman, Wexford Co., Mich., March 13, 1887, Sarah Marinda, wife of Emery Bulock, in the thirty-second year of her age. Sr. Bulock embraced present truth under the labors of the writer only two short weeks before the pale messenger claimed her. She gave good evidence of having made a full surrender to God, and of being accepted by him. She was the mother of five sons, all but one of whom are living, the youngest having preceded his mother a few days to the silent tomb. How frail is the brittle thread of life! Little did Sr. Bulock think when she signed the covenant to keep all the commandments of God and the faith of Jesus, that her Christian experience would be so short. But short as it was, we believe that when the righteous dead are called forth from their sleep, she will rise to immortality, never more to be separated or feel the pangs of sorrow, sickness, pain, or death. She leaves a circle of relatives to mourn their loss, nearly all of whom have embraced present truth, and are looking forward with bright anticipations into the future, when, if faithful, they will have the privilege of clasping glad hands with her in the earth made new, to go no more out forever. Words of comfort were spoken by the writer, from 2 Cor. 9:15, to a large and attentive audience. F. I. RICHARDSON.

Appointments.

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

No providence preventing, I will meet with the brethren of Rothberry, New Era, and Shelby, Ind., at their place of general meeting, on Sabbath and first-day, April 9, 10. We hope for a general attendance. Let us seek the Lord for his blessing. J. D. GOWELL.

THE quarterly meeting for district No. 1, R. I., will be held April 9, 10, at Slocumville. J. C. TUCKER, Director.

THE district meeting for Dist. No. 8, Iowa, will be held at Bowman's Grove, April 9, 10. Let all who possibly can, be present at this meeting. L. P. JACOBSEN, Director.

THE next quarterly meeting for Dist. No. 6, Mich., will be held at Lyons, April 9, 10. A good attendance from that part of the district is earnestly requested. M. B. CYPHERS.

DIST. No. 11, Iowa, will hold their next quarterly meeting at Smithland, April 9, 10. We desire a good attendance. G. W. HOSKINS, Director.

DIST. No. 6, Kansas, will hold their next quarterly meeting April 9, at the Arispie church. A full attendance is requested, as there are points of interest to be considered. We wish all the librarians to be present. E. M. GWIN, Director.

PROVIDENCE permitting, I will meet with the Stevenson, Mich., church, next Sabbath, April 2. I hope to meet all the brethren and sisters, and any others that can be induced to attend. NAPOLEON PAQUETTE.

THE meeting for Dist. No. 2, Indiana, will be held at Bourbon, Marshall Co., April 9, 10. Let all the librarians report to me immediately after their church meeting. We would be glad to have the help of a minister. WM. R. CARPENTER, Director.

DIST. No. 8, Kansas, will hold their quarterly meeting with the Noble church, April 9, 10. We hope that our librarians will make a special effort to have a full report in readiness for this meeting, and that we shall have a full attendance of the brethren and sisters. Ministerial help is expected. JAMES V. MACK, Director.

THE quarterly meeting for Dist. No. 2, Kansas, will be held with the Clyde church, commencing Friday evening and continuing over Sabbath and Sunday. Will Bro. Flaiz meet with us? J. B. BEAMES, Director.

QUARTERLY meeting of Dist. No. 3, Iowa, will be held at Keota, April 9, 10. We are very anxious that this may be a meeting of interest and profit to all. We hope to meet Bro. T. F. Kendall, our district secretary, and we have sent an invitation to Bro. Chambers, our State agent. Let every church be represented, and a full report sent in on time. J. W. ADAMS, Director.

Table listing district meetings for Iowa, Michigan, and Kansas, including dates and locations like Scranton, Ft. Dodge, Ruthven, Spencer, Forest City, Mona, Parkersburg, and Marshalltown.

A DISTRICT meeting will be held at Ellicottville, N. Y., April 16, 17. This meeting will be of more than ordinary importance, as we hope at this time to complete arrangements preparatory to our spring camp-meeting, and consider matters pertaining to tent labor for the coming season.

We feel anxious to see a good representation from the district, and urgently request all librarians and district secretaries to be present. We expect Bro. Chadwick will be with us to give any instruction needed in missionary accounts or the canvassing work. The meeting will doubtless continue over Monday for consultation. D. B. OVIATT.

QUARTERLY meeting for Dist. No. 1, Mich., will be held at Jefferson, Hillsdale Co., April 9, 10. Practical instruction will be given to librarians. We design to make the meeting of interest to all who may come. Teams will be at Pittsford on Friday, to meet those who come by railroad. Ample provision will be made for all who attend. GEO. O. WELLMAN, Director.

