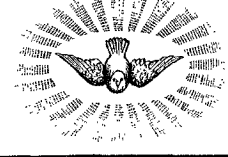


Adventist Review

AND SABBATH HERALD.



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

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ROCK OF AGES.

BY MARY E. INMAN.

Rock of Ages, I am clinging,
Ever clinging, close to thee;
While around life's ocean surges,
And its billows dark may be.
My frail strength doth not avail me
To withstand the tempest's shock;
But I'm clinging, ever clinging,
To the firm and solid rock

One there was who thought it folly
Thus to cling so close to thee.
He essayed a boat to build him,
That would take him o'er the sea.
Wild and wilder roared the billows,
Fiercer grew the tempest's shock;
And the dashing waves o'erwhelmed him,
For he clung not to the Rock.

To the Rock I still am clinging,
And I dare not loose my hold.
Overhead the dark clouds rifted,
A bright radiance unfold.
Upward gazing, ever upward,
That bright radiance falls on me;
And I find sweet peace and safety,
Rock of Ages, close to thee.

Ewart, Mich.

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.

THE WORK IN BASEL, SWITZERLAND.

BY MRS. E. G. WHITE.

ON returning from Tramelan to Basel, Feb. 7, we found that special efforts were being made by all connected with the mission building, to draw nigh to God by earnest prayer and confession, that the blessing of the Lord might be granted us in an especial manner when our Conference and Council should convene. Meetings were held at 6:30, commencing Feb. 6. I commenced the next morning to speak to the people, and we labored earnestly with our brethren and sisters for deeper spirituality and knowledge of the will of God. We felt the great need as laborers together with God, of meeting a higher standard.

What a wonderful reverence Jesus expressed in his life mission for human life! He stood not among the people as a king demanding attention, reverence, service, but as one who wished to serve, to lift up humanity. He said he had not come to be ministered unto, but to minister. I am sure that the great lesson of forgiveness must be learned more perfectly by us all, and we must practice the Christian graces. Wherever Christ saw a human being, he saw one who needed human sympathy. Many of us are willing to serve certain ones,—those whom we honor,—but the very ones to whom

Christ would make us a blessing if we were not so cold-hearted, so unkind and selfish, we pass by as unworthy of our notice. We do not help them, though it is our duty to do this,—to bear with their rudeness, while seeking to cultivate the opposite traits of character. We must work the works of Christ. The greatest wrong we can do others, if we think ourselves injured by them in any way, is to be unforgiving. This is a most dangerous position for professed Christians, because just in the manner that they treat their brethren, so will the Lord of heaven treat them. We are seeking here in these meetings to instruct, not merely with regard to the theory of the truth, as to how we shall practice the truth; but the question that is of great and vital importance with us now is, What must I do to be saved?

We have a great truth and great light; and if we walk in the light as it shines upon our pathway, we shall have increased light. Our works should correspond with our faith. Oh, why are we not more in earnest? Why do we not rise to our high privilege, and partake of the divine nature? As the wax takes the imprint of the seal, so must the soul receive and retain the moral image of God. We may become filled with his love, and transfigured by beholding his purity and righteousness. Our souls will become sluggish and our faith enfeebled unless we arouse and have a firm, steady, active faith. He "that hath this hope in him purifieth himself, even as He is pure."

The great sin of God's people at the present time is that we do not appreciate the value of the blessings God has bestowed upon us. We serve him with a divided heart. There are many who are cherishing some idol, and worshipping at its shrine. God's truth is elevated and holy, sanctifying the soul, if brought into the life and interwoven with the character. God is seeking by means of his truth to make us a separate and peculiar people. This is the influence the truth should have upon us. Our obedience and devotion are not equal to our light and privileges; and the sacred obligations resting upon us to walk as children of the light, are not fulfilled by us. As Christians we fail to come up to our high calling. Warnings and reproofs have been given us from God, but they influence us only for a time, because we do not consider it as our life work to press forward and upward to the mark of the prize of the high calling in Christ Jesus. Oh that God's people would consider their superior advantages, and understand from the light of his word that we must be judged according to the light which shines upon our pathway! All the privileges and opportunities given us by God are designed to make us better men and women. The people of God must move from settled principle, making it their first concern to seek the kingdom of God and his righteousness, and then go on from light to still greater light. If we fail to profit by the light, and become cold and hard-hearted, and are not easily impressed with the truth, and the energies of the soul become palsied, we cannot reasonably expect that judgment will be given in our favor, because, like Capernaum, we are exalted to heaven in point of privilege.

The blessed light that is now given us was not given to Sodom and Gomorrah, or they might have remained unto this day. Every soul that really believes the word of God, will show the same by his works. The great goodness of God is displayed in his requirements, nor can we be Christians if we neg-

lect to obey his word. The truth is able to save our souls; for God by his own Spirit is a continual agent in it, and it is this divine agency that makes the truth a sanctifying power.

Sabbath morning, Feb. 12, at half past six we had our morning meeting. The Lord gave me much freedom in speaking to the people, and the fallow ground of hearts was broken up. Many confessions were made with freely-flowing tears. We see that the Spirit of the Lord is coming into the meeting, and this makes me rejoice. We want the work to go deeper and be more earnest. I tried to impress upon the people that a happy flight of feeling is no evidence that we are in favor with God. We must have the living, divine principles ever abiding in us, and not make an idol of impulse or of a high degree of feeling. If we have pardon, we must show repentance. We must have faith, and walk by faith; not entertain the idea that we must have assurance in feeling before we acknowledge ourselves blessed of God. The assurance is in God's word. God has said, and it will be done. He who trusts in God must have due respect for all the means and all the helps to obedience. The written word, the services of God's house, and the throne of grace,—these are God's blessings, and our work is to lay hold upon the promises of God. Rely upon them. Live by every word that proceedeth out of the mouth of God. This is the victory, even your faith. Without holiness no man can see the Lord. Whatever our hopes or our profession, God calls for deeds and works. A meek and quiet spirit is the result of the grace of God in the heart. Faith in God's promises must be exercised while we work out our salvation with fear and trembling, God working in us to will and to do of his own good pleasure. We must be constantly guarded, for we are on the battle-field against a wily foe. We have a heaven to win; a possession to gain that requires the vigilant exercise of every spiritual muscle. Half-hearted work will not do here. God will accept nothing short of whole-hearted service, willing obedience.

Sabbath, Feb. 12, was almost entirely devoted to service. We have not had an exciting time, but firm conviction is taking hold of minds. We feel that we are advancing. We are trying to make the people understand that it is not God's design to withhold his presence, but that we are not sufficiently spiritual to discern his presence, and to lay hold of his promises, and claim them by faith. Our hearts lie too much in vapors and mists of worldliness, sin, and frailty, through which only a dim light reaches us, penetrating this mist and fog which Satan pours in upon us, while the full brightness of Christ's righteousness shines above us, and we scarcely look up. There are efforts which we ourselves must make. The cares of life will try us; but we let them disturb our confidence in God, and then we wonder why we have not more comfort, and more peace and hope and joy. Oh, I wish we could see these things as they are, and be sensible Christians! If we do not have ecstatic feelings, we begin to doubt whether we are Christians or not, when we should not look at our feelings, but at God's word; for there is our assurance. We must bring our hearts into a right position. We must put away all sin, all pride, all impatience, all envy and evil thoughts, all jealousies, and then, while working out our own salvation, God will work in us to will and to do of his good pleasure.

We must hold fast the promises. These are the pledged words of Him who is truth and verity; and these are our assurances. They can be appropriated to ourselves only by individual faith. Learning their truth by our loving trust, we must learn, not that man never is, but that we always are blessed. How many blessings we lose because we slight and overlook the blessings we daily receive, yearning for that which we have not. Common mercies which thickly strew our pathway, are forgotten and undervalued. We may learn lessons from the humble things of God in nature. The flower in dark and humble places responds to all the rays of light it can get, and puts forth its leaves. The caged bird sings in the prison cage, in the sunless tenement, as if in the lordly, sunny dwelling. God knows whether we will make a wise and saving use of his blessings; he will never give them to us to abuse. God loves the thankful heart, trusting implicitly in his words of promise, gathering comfort and hope and peace from them; and he will reveal to us still greater depths of his love.