I APPOINT to meet with the friends in Minnesota as follows: Fair Haven, April 16, 17; St. Cloud, " 23, 24; Crow Wing, April 30, May 1. G. C. TENNEY.

Publishers' Department.

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

THE post-office address of Geo. W. Angleberger and wife, and Chas. F. Curtis and wife, is 80 Plum St., Atlanta, Ga.

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.—Work on a farm among Seventh-day Adventists. Have been raised on a farm, and understand how to go ahead with the work. Address Geo. S. Hull, Beloit, Mitchell Co., Kansas.

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.

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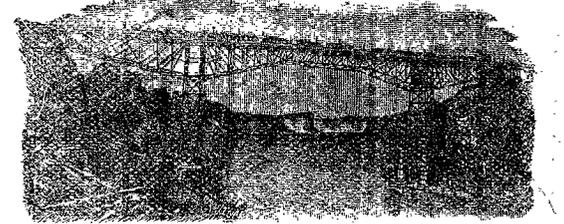
Christmas Offerings.—J. W. Burton \$4.45, Mrs. A. L. Woodward 1.

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Australian Mission.—I. C. L. \$4

European Mission.—Julia Johnson \$20.

South African Mission.—Sherman City S. S. \$45.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table showing train schedules for Michigan Central Railroad, including stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Niles, Mich. City, and Chicago.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6:45 a. m., Bat. Creek 7:31, Marshall 7:57, 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. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily. Nov. 14, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, 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. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICKER, General Manager.

CHICAGO, ROCK ISLAND AND PACIFIC.

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

Table showing train schedules for Chicago, Rock Island and Pacific, including stations like Davenport Express, Council Bluffs Fast Express, Kansas City and Leavenworth Express, St. Joseph and Atchison Express, Muncapols and St. Paul Express, Peoria Express, Peru Accommodation, Council Bluffs Night Express, Kansas City and Leavenworth Night Express, St. Joseph and Atchison Night Express, Peoria Night Express, Minneapolis and St. Paul Fast Express.

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

The Review and Herald.

BATTLE CREEK, MICH., MARCH 29, 1887.

CONTENTS OF THIS NUMBER.

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

**Poetry.**  
 "Another Comforter," B. A. COLLIER..... 193  
 Consolation, J. M. HOPKINS..... 195  
 The Tree God Plants, *Evangelist*..... 197  
 The King's Message, FANNIE BOLTON..... 204

**Our Contributors.**  
 Followers of Christ, Mrs. E. G. WHITE..... 193  
 A Specific Work..... 193  
 The Eighth-day Sabbath, Eld. A. S. HUTCHINS..... 194  
 A Blind Statement, Eld. F. D. STARR..... 194  
 Improving the Opportune Moment, E. HILLIARD..... 194  
 Our Work and Elijah's, E. W. ROTHWELL..... 195  
 Conversion; or, the New Birth (*Concluded*), Eld. ALBERT WEEKS..... 195  
 Faith and Sight.—No. 4, Eld. F. PRABODY..... 196  
 "Do Justly," Micah 6: 8, Geo. W. BLISS..... 196  
 "For Righteousness' Sake," Geo. THOMPSON..... 196

**Our Tract Societies.**  
 Michigan Tract Society, HATHIE HOUSE, Sec..... 197  
 Minnesota Tract Society, H. P. HOLSER, Sec..... 197  
 Kansas Tract Society, L. DYO CHAMBERS, Sec..... 197  
 Tennessee Tract Society, J. H. DORTON, Sec..... 197  
 To Whom It May Concern..... 197  
 The Testimony of an Enemy to the Influence of Our Publications, A. G. DANIELS..... 197  
 To Bible Workers, Geo. B. STARR..... 198  
 The Lasting Pleasure, D. D. Mac LAURIN..... 198

**Special Meetings.**  
 Sunday to the Front in Chicago..... 198  
 Present Truth and the Sunday Question before the Illinois Legislature, Geo. B. STARR..... 198

**Bible Readings.—**  
 The Christian Sabbath, M. C. WILCOX..... 199

**Editorial.**  
 A Bible Reading on the Eastern Question..... 200  
 The Nature of the Second Coming of Christ..... 201  
 Some Objections to Voting for Prohibition, G. I. B..... 201  
 Work for All, S. N. H..... 202  
 The Three Weeks' Special Course at the South Lancaster Academy, S. N. H..... 202