At nine o'clock there was a social meeting, and then a sermon by Eld. Ings. The German portion of the congregation received a blessing, having an opportunity to hear the Bible truth in their own language. Seventeen have recently come to the truth in Basel, for which we thank and praise God. In the afternoon a discourse is given to the Germans. Three are to be baptized (several have already received the ordinance), and the communion service is to be attended this afternoon. I am full of thankfulness to God for the mercies of this Sabbath. We should make our life a clear, steady, burning light to the world. If we are not always on the mount, it is because God sees it would not be for our best good, because we would not see and be thankful for the lesser blessings. We should be thankful that he is still with us in the lowly valley of cares and troubles that press the soul. The Lord would have us look up, and be grateful to him that there is a heaven; that Jesus is preparing mansions for us, where the weary will be at rest. Let us praise God from whom all blessing flow. Let us grasp by living faith the rich promises of God, and be thankful from morning till night.

Feb. 14.—This morning we had another meeting to seek God in prayer, and by humble confession. I spoke from these words: "And they that are Christ's have crucified the flesh with the affections and lusts." The Lord helped me to speak pointedly upon this scripture. The gospel demands from every human being an unreserved consecration to God, of both body and soul, with all their energies and capabilities, throughout the entire period of our probation. In this work there is to be no indolence; continual advancement is required of us, while God claims every ordinary or peculiar power, endowment, and faculty he has given us in trust. To withhold these from God, is robbery toward God; while every talent is given us as a sacred trust, upon condition that it shall be used and improved, enlarged and strengthened, by use, in accordance with the will and design of the great Giver, that by this means divine light and power shall be communicated to the world through God's appointed channel.

In this work, if talents are well improved, increased talents are the result. "Unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath." If Heaven's bestowed gifts are not appreciated and improved as God's intrusted capital,—if they are buried in worldliness, in selfishness,—these powers capable of blessing humanity decrease; and because the God of heaven is not sought after and glorified as the source of all these precious endowments, he is dishonored, and he cuts off the supply. In order to increase, to grow in the knowledge of our Lord and Saviour Jesus Christ, we must put to use by human effort our physical and intellectual powers. All these powers are under contribution to God, and must be taxed to the very uttermost. The youth and the child must be taught these lessons. "I write unto you, little children, because your sins are forgiven you for his name's sake." The fervor of the new-born child of God in his first love is as sweet fragrance to God; and the simple testimonies, the cheerful service, and the grateful thanks are acceptable to God.

Our social meetings have shown still more de-

cidenced advancement. We are coming nearer to the point, nearer to the freedom and liberty of the children of God. Confession with weeping has been made, and we see there is a deeper sense of how far short they have come of meeting the standard of righteousness. There is a firm purpose to do better, and if we can by repetition of great and solemn warnings and precious inducements in the promises, bring them to feel their great need and the willingness of God to pardon and bless, we shall have gained a victory over Satan and over his devices. God requires of every one of his followers faith, sincere prayer, and a spotless example. Not one is excused; they are his employed servants, working for wages, even the life which is to come. To be unfaithful to God, who has manifested so great interest for us, is the basest ingratitude.

OUR WORK AND ELIJAH'S.

BY A. W. ROTHWELL.

(Concluded.)

A MOMENTOUS future awaits the people of God. Like Elijah, they are to be changed from mortality to immortality, the finishing touch that is to prepare them to be ushered into the presence of the Ruler of the universe, the great God, whom man cannot see and live. But oh, what a work must be done for the people of God before they are prepared for this great event! They must be without spot or wrinkle, and in their mouths must be no guile; they must be faultless before the throne of God. Eph. 5 : 27 ; Rev. 14 : 5. There must be greater manifestations of the Spirit of God. The promise is, that on all flesh it shall be poured. The former rain fell *moderately* (Joel 2 : 23); but of the latter there will be an *abundance*. The prophet Zechariah says, "Ask ye of the Lord *rain in the time of the latter rain*; so the Lord shall make bright clouds, and give them *showers of rain, to every one grass in the field.*" Chap. 10 : 1. Has not the time fully come to ask for the special outpouring of the Spirit of God? Are we not on the very verge of the eternal world?—We are. Then the latter rain is due.

In the "Special Reading" for Dec. 27, 1886, we are told that "we should pray as earnestly for the descent of the Holy Spirit, as the disciples prayed on the day of Pentecost." Are we asking of the Lord to be endued with power from on high? Do we ask once, twice, or even three times, and then become discouraged if we do not immediately receive what we ask for? Let us remember that "Elias was a man subject to like passions as we are, and he *prayed earnestly* that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." James 5 : 17, 18. I have no doubt but that Elijah prayed just as earnestly for it to rain as he had prayed for it not to rain. Did he pray once, and then become discouraged because rain did not immediately come? Notice: "And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go *seven times.*" 1 Kings 18 : 42, 43.

Seven, as used in the Scriptures, is a number denoting fullness and completeness. The seven stars, the seven candlesticks, and the seven spirits of the Revelation must denote the whole of the things which they represent. (See "Thoughts on the Revelation," pp. 335, 336.) Why, then, may not the seven times that Elijah prayed, mean the same, and show his earnestness and *full* determination to secure from God an answer to his prayers. Shall not we, then, as did Elijah, ask God for his Holy Spirit *seven times*, when he is more willing to give it than we are to give good gifts to our children? Have we not backslidden, and neglected our duty in this respect, and become slack in our efforts to overcome, allowing worldly enterprises and the baubles of earth to wean our affections away from God.

Truly this seems to be the cause given by the prophet Jeremiah, for the latter rain's being withheld: "Therefore the showers have been withheld, and there hath been no latter rain." Chap. 3 : 3. "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" "Only

acknowledge thine iniquity, that thou hast transgressed against the Lord. . . . Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you, one of a city, and two of a family, and I will bring you to Zion." Verses 4, 13, 14. When Elijah prayed, and rain fell upon the earth, "she brought forth her fruit" (James 5 : 18); and not until God's people are endued with power from on high, will the earth bring forth her fruit—harvest of souls—for the kingdom of God.

"Servants of God endued with power from on high, and their faces lighted up, and shining with holy consecration, went forth to proclaim the message from Heaven. Souls that were scattered all through the religious bodies, answered to the call, and *the precious were hurried* out of the doomed churches, as Lot was hurried out of Sodom before her destruction."—*Early Writings*, p. 139. "I asked what made this great change. An angel answered, '*It is the latter rain*, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Id.* p. 133. May God help us, dear brethren and sisters, to humble ourselves before him, that we may receive the needed help for the fiery trial that awaits us.

Willow Hill, Ill.

ALL WITH CHRIST.

BY ELDER R. M. KILGORE.

OUR "OLD MAN"

Is crucified with him. Rom. 6 : 6.
Is dead with him. 2 Tim. 2 : 11.
Is buried with him. Rom. 6 : 4.
Is made a new creature in him. 2 Cor. 5 : 17.

THE "NEW CREATURE"

Is quickened together with him. Col. 2 : 13.
Is a child of God by faith in him. Gal. 3 : 26.
Is also weak with him. 2 Cor. 13 : 4.
Is risen in baptism with him. Col. 2 : 12.
Is washed in regeneration through him. Titus 3 : 5, 6.
Is justified by faith on him. Rom. 4 : 24, 25.
Is at peace with God through him. Rom. 5 : 1.
Is made a joint heir with him. Rom. 8 : 17.
Is living together with him. 1 Thess. 5 : 10.
Is standing fast in him. 1 Thess. 3 : 8.
Is rooted and built up in him. Col. 2 : 7.
Is pleased to walk in him. Col. 2 : 6.
Is a laborer together with him. 1 Cor. 3 : 9.
Is a worker together with him. 2 Cor. 6 : 1.
Is willing to suffer with him. Rom. 8 : 17.
Is ready to die in him. Rev. 14 : 13.

THE "MORTAL BODY" (ROM. 8 : 11)

Will be dead in him. 1 Thess. 4 : 16.
Will be sleeping in him. 1 Thess. 4 : 14.
Will be awakened by him. John 5 : 25.
Will be quickened by him. Rom. 8 : 11.
Will be changed by him. 1 Cor. 15 : 52.
Will be fashioned like him. Phil. 3 : 21.
Will bear the image of him. 1 Cor. 15 : 49.
Will be satisfied in likeness with him. Ps. 17 : 15.

THE "SPIRITUAL BODY" (1 COR. 15 : 44)

Shall be raised up by him. 1 Cor. 6 : 14.
Shall put on immortality through him. 2 Tim. 1 : 10 ; 1 Cor. 15 : 53.
Shall receive eternal life through him. Rom. 6 : 23.
Shall be caught up in the air to meet him. 1 Thess. 4 : 17.
Shall be received by him. John 14 : 3.
Shall enter into the city with him. Ps. 24 : 7-9 ; Rev. 22 : 14.
Shall appear in glory with him. Col. 3 : 4.
Shall enter into his joy with him. Matt. 25 : 21-23.
Shall receive a crown of glory by him. 1 Pet. 5 : 4. 2 Tim. 4 : 8.
Shall sit on his throne with him. Rev. 3 : 21.
Shall reign kings and priests with him. 2 Tim. 2 : 12 ; Rev. 5 : 10.
Shall be glorified together with him. Rom. 8 : 17.
Shall walk in robes of white with him. Rev. 3 : 4 ; 7 : 9.
Shall ever, oh! forever, be with him. 1 Thess. 4 : 17.

"THE LION OF THE TRIBE OF JUDA." REV. 5:5.

BY T. R. WILLIAMSON.

O GUARDIAN Lion of the timorous sheep,
A night of fear and bitter war draws nigh;
In that sore sea of trouble do thou keep
Thy little ones, and hear their plaintive cry.

Thou art their help, like sheep they, bleating, run
Close to thy footsteps 'neath the gathering storm;
At thy true call they follow, follow on,
Scared at the sound of war, the wolf's alarm.

The wolves have torn thy sheep in all the past.
The remnant wait with patient eyes the day
Of thy dear coming; then the church at last
Shall no more fear, but,—wand'ring near the play

Of purling waters, eddying in life's stream,
Where sunny splendors glance through fruited
boughs,

Where verdant meadows blossom, and the gleam
Of crown-stars shining from immortal brows,—

O conquering Lion, unto thee their praise
Shall swell eternal o'er the jasper sea,
And vibrant harps tumultuously raise
Harmonious glories evermore to thee.

FAITH AND SIGHT.—NO 5.

BY ELD. F. PEABODY.

ETERNAL LIFE.

MANY things yet in store for God's people are connected with and dependent upon the second coming of Christ. In fact, eternal life depends upon his coming again. If we have eternal life now, this is not so; but if we do not have it in ourselves, it is so. Here we see the same disposition to lay claim to things not our own. What is there about us to show that after we have lived out this life we shall ever live again? From all human probability or possibility we shall not. We have heard men try to prove without God's word that we shall, but we think they have always made a complete failure.

I laid aside my pen to attend a funeral. The minister in his sermon compared mankind to peas which, being put into the soil, spring up and reproduce their kind. "So," said he, "we die, and the living germ in us springs up and produces the real, true man." And further, "every person born into this world has part of God in him, and it is impossible for him to die."

If all this is so, it must have been handed down from father to son, even from the first Adam. Then eternal life is no more the "gift of God" "through Jesus Christ," than are the peas that grow in the garden or the trees that grow in the forest. And, according to this, even this precious gift comes within the realm of sight. There is no taking of God's promise as evidence of things not seen; no reaching out beyond the grave, and taking hold of life through Christ alone. If we inherit eternal life from the first Adam, then we must stand in the same relation to Christ, the second Adam, as described by Paul, who, speaking of a class in his day, says (Gal. 5:2), "Christ shall profit you nothing." Every careful Bible student must see that eternal life is promised to the righteous through Christ, the second Adam, or "the Lord from heaven." 1 Cor. 15:45-47. If it comes through the first Adam, all, both good and bad, have it alike; if through the second, only those have it who are found worthy to receive this precious gift at the coming of Christ.

One asked Christ what good thing he should do that he might have eternal life. Matt. 19:16. He promised to another eternal life in the world to come. Mark 10:30. Those who believe in Christ shall have it. John 3:15, 16. Christ will give it to his people. Chap. 10:28. Those who seek for glory and honor and immortality shall have it. Rom. 2:7. Eternal life is a gift of God through our Lord Jesus Christ. Rom. 6:23. God's people are made heirs according to the hope of eternal life. Titus 3:7. God has given a record of his Son, and in that record he says he "hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

This will bring to our notice the time when the saints shall receive eternal life. All the passages above referred to, and many more that we might produce, refer directly to Christ, who is the source of life eternal for us, and to his coming as the time

when it will be given. When he comes but few, comparatively, of his saints will be living; all the rest will be in their graves. Those who lived thousands of years ago, went down having strong faith in things not seen as yet, and could say as did Job: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26. This was faith reaching far down through all the ages that were to intervene between them and the resurrection. They wanted to see and know their Redeemer. His coming was far in the future. Nothing in the realm of sight could penetrate the years that rolled between. Faith, "the evidence of things not seen," brought his coming near. So we see that if Christ and his saints ever meet, a very large proportion of them will have to be resurrected. In fact, not only does future life depend upon the second coming of Christ, but to all who have died before that event it depends upon their being brought up from the dead by a resurrection. Right here our faith must reach out into the unseen, and take evidence of that which to sight is neither probable nor possible.

Now, suppose we set up a claim to eternal life as coming from Adam, do we not deny the necessity of the second coming of Christ and the resurrection? Furthermore, do we not show that we have no faith in God's promise?—Most certainly we do.

"HISTORICAL SKETCHES OF OUR FOREIGN MISSIONS."

BY MRS. M. E. STEWARD.

I wish to acknowledge the benefit I have received from reading this book. It seems to me its practical addresses are more than ordinarily encouraging; and truly "meat in due season" to those who are striving for victory. I fear some of us have dwelt too much on our failures, on the darkness around us, the power and work of Satan, and the coming trials. Here is an excellent thought for us:—

"We want to get in the habit of talking of heaven, beautiful heaven. Talk of that life which will continue as long as God shall live, and then you will forget your little trials and difficulties. Let the eye be attracted to God. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'" "I want to say to those who have been desponding, When Satan comes in to tempt you, and you have no evidence that the Lord accepts you, do not look to see how dark you are, but look up to the light. Begin to praise God for the plan of salvation, and hold every victory gained through Christ. As you repeat the confidence you have in Jesus, Satan will flee; for he cannot bear the name of Jesus." Pp. 141, 146.

Reason teaches that this must be true. Compare a painting of night with that of a bright noon-day scene in Italy or Colorado, with its vivid coloring; there is not a greater contrast between these than there is between the minds of those who dwell on the darkness, and those who turn to the light. One is weakness, the other is strength; one is wretchedness, discouragement, and evil forboding; the other is gratitude, and love, and joy. If we are the "children of light" and not "of darkness," then why not live like children of light?

*Here is another item: "Some fail on one point, some on another. Some are naturally impatient. Satan understands their weakness, and manages to overcome them again and again. But let none be discouraged by this. Whenever little annoyances and trials arise, ask God in silent prayer to give you strength and grace to bear them patiently. There is a power in silence. Do not speak a word until you have sent up your petition to the God of heaven. If you will always do this, you will soon overcome your hasty temper, and you will have a little heaven here to go to heaven in." Again, "Patience is a plant that will make rapid growth, if carefully cultivated." Pp. 157, 134.