**The Comm. nary.**  
 Scripture Questions: Answers by G. W. MORSE..... 203

**Progress of the Cause.**  
 Reports from New Zealand—Kansas—Colorado—Illinois—Florida—Georgia—Michigan—Wisconsin—Pennsylvania—Vermont..... 204, 205  
 Notes from South Lancaster Academy.—No. 2, C. C. R..... 205  
 To the Kentucky Churches, Ky. CONF. COM..... 206  
 To the Indiana Sabbath-schools, J. P. HENDERSON..... 206

**News**..... 206  
**Obituaries**..... 207  
**Appointments**..... 207  
**Publishers' Department**..... 207  
**Traveler's Guide**..... 207  
**Editorial Notes**..... 208

CAMP-MEETINGS FOR 1887.

KANSAS,	May 18-24
North Pacific,	" 18-24
Upper California,	" 25-31
Pennsylvania,	June 1-7
Iowa,	" 8-14
Wisconsin,	" 8-14
Minnesota,	" 15-21
Michigan,	" 15-21
Dakota,	" 22-28
Texas,	July 27 to Aug. 2

Elds. Underwood and Farnsworth will leave for California April 17, to attend the anniversary meetings of the institutions there, and then attend the meetings in the North Pacific Country, and return in time for the Iowa meeting, and others in the Western States.  
 GEN. CONF. COM.

A SEVENTH-DAY ADVENTIST ISLAND.

THE last Bible Echo from Australia brings a report from Bro. John I. Tay, of Oakland, Cal., who is now doing missionary work in the islands of the South Pacific. Among the islands he has visited, is the island so famous in history, known as Pitcairn Island. This is described as a solitary island in the Pacific Ocean; lat. 25° 3' 6" S.; lon. 130° 8' W. It is 2½ miles in length, of volcanic origin, and of its history Lippincott's Gazetteer says: "Here a remarkable colony was founded in 1790 by the mutineers of the English ship *Bounty*, and consisting originally of nine British sailors, six native Tahitian men, and twelve women. In 1825 Capt. Beechy found here a colony of sixty-six persons; under the patriarchal superintendence of one of the original mutineers, an Englishman named Adams, the children had been reared and educated. They have a church, school, and comfortable cottages forming a village. They speak and read the English language, are of an active, robust frame of body, of dark complexion and pleasing countenances."

Of Bro. Tay's visit to this island, the report says:—"Bro. Tay had spent a month or two in Pitcairn Island, and as the result of his labors, all the inhabitants of the island, one hundred and ten in number, including children, had commenced to keep the Sabbath of the Lord. Bro. Tay made a favorable impression on the captain of the man-of-war on which he made the voyage, and the captain introduced him to the head man of the Island as a man whom the Lord had sent to them. As a consequence he was warmly welcomed, and listened to without prejudice. The men all signed the covenant to keep the commandments of God and the faith of Jesus, and Bro. Tay writes for a minister to come down there and organize a church."

NOTICE!

WE are now prepared to furnish printed envelopes for fourth Sabbath donations, at the low price of 55 cents per thousand.

A CIRCULAR ON PROHIBITION.

LAST week a circular on the subject of voting for prohibition was sent out from Battle Creek to all the churches in Michigan, to be read last Sabbath, March 26. But it is very possible it did not reach all in season to be read. In that case, we trust it will be read next Sabbath, April 2. We greatly desire that all our people shall register in season. This will have to be done here at Battle Creek, and probably elsewhere in the State, the night after the Sabbath, April 2. Be sure you are all registered, so as to vote Monday, April 4, in favor of shutting up the rum holes.

G. I. B.

A CONSULTATION MEETING OF THE GENERAL CONFERENCE COMMITTEE.

WE were glad last Sabbath to meet all the members of the General Conference Committee who are now in America. Elds. Haskell, Underwood, and Breed will spend a short time here in counsel with Eld. Smith and the writer, relative to important matters in the cause, previous to Eld. Haskell's going to England. We hope important plans may be formed for work during the summer. The camp-meeting season will soon be upon us; and never were we so pressed with duties which seemed to require more than human strength and endurance to meet. Our work is spreading as never before, and calls for meetings are exceedingly urgent. Every person in leading positions is overworked, and can hardly endure the strain upon the physical powers necessary to discharge the duties of each day. This shows whether or not our work is drying up. God is moving in many ways, and we very much need wisdom to meet the pressing obligations pouring in upon us. Brethren, pray for the General Conference Committee.