Page 129: "I do not know but all present have infirmities of some kind upon them. Jesus lives! Move out by faith and claim the promises of God. Do you not remember the woman that came behind Jesus and touched the hem of his garment and was made whole? Hers is the kind of faith that

you need." Cannot this apply to us all? Can we not stretch out our hand and take hold of the strength of God for body and soul, feeling very thankful for so precious a privilege?

Some have had the idea that "Historical Sketches" is a book of "dry statistics." This is a great mistake. Others have supposed we have had it all in the REVIEW, which is also untrue. It is a book so replete with interest that in looking through it in order to select passages that may give some idea of the nature of the work, I am forced to give up the attempt. I can do nothing like justice to it. It is a spiritual and intellectual feast for persons of all ages, and just the book to place in the hands of our children. It will not vitiate their tastes like works of fiction. The candid reader feels his interest in the work of God greatly increased by it, while every one is highly pleased and instructed with the description of countries and their inhabitants. Children twelve years of age are delighted with it; even the practical addresses, sermons, etc., are not uninteresting, but exceedingly helpful to them as well as to older people.

Battle Creek, Mich.

"THE LAND OF THE LIVING."

BY MRS. M. L. BROCK.

I HAVE had many letters sent me asking if I was "yet in the land of the living." I would reply, in the sense in which my correspondents use the word, Yes; but in a higher and truer sense, my answer would be, No, nor have I ever been; but I hope to go there. This world is a world of shadows and death; the eternal world is the only one of life, and of living realities. This is the land of the dying, of transitory pleasure, impalpable and fleeting as an April cloud.

"A moment they tarry, then away, far away,
They haste from our presence and make no delay."

Not so with the land of the living; there is bliss never-ending; there is health that endures; there, glory eternal shall be ours to enjoy; there life never-ending, and fulness of love shall be the portion of all who reign with the righteous.

Over a year has passed away since I penned the closing lines of "Light in the Darkness, or Trial of Faith." My life during the year has been one continued night of suffering and sorrow. I have been called to pass through one of the most bitter trials of my life. But again I can testify to the loving-kindness of my Heavenly Father. My greatest present physical suffering is a trouble of the heart; what the end will be I cannot tell.

I have found truly, that this long night of sorrow is the mother of a bright day, as the poet says,—

"The night is mother of the day,
The winter of the spring,
And ever upon old decay
The greenest mosses spring.

"Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God who loveth all his works
Hath left his hope to all."

Grenola, Kan.

CRUMBS.

BY S. O. JAMES.

SOME are mourning because they have lost their influence over others, and their little authority is despised. By kindness, dear friend, become filled with a tender spirit so much that it will season every word you utter, and you may rejoice once more.

Perhaps the reason we are afraid of hurting ourselves in the Lord's service, is because we do not fully realize that we belong to him. He will take the tenderest care of his own.

Children are often severely reprimanded because they are dull and fail to see and perform their daily duties in the way of chores, etc.; but there are some faults even more blameworthy than this, and one consists in delaying after having been plainly reminded of duty by the parent. They show indifference to the parent's wishes by taking their own time to comply with them. Those who do so, are not sufficiently determined to have a character for promptness in obedience. A careful consideration of Prov. 10:1 may encourage them.

THE VISIONS OF DANIEL AND JOHN.

A Brief Exposition of their Testimony relative to the Second Coming of Christ.

BY ELD. J. G. MATTESON.

PART I.—THE VISIONS OF DANIEL.

PREFACE.

DANIEL is one of the most remarkable men spoken of in the Bible. He was brought from Jerusalem to Babylon as a captive, by king Nebuchadnezzar. He was one of the royal family, and was chosen, with several other young men of the sons of Israel, to serve in the king's palace. These young men were children in whom was no blemish, and who were skillful in all wisdom. Dan. 1:1-4. Three of them, Hananiah, Mishael, and Azariah, with Daniel, were educated three years in the learning and tongue of the Chaldeans; and "God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Chap. 1:17. By the blessing of God, these young men became so superior in power of mind, that on examination at the end of three years, the king found them to be ten times better than all the wise men in his kingdom.

Daniel is presented before us as a pattern of virtue and wisdom. He possessed great physical and spiritual excellency, and he is one of the few men whose lives are presented in the Bible with no blemish. He united wisdom and bodily excellency with a noble and humble spirit. It appears that he became more humble the more he was honored. Although the Bible speaks of no fault in his conduct, yet he confessed his sins before God, and said: "We have sinned, and have committed iniquity." "To us belongeth confusion of face." "To the Lord our God belong mercies and forgivenesses." Chap. 9:5, 8, 9.

Most of the visions of Daniel point to the end of the world and the second coming of Christ. They lift the veil of the future before us, and the most wonderful events in the history of the world pass to our admiring gaze. With brevity and clearness the rise and fall of the universal monarchies of the world are presented. Centuries, yes, millenniums roll by, and as we are nearing the last days of time, everything is presented more and more minutely, and history develops with far greater swiftness than the children of men have ever before witnessed.

The Lord makes but a short work upon the earth (Rom. 9:28), and Satan, knowing that he has but a short time, works in greater wrath. Rev. 12:12. The knowledge of God and his holy will is extended to the utmost parts of the earth on the swift-rolling wheels of the steam and the never-tiring wings of the lightning. The wicked world is ripening for its fearful judgment (Matt. 13:41, 42; Rev. 19), while the last gentle rays of the setting sun of mercy ripen the harvest of the earth, and prepare the wise virgins for the marriage supper of the Lamb. Rev. 14:16.

The prophetic book which heretofore has been sealed, now lies open. "Many shall search it diligently, and knowledge will be increased." Dan. 12:4. Danish version. In order to encourage us to search the prophetic word, and get understanding, the Lord promises that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Verse 3. With this blessed encouragement before us, we will examine the sure word of prophecy.

Daniel obtained the wonderful revelation found in his book, as he sought the Lord earnestly in prayer; and if his revelation shall become a blessing to us, we must consider it in connection with heart-felt prayer. Let us, then, seek the Lord in Jesus's dear name.

CHAPTER I.

FOUR UNIVERSAL MONARCHIES.

In the second year of the reign of Nebuchadnezzar, the king of Babylon (B. C. 603), he had a remarkable dream. This dream made a deep impression on the king, and he ordered his wise men to show him the interpretation thereof; but he had forgotten the dream, and no one could tell it nor make known the interpretation. This enraged the king very much, because these wise men professed to hold communication with the gods, and to be able to make known future events. Their deception was now disclosed, and the king commanded that they should be killed. The terrible work commenced, but was soon stayed, as the king granted the request of Daniel, and gave him time to make known the interpretation.

Daniel and his companions sought the Lord in earnest prayer, and the Lord in his great mercy revealed the dream and the interpretation thereof in a vision in the night. Then Daniel blessed the God of heaven, and said: "Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." Dan. 2:20-22.

When Daniel was brought before the king, he showed that firmness and modesty which become a man of God. To the question of the king, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered that no man on earth had such power: "but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." Verse 28.

Then Daniel related the dream, without doubting in the least that his representation was right. True faith does not waver. It is a firm conviction of things not seen, but revealed by the Spirit of God. It is more powerful in the strength of God than the mightiest kings and heroes of earth. This is plainly seen in the history of Moses and of David, as well as that of Daniel. Our faith is the victory which overcomes the world.

In the dream the king saw a great image, with excellent brightness and terrible form. Its head was of fine gold, the breast and arms of silver, the thighs of brass, the legs of iron, and the feet part of iron and part of clay. Then "a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." See verses 31-34. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth." Verse 35.

The interpretation of this remarkable dream is so simple and plain that every one can understand its leading features. "Thou, O king" (or thy kingdom), "art this head of gold." According to Berossus, an old Oriental writer, Josephus relates that Nebuchadnezzar reigned over Egypt, Syria, Phœnicia, and Arabia, and that he in his exploits excelled all the Chaldeans and Babylonians who were before him.

Megasthenes says, in the fourth book of his Indian history, that Nebuchadnezzar excelled Hercules in valor and heroic deeds, and that he conquered the greater part of Lybia and Spain. Strabo relates the same, and says further that he carried his armies from Spain to Thracia and Pontus. This mighty kingdom, however, did not last long. It was overthrown in less than thirty years from the time this prophecy was uttered: to wit, under the reign of Nebuchadnezzar's grandson, Belshazzar. Nebuchadnezzar was the only mighty king who was left; for this reason the prophet said: "Thou art this head of gold." Verse 38.

The breast and arms of silver denote another kingdom, which should arise after Babylon. The Medo-Persian Kingdom was the next universal monarchy. It is introduced in the prophecy B. C. 538, when Cyrus conquered Babylon. Verse 39.

The thighs of brass represent a third kingdom, which should rule over all the earth. This was Greece, the kingdom which in B. C. 331 was erected on the ruins of Persia, with much grandeur.

The legs of iron denote the fourth kingdom, which should be strong as iron, and break in pieces and subdue all the former kingdoms. Verse 40. This can only be applied to Rome, the fourth universal monarchy, which reigned with great power in the days of Christ. The feet and toes of the image denote that the fourth kingdom should be divided, and the kingdoms thus arising should be partly strong and partly weak. Verses 41-43. In harmony with this, Rome was divided into several kingdoms during the fourth and fifth centuries, and these kingdoms still exist.

The stone cut out without hands is a symbol of the eternal kingdom of God (verse 44), which will be set up at the second coming of Christ. This kingdom will break in pieces and consume all the former kingdoms. Then probation has ended, and the saints shall reign with Christ forever and ever.

Thus the whole history of this present world is presented before us briefly and plainly, and in a manner that will help us always to remember these things. This representation impresses us deeply with the great and important truth that this world is of but little value, and must soon perish; and it turns our longing hearts to the eternal world, whose glory shall never pass away.

In a little while, only a few years, all human greatness shall be cut down, and the Lord alone shall be exalted. In that day "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; . . . and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:11-19. Then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:15, 16.

Then it will be blessed to be sealed with the seal of the living God, and to stand before the throne of God and the Lamb, with the great white-robed throng, waving the palm of victory, with shouts of joy, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Chap. 7:10.

Eternity lies before us. On one side is eternal darkness, with weeping, and wailing, and gnashing of teeth; on the other, the eternal kingdom, where the saved ones of all nations and tongues are at home with the Lord; and He that sitteth upon the throne shall dwell among them, and the Lamb shall feed them, and lead them unto living fountains of water, having wiped away all tears from their eyes.

Here we are still pilgrims in a dark world, where the black shadow of death every day falls on our path. Here and there we see a strong castle (the word and works of God), which seems to be untouched by devoting time. We see the watchman on the wall, and ask him, "What of the night? How far have we come on our weary journey? The watchman answers, The prophetic word has been more and more confirmed. Give heed unto it diligently; then it will shine before you as a light in a dark place. Here lies before us a prophetic chain with six golden links, the first, second, third, and fourth of which already belong to the past. Babylon, Persia, Greece, and Rome have all had their time and played their principal part in the history of the world. But the feet and toes of iron and clay are still prominent on the scene of action. They form the fifth joint of the golden prophetic chain. They have existed for thirteen hundred years, and their history soon will be finished. Then shall the sixth golden link of the chain, which is stronger than all the powers of this world, unite the people of God with the throne of heaven. Let us, then, lay hold upon the hope set before us, which as an anchor of the soul, both sure and steadfast, enters within the veil, where Jesus, our high priest, has entered for us. Heb. 6:12-20.

Before we leave this subject, we will consider a few items of the history of the Babylonian Empire, seeing it contains a remarkable instance of the exact fulfillment of prophecy. Just as Egypt in the days of Moses was the center of civilization, so Babylon in the time of Daniel was the elevated seat of science and art. And just as the people of God were brought to Egypt that some of them might become learned in all the wisdom of the Egyptians, so likewise the Israelites were, in the providence of God, brought to Babylon that they might get good from the advancing light in the world. The people of God should have the benefit of the general enlightenment found in the different kingdoms of the world, at different times; and the civilized world should be benefited by the word of God, which he has committed to the care of his people. This may be one reason why the people of God were gradually brought into connection with the universal monarchies of the world as they came into power.

Sir John Stoddart says that the Babylonian and Assyrian kingdoms are generally spoken of together in all historical sketches. Two immense cities were from ancient times situated in these kingdoms—Babylon and Nineveh. The first was built on the Euphrates, the other on the Tigris. The land around the Tigris was called Assyria; that around the Euphrates, Babylon; and the large tract of land lying between them was generally called Mesopotamia (Aram-Naharain. Gen. 24:10), which name signifies

between the rivers. Here the forefathers of Abraham lived, and this country, together with Babel, was called Shinar. Gen. 11:2.

Nimrod built Babel, besides several other cities, in the land of Shinar. Chap. 10:10. He then went to Asshur, or Assyria, where he built Nineveh and some other cities. Verses 11, 12. Of Nineveh it is said, "The same is a great city." This was about B. C. 2200. Thus the kingdoms of Assyria and Babylon existed nearly 1700 years.

In 769 Pul, the king of Assyria, came against the land of Israel, and the king Menahem gave Pul a thousand talents of silver, whereupon the king of Assyria turned back. 2 Kings 15:19, 20. His successor, Tiglath-pileser, came against the Syrians when they were besieging Jerusalem. Ahaz, the king of Judah, secured his help by sending him all the silver and gold that was found in the house of the Lord and in the treasury of the king's house. Tiglath-pileser took Damascus, and carried the people captive. Chap. 16:5-9. This was in B. C. 738. Shalmaneser, the next king of Assyria, besieged Samaria, the capital of Israel, for three years. He took Samaria in 722 B. C., and put an end to the kingdom of Israel, carrying the people away into Assyria. Chap. 17:5, 6. Here they intermarried with the Gentiles, and the ten tribes of Israel have never since that time had existence as a separate people.

In the fourteenth year of Hezekiah, king of Judah (B. C. 714), "did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them." Chap. 18:13. Afterward he sent a great host against Jerusalem; but Hezekiah prayed to God for help, and the Lord heard his prayer. The angel of the Lord went out and smote 185,000 Assyrian warriors, whereupon Sennacherib departed, and returned to Nineveh, where he was killed shortly after, by his own sons. "And Esar-haddon his son reigned in his stead." This was B. C. 709.

The last king in Assyria mentioned in the Bible, was Nebuchadnezzar. It is supposed that he ascended the throne of Assyria B. C. 650, and thus united Assyria and Babylon into one kingdom. Nineveh, the capital of Assyria, listened to and repented at the preaching of Jonah, about B. C. 800. The city contained at that time 120,000 small children, and, consequently, a population of about 6,000,000. Jonah 4:11. Their punishment was postponed for some time, but when they again gave themselves to work unrighteousness, their final destruction was announced by the prophet Nahum. Nah. 3:7, 9. Cyaxares, from Media, and Nabopolassar, from Babylon, came against Nineveh with an army, and it was destroyed B. C. 606. When Xenophon, twenty years later, with his soldiers, went over the ruins of Nineveh, they were so covered with sand that he looked upon them as remnants of Median cities, and since that time the Arabians and Bedouins have plowed over the ruins, while learned men have disputed about the place where once the greatest city of the world stood.

But since 1841 many of the treasures of Nineveh have been found and exhumed. Especially have the French and English brought forth many tiles and alabaster plates, with pictures and arrow-headed characters; and Old Nineveh has awakened to testify to the truth of the Bible, while a good share of the libraries of the ancient Assyrian monarchies have been brought to the museums of Europe.

There are four hills with ruins in the vicinity of Mosul, a commercial city of no small importance on the Tigris. For over thirty miles these ruins are found, in a width of from twelve to eighteen miles, forming an oblong square. Here the palaces of Sennacherib and Esar-haddon have been found. In the first-named, portals have been dug out, built of bulls with wings and colossal lions, and seventy-one halls, rooms, and galleries, whose walls are from three to six feet thick, and ornamented with plates of alabaster containing representations of the wars of the kings. Here a whole library with arrow-headed characters has been found.