G. I. B.

OUR SPECIAL COURSE.

THIS most important series of meetings is still in progress, and all seem to be greatly pleased and deeply interested in it. At least we have not yet heard a word of complaint, and have heard many speak highly of it. We believe it will do much good. There are some present from Dakota and Minnesota. They certainly show a commendable desire to learn all they possibly can of the work. Presidents of Conferences and T. and M. societies are here from several States. There are many who might be here with great profit to themselves, if they only thought so, who are not. But we are glad to have as many as there are present. It is an inspiring sight to see some two hundred young people here, eagerly seeking to learn all they can of the work of God, that they may be useful in his cause. With as many or more in the aggregate in our two other schools, which hold their special courses later, our friends can begin to see whether or not there is any prospect of an increase in our working force. Our revival services are in progress, and some increase of interest is already manifest. But we expect to see it greatly increased as the meetings continue and deepen in interest. We expect God will mightily help us. We again ask the earnest prayers of all our people in behalf of these meetings. Plead with God that he will mightily bless his work in Battle Creek, during these special meetings.

G. I. B.

COMING TO THE FRONT.

IN the dark night of the Middle Ages, shaping those

movements, political and religious, which affected the destinies of nations, there was one power whose hand was pre-eminently visible—whose authoritative voice was heard in every civilized court. In the brilliant noonday of the nineteenth century, amid those movements most guided by the light of civil and religious liberty, there is likewise one power whose hand has been conspicuously invisible. These two are one and the same power, namely, Rome. We say the hand of Rome has been invisible, for it is evident that the time has come when the triple-crowned monster of pagan parentage considers it safe to begin to draw aside, carefully, the veil which has hitherto screened her machinations from the public gaze, and to once more assume her ancient prerogative of arbiter of nations, the loss of which she has so long mourned. No event in the religious world will make more noteworthy the opening days of the year 1887 than this forward move on the part of the papacy, manifested in the Old World in the German elections, and in the New by the course pursued with the too-outspoken priest, Mc Glynn. In this country particularly, until recently, Rome has been careful to keep herself in the background of public affairs, leaving popular questions of the day to the guidance of her supposed enemies, the Protestants. She would fain have it understood that she takes no interest in such matters. While she has seen many of them shaping directly for her interests, she has also well known that should her iron visage appear among those leading on the van, many who would otherwise be favorable, would stand aloof, and the schemes she hopes to see realized would be retarded and perhaps defeated altogether.

The papal policy has been the more noticeable toward the movement for so-called national reform, this being directed squarely in the interests of her cherished institution, the Sunday-Sabbath. Probably there is no project for whose success Rome is secretly more anxious, since she accepts Protestant regard for that day (what it really is) as homage paid to herself. And now that she is able to take a more direct part in the propagation of movements favorable to her work, it would be strange if she should neglect the one which aims to confer such high honors on the day for which she has ever had so much regard. On this point the last meeting of the National Law and Order League, held recently in Albany, N. Y., contains a hint worth noticing. A resolution was introduced demanding a stricter enforcement of the laws for the compulsion of rest on that day, and the one who introduced this resolution was "the Rev. Father Walworth," a Catholic priest. We shall be much mistaken if Rome's connection with this movement does not become more and more prominent.

L. A. S.

IMPORTANT CHANGE.

THE Ohio State meeting will be held at Columbus, April 8-15, instead of April 20-27. Eld. S. N. Haskell will be with us. Circulars giving more particulars will be sent out this week. Let there be a general rally.

R. A. UNDERWOOD.

KANSAS CHURCH CLERKS.

BLANKS for reporting the April quarterly meeting have been mailed to you, and we hope you will fill and return them during the first week in April, so that we may have a full report before the next session of the Conference.

JAMES A. MORROW, Sec. Kan. Conf.

NEBRASKA SPECIAL DRILL.

LET it be remembered that the special drill in canvassing and Bible work will commence at the Lincoln mission, 1505 E street, April 25. It would be better for new students not to come till that time, so that all may come at the same time. Agents will be instructed to canvass for *Good Health*, "Marvel of Nations," "Great Controversy," and "Thoughts on Daniel and the Revelation." Persons wishing to know about these branches of the work, will find it to their advantage to come at that time, if they can stay no longer than two or three weeks. We should have twenty workers where we now have but one.

A. J. CUDNEY.

WHO CHANGED THE SABBATH?

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

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