Near the town of Korsabad, ruins have been found from B. C. 706, of a palace 300 yards long and wide, with more than 300 rooms and halls, thirty-one courts, and 225 portals and doors. (See Dr. Nyström's Bible Dictionary.)

Babylon has become a companion in ruins with her younger sister; but her glory and existence continued many years after the overthrow of Nineveh. The term "Babylon" means *confusion*. Nimrod gave to this city the name "Babil," which means the *gate of God*. Babylon was the capital of the land Sinear, or, as it was afterward called, Chaldea. Babylon was built nearly 2200 B. C., and became in 1700 the seat of government. Its colossal walls, gates of copper, and hanging gardens belong to the wonders of the world. It rose to its highest glory under Nebuchadnezzar.

Babylon came under the power of the Persians B. C. 538, and from that time began to decline. "This great Babylon" (Dan. 4:30), "the glory of kingdoms, the beauty of the Chaldees' excellency" (Isa. 13:19), "the lord of kingdoms" (47:5), "abundant in treasures" (Jer. 51:13), "the praise of the whole earth" (verse 41), the "London of the Old World," was to become "heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant." Verse 37.

Queen Semiramis, who tried to cover her bad character and immortalize her name by grand buildings, employed 2,000,000 men in the building of Babylon. This city was built on a large plain, the soil of which was so rich that it brought forth two hundred-fold to three hundred-fold. Babylon was situated in a square, with a perimeter of about sixty miles. The wall was 350 feet high, and eighty-seven feet thick, leaving sufficient room for six chariots to be placed side by side upon it. Twenty-five copper gates on either side of the city, led to as many streets, which crossed each other and formed regular squares, with courts and gardens between the streets. Two costly bridges were built across the river Euphrates, and artificial lakes and channels were made to water the land.

There were two royal palaces, one of which was three and a half, and the other eight miles in circumference. The temple of Belus excelled all in greatness and splendor. Among other treasures, it contained an image of gold, valued at about \$100,000,000. Xerxes, the king of the Persians, destroyed this temple, after having robbed it of all its treasures. Alexander the Great decided to build it up again, and employed 10,000 men to clear away the ruins. After they had worked for two months, Alexander died, and the undertaking ceased.

Now let us see what the Lord had spoken concerning the fate of this proud and mighty city: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures." Isa. 13:19-21. "The Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple." Jer. 51:11. "And Babylon

shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant." Verse 37.

Notice how literally this was fulfilled: "The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women." Verse 30. Behold, how the face of Belshazzar turned pale that night when Babylon fell into the hands of the Medes and Persians. His knees smote against each other, and he was killed in his own palace. "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." Verse 39. The city was taken at a great yearly feast, when the inhabitants were fully engaged in drinking, dancing, and carousing. Herodotus says that the outer part of the city was taken and secured by their enemies before those who dwell in the central part had any thought of danger. How could any one foretell events so remarkable and circumstances so curious, unless he was inspired by the Spirit of God?

The Lord also mentioned the person who should lay siege to Babylon and overturn the kingdom: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. 45:1, 2.

Thus the prophet wrote B. C. 712, and 174 years later, B. C. 538, Cyrus took Babylon, after a siege of two years. Through immense exertion and labor he changed the course of the Euphrates, and his soldiers marched on the dry river-bed into the city, where the gates of brass on both sides of the river had been left open for them.

Xenophon says that when the Persians had surrounded the palace, some of the guests ran to the door to find out what was the cause of the terrible noise which they heard without. Then the Persian soldiers entered the palace, and soon became master of it. When they met the king, who came with his drawn sword in front of those who defended him, the Persians killed him and all his attendants. The first thing afterward done by the victors was to thank the gods that they at least had punished this wicked king. So accurately history agrees with the prophecy.

After Alexander had tried in vain to build up Babylon, the city declined more and more. Hieronymus writes that he visited Babylon in his days (the fourth century), and says that the kings of Persia used the ruins as a park for wild animals. Benjamin of Tudela, a Jew, says in his traveling sketches in the twelfth century: "The old Babylon is now lying desolate, but some ruins of the palace of Nebuchadnezzar are still seen. The people are afraid to enter the ruins on account of the great number of poisonous serpents and scorpions which infest the palace."

A German traveler, Mr. Rauwolf, who journeyed that way in 1574, says: "The land is so dry and barren that it cannot be plowed, and so desolate that I never could have believed that the mighty city, which once was the most renowned and splendid city in all the world, situated in the pleasant and fruitful land Sinear, once stood here, unless I had known it from its situation on the map, and from the few remains of exceeding beauty which still were left."

The ruins of the tower of Babel are easily distinguished. They are half a mile in diameter; but they are so decayed and full of poisonous animals, that no one has courage to come nearer than within half a mile. The course of the Euphrates being changed, a large share of the country where Babylon once stood has been turned into swamps and marshes. Thus literally have the words of the prophet been fulfilled: "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." Isa. 14:22, 23.

In later years many tiles with arrow-headed characters have been exhumed, and slates with writings in the different languages have been found, which explain each other. Thus learned men have been enabled to read the characters.

A small city called Hilla, lies between the vast ruins. Here about 5,000 Arabs live. Three miles north of Hilla lies El-kazir, a remarkable ruin. On tiles found here the following inscription is seen: "The palace of King Nebuchadnezzar, king of Babylon; he who built this tall house, and the house of the right hand; he who walked in godly fear before his lords, Nebo, and Merodok, son of Nebopassar, king of Babel."

Of Tyrus, once the greatest commercial city of the Old World, the prophet wrote: "And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God." Eze. 26:4, 5. And where Tyrus once stood, there is now seen nothing but a bare rock. But of Babylon it was written, that wild beasts should lie there, and that the ruins should be full of doleful creatures (Isa. 13:21); and this has also been fulfilled. Men cannot reveal the events of the future, but there is, indeed, "a God in heaven that revealeth secrets;" and he has revealed what shall come to pass in the latter days. Dan. 2:28.

—Those who would be truly children of God, should love and reverence his holy day for his sake, and spend it in his service with a view to his glory.

—Woe to that church which looks round for forms to wake it up to spiritual life. The dying man is not to be revived by a new dress, however graceful.

—Are you at work for God? Do you engage in the work heartily, perform it industriously, and persevere in it constantly? "In due season we shall reap if we faint not."

—The sunlight falls upon a clod, and the clod drinks it in, is itself warmed by it, but lies as black as ever, and sheds no light. But the sun touches a diamond, and the diamond almost chills itself as it sends out in radiance on every side the light that has fallen on it. So God helps one man bear his pain, and nobody but that one man is a whit the richer. God comes to another sufferer,—reverent, unselfish, humble,—and the lame leap, and the dumb speak, and the wretched all around are comforted by the radiated comfort of that happy soul.

The Tabernacle Pulpit.

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

SEEING THE LORD.*

BY W. W. PRESCOTT.

In the twenty-fifth verse of the twentieth chapter of the Gospel by John, we find these words: "We have seen the Lord." It was after the death and resurrection of our Saviour. It was after he had appeared to his disciples and shown to them by unmistakable proofs that he had risen from the dead, that they spoke these words to one of their number who was absent. Thomas, who was called Didymus, was not present when our Lord appeared to his disciples; and afterward when they saw him, they said, "We have seen the Lord." Why was it anything remarkable, that they should speak thus to one of their number who happened to be absent on that special occasion? Had they not seen the Lord before? When Matthew sat at the receipt of custom, and the Lord said to him, "Follow me;" and when Simon Peter, and Andrew, and James, and John his brother were following their occupation as fishermen, and our Lord said unto them, "Follow me, and I will make you fishers of men," they had seen the Lord then. All through his ministry they had seen him. They had seen him perform his wonderful miracles. They had seen him as he healed the sick, as he cast out devils, as he restored the dead to life, and again as he miraculously fed the thousands that waited on him to hear his teachings. They had seen him in all these experiences; and later they had seen him pass through wonderful scenes.

They had seen his triumphal entrance into Jerusalem, and heard the crowds as they shouted, "Hosanna! . . . Blessed is he that cometh in the name of the Lord!" They had seen him in the temple, his face lighted up with divine glory, when he drove out those who were polluting his Father's house; when he told them: "Take these things hence; make not my Father's house a house of merchandise." They had seen him through all that week just preceding his crucifixion. They had seen him when the crowds came out with swords and staves to take him. Some of them had seen him in the judgment hall. They had seen him before Pilate. They had seen him wear the crown of thorns. They had seen him bear his own cross. They had seen him crucified. Why, then, should they now think it so remarkable as to tell Thomas that they had seen the Lord?

It was because they had seen him in all these experiences. It was especially because they had seen him dead and buried. They had thought that he had come to deliver Israel; and when they saw him enter the city in that triumphal procession, it must have seemed to them that the time had come when they were about to triumph with him. Then how bitter must have been the disappointment which followed. Instead of his taking the throne at that time, and sitting upon the throne of David, and restoring again the kingdom to the Jews, they had seen him taken by wicked hands and crucified.

They seemed to forget all that he had said concerning himself, and the prophecies concerning his death and resurrection. What he had said only a short time before,—that he should be delivered into the hands of the chief priests and of the scribes, and that they should kill him, and that on the third day he should rise again,—seems to have passed out of their minds. It seems almost as though their eyes were withholden that they could not see and understand. It seems almost as though there were a design in all this. His words were plain enough; the prophecies were plain enough; but they had made up their minds to something else. It must be, thought they, that he is now coming as temporal king; and so, however plain the prophecies, however plain his word to them, they overlooked it all, and interpreted it that he had come to restore the kingdom.

But when the Saviour was crucified, when he was laid in Joseph's new tomb, and they saw him buried, their hopes were buried too. And when

the stone was rolled against the door of the sepulcher, it would seem as though it shut in all the hopes they ever had of a Messiah. All their expectations, all their hopes concerning Jesus, all their hopes of the kingdom they would have restored, were lost. It must have been to them a day of bitter disappointment. They passed the Sabbath, and on the first day of the week they were together, in trouble, in despair, although they had heard the story that Christ was risen from the dead; for now was to be heaped upon them this new trouble that they had stolen away the body of the Lord. They were to be charged in this way in order to fulfill his own predictions.

But just at this time the Saviour appeared, and said, "Peace be unto you." And he showed them by unmistakable signs that he was indeed their Lord; that he was risen from the dead; and the record says, "Then were the disciples glad when they saw the Lord." How much it meant to them at that time! Is it any wonder they should have desired to communicate the news to any of their brethren who might be absent? So they said to Thomas when they saw him afterward, "We have seen the Lord." Thus he appeared to them at that very time when their courage was gone, when it seemed that all they had seen was an illusion. But now the fact that they had seen him was proof sufficient that he had risen from the dead.

Now their hopes were revived. He opened to them the Scriptures, you remember, and showed them how Christ must needs have suffered and died. He even upbraided them sternly for their unbelief. He said to the two as they walked in the way, "O fools, and slow of heart to believe all that the prophets have spoken." And then he explained to them the prophecies concerning himself. How it must have opened up to the minds of the disciples the meaning of his ministry! How much was fulfilled in his death and resurrection, and yet how much more was to be fulfilled in the future. His kingdom was not yet come; there was a long period of work before them. And when he told them this, then they could understand the prophecies; then they could understand the words that he had spoken concerning himself; then they could understand those words which told what was to be in the future, and which before to them were all darkness. Well might they say to Thomas, "We have seen the Lord."

Now they could see how those offerings in which the Jews had come almost to trust for forgiveness of sin, only pointed forward to the great Offering; that they were only types and shadows, and that in the Saviour is found the true Sacrifice, by which alone sins can be forgiven. And then, it seems to me, they must have understood so much better the plan for the salvation of man,—how God "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How it must have opened up these things to the minds of the disciples, when the Saviour appeared in their midst and said, "Peace be unto you."

They had, indeed, seen the Lord. But we shall all see the Lord. It will sometime be just as true of us as it was then of the apostles; and the time will come when we can say, "We have seen the Lord."

In the first chapter of Acts and the eleventh verse, when the Saviour had ascended, and the cloud had received him out of their sight, there were two men which stood by in white apparel, and which also 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." "This same Jesus," "in like manner." Not in the quiet retirement of the death-chamber; not at conversion, when one gives his heart to the Lord; but "in like manner," with clouds. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." And we are told in the seventh verse of the first chapter of the Revelation that when he comes, "Behold, he cometh with clouds; and every eye shall see him."

Now, of course, this applies primarily to those who shall be living on the earth at that time. Every eye shall see him then, of those who are living; but it is nevertheless true that every eye shall sometime see him. It may be that a thousand years will intervene; but the time will come that every eye, both of the good and of the bad, shall

*Sermon preached in the Tabernacle, Battle Creek, Feb. 5, 1887. Reported by J. H. Haughey, teacher of phonography in Battle Creek College.

see him. Your eye shall see him. My eye shall see him. Every eye shall see him. But when that day comes, there will be only two classes that shall behold him. Here we have so many distinctions. We have the rich and the poor, the learned and the ignorant. We have the kings and their subjects, the masters and their slaves. There are all kinds and varieties here, but then only two. Only two classes will see the Lord. One class is described in the 25th chapter of Isaiah, the 9th verse: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." The other class is described in the sixth chapter of the book of Revelation, beginning with the 15th verse: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

The one class say, "Lo, this is our God;" the other class say, "Fall on us, and hide us from his face." The Saviour spoke of these two classes; and to the one class he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To the other class he says, "Depart from me, ye cursed." Only two classes!

Now, some of us here, some of us who are in this house to-day, may expect to be alive and see the Lord when he comes. You remember that in the 24th of Matthew, speaking of the generation that should see the signs which should precede Christ's coming, we read: "This generation shall not pass." The generation here have seen those signs; and this generation shall not pass. We who make up a part of this generation may expect to be alive, many of us, at his coming. The Spirit of prophecy has said, speaking of the Conference held in Battle Creek as far back as 1856,—thirty years ago,—that there were some attending that Conference who would be alive and translated when the Lord should come. Some of those very ones, I have no doubt, are here to-day, and expect to be alive when the Lord comes,—expect to see him coming in the clouds of heaven, and to be translated at that time.

Now, what more important question can we propose to ourselves to-day than this, To which class do we belong? Or how can we ask ourselves any question of the same importance to us? How small seem the questions of what we shall eat, or what we shall drink, or what we shall wear! How small seem these questions: How shall we increase our worldly goods? or, How shall we gain any high position? or, How shall we be regarded by this one or that one? How small seem such questions when we stop to consider them carefully, as compared with the question, To which class do we belong to-day? If the Lord should come to-day, or if we should be called hence, and so have no further opportunity to consider this question, how would it be with us? When the kingdom is given, will it be, "Come, ye blessed," or will it be, "Depart, . . . ye cursed"? Those who see the Lord here by the eye of faith, will see him in peace at his coming; and only those who thus see him by faith shall see him in peace. We can see him by faith in his work here. We must see him by faith as a crucified Saviour, as one who suffered for us,—yes, for me individually. We must see him by faith as a risen Saviour. We must see him by faith as our Great High Priest in the Sanctuary above, in whom we trust for forgiveness of sins. We must see him this way now if we would hail his coming with joy.

Now, it has often seemed to me natural that we should say to ourselves, If I had lived in the time of the apostles, if I could have seen the Saviour with the physical eye, if I could have seen his wonderful works, my faith would have been strong; I then would have followed him. You remember how it was with Thomas. When they told him that they had seen their Lord, he doubted their testimony, and required a wonderful proof before he would believe. He required that he should see the print of the nails; that he should see the wound of the spear; and it seems to me a wonderful condescension on the part of our Saviour, that he gave

to Thomas just that evidence. Afterward, when the Lord came into their midst, and Thomas with them, he said: "Reach hither thy hand." And Thomas said: "My Lord and my God." But what did Jesus then say to Thomas? In the 29th verse of this same 20th chapter of John we read: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." That blessing, I believe, extends to us to-day. Blessed are we if we believe in the Son of God, although we have not seen him with the physical eye. In the 1st chapter of the First Epistle of Peter, something is said of loving Him whom we have not seen. It reads: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

I believe we have more reason to-day for believing than even the disciples had at that time. We have all the evidence that they had. We have all the fulfillment of prophecy that they had. We have a true record of those things which they saw. And how much more have we than they had!—how much more of the fulfillment of prophecy, and how much plainer have come out the teachings of God's word! In these days, especially what we term "these last days," how much special light is shining upon the word of God! How much special evidence we have upon which to rest our faith, and to believe in Christ without seeing him! Blessed are those who thus believe in him without requiring that wonderful evidence which Thomas required.

To which class do we belong? to which class to-day? We are deciding every day. Every day we are fixing our hopes and our destiny; every day forming our habits so that it becomes easier for us to serve the Lord, or easier for us to serve Satan. Every day we are settling the question for ourselves; and to-day we are deciding to which class we belong. If as yet we have not believed on the Lord, up to this time, we have said, "We will not have this Man to reign over us." Really we have thus said, and said by our actions from day to day, I do not believe.

I have noticed what seemed to me to be a marked similarity between the experience of the apostles and the experience of Adventists. Many then believed that the time was at hand when the Messiah would appear; and they were correct in their belief. The time was fulfilled when the Messiah should come; but they thought that he was coming as King. They made a mistake in the nature of the event. So with the Adventists in 1844. They believed that the end of the world was near; and it was. They believed that the prophecies were fast fulfilling; and they were. They believed that the longest period of prophetic time ended then; and it did. They believed that the Sanctuary was to be cleansed then; and the work was then begun; but they misunderstood what that would be, and where it would take place. Both the disciples and the Adventists passed through very trying scenes. When the Saviour was crucified and buried, the disciples almost gave up all hope. When that day passed,—that memorable tenth day of the seventh month, 1844,—the Adventists almost gave up all hope. I suppose that it did almost seem to them that their Saviour was buried, and a great stone rolled before the door of the sepulcher. What a great trial they passed through then! What a pall of darkness rested upon them!

So it was in both cases. But after Christ's death and burial, light soon began to dawn. The third day he was raised from the dead, and, appearing in their midst, said: "Peace be unto you." And the record says they were glad when they saw the Lord. Now, after this time of trial, after this bitterness through which the Advent people passed in 1844, how precious seemed the light as it came to them! As the truth opened up before them, and they saw the plain teachings of the word of God upon these points, it might well be said of them, They were glad when they saw this truth.

Before that day of gladness for the disciples, some of their number left them. One of their number even betrayed his Lord. One of their number, just before the crucifixion, denied him with cursing and swearing. How is it now? How will it be with us? Will any deny the faith? Will any give up when that day of trial and testing comes? We certainly expect it will be so. We might almost say we are reaching that time.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have from step to step yielded to worldly demands, and conformed to worldly customs, will not find it hard to yield to the powers that be, rather than to subject themselves to derision, insult, imprisonment, and threatened death." Was not this true of Peter? Did it not look to him as though death or imprisonment was about to stare him in the face, when he said, "I know him not"?

"The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff, like a cloud, will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."

The time surely cannot be far distant when God will prove who believe his truth. The time will soon come, no doubt, when every one who has believed this truth because some one else believed it; every one who has pinned his faith to the faith of some one else; every one who is governed in his belief by some one ahead of him in whom he trusts; every one who is built on any other foundation than that which is laid, which is Jesus Christ, will find that he has no sure resting-place for his faith. Just as surely as we accept this truth because some one else has accepted it, we shall give it up because some one else has given it up. But if we believe the truth because we trust in God; if our faith has a sure foundation upon the word of God, when we see these things coming to pass, they will even serve to strengthen our faith; for we are told that such things will come before the end.

After the disciples had passed through that period of disappointment, bitterness, and sorrow, there came triumph; for the Saviour was raised from the dead on the third day, and appeared unto them. So we feel that just as surely our cause will triumph; for it is based on the sure word of God. We believe that soon the Saviour will appear to our joy. Our cause shall triumph; and if we triumph with it, then we shall see the Lord in peace.

What does that mean—in peace? What will it mean to see the Lord in peace? In the 66th chapter of Isaiah, and the 5th verse, we read: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." If we see him in peace, he will appear to our joy; and we shall be like him. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is." What words can better describe the condition of those who shall see the Lord in peace? Then shall come to pass that which is explained in that wonderful 15th chapter of Paul's First Epistle to the Corinthians: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Then we receive the promised inheritance. Then faith is swallowed up in sight. Then we receive the promises in which we have trusted. Then we shall see all those faithful who have gone before us. Shall we, face to face, see Abraham, the father of the faithful? Shall we, face to face, see Isaac and Jacob? Shall we, face to face, see Moses, that wonderful leader? Shall we see all those who have been faithful to God? Shall we see those who were taken from this earth without seeing death? Shall we see the Saviour himself? Shall we see God himself?

In the 21st chapter of the Revelation, beginning with the third verse, we read: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 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." God shall dwell with us, and we shall be his people. Does this mean anything to us? Do we have confidence that we shall have part in these scenes? that we who are here to-day, that we who may live to see the Lord come in the clouds of heaven, shall see God face to face, and live? that we shall see our Saviour? that we shall have a home in the New Jerusalem, in those mansions which our Lord has gone to prepare for those that love him? Does this mean anything to us?

In looking forward to this time, well might the apostle say of the glories that were to be revealed, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We cannot appreciate it now; we cannot take in the meaning of all these things now; but if we see him in peace, if he appears to our joy, then these things will become a reality to us.

But if we believe these things, if we think that it is so near, what ought we to do? "The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Neither wicked men nor evil spirits can hinder the work of God or shut out his presence from his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every opposing influence, whether open or secret, may be successfully resisted, 'not by might, nor by power, but by my Spirit, saith the Lord of hosts.' If the Lord had a company of workers who would rely wholly upon him, he would accomplish a great work through them. One could 'chase a thousand, and two put ten thousand to flight.' God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel." "It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish, because you are lacking in essential qualifications that constitute Christian character. The destroying angels have the commission from the Lord, 'Begin at my sanctuary.' And 'they began at the ancient men which were before the house.' If the warnings which God has given are neglected or regarded with indifference, if you suffer sin to be cherished, you are sealing your soul's destiny; for you will be weighed in the balance and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is still making intercession for us, let us make thorough work for eternity."

I have read of a minister who preached a very stirring sermon to his congregation, on the subject of the near Judgment. So powerful was his discourse that almost every one in his audience was moved to tears, and some cried aloud. The Spirit seemed to accompany his message to their hearts. Near the close of his sermon he said, "I wish you would pause a moment, I wish to tell you something more astonishing than anything I have yet said." And they waited with the greatest expectation, when he said, "In fifteen minutes all these impressions will be gone from your hearts!" The most astonishing thing of all was that those impressions should so soon pass away.

Now, when we stop candidly to consider these things,—the truth we profess, that time is short even at the longest, and especially that our Saviour is soon to appear in the clouds of heaven,—how astonishing it is that they so soon will pass from us! How astonishing that these impressions last so short a time! Satan immediately comes and catches away that which is sown in our hearts. May our hearts be impressed with these solemn truths, and may these impressions remain with us, so that when Jesus comes we may see him in peace, we may hail him with joy, and say, "Lo, this is our God; we have waited for him, and he will save us."

The Home.

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

"HE KNOWETH ALL."

THE twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all the morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all. I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows.

And he has loved me! all my heart
With answering love is stirred,
And every anguish, pain, and smart
Finds healing in the word.

So here I lay me down to rest,
As mighty shadows fall,
And lean confiding on His breast
Who knows and pities all.

—Sel.

HOME EDUCATION.

WHEN education is spoken of, few people include within the meaning of the term anything more than school education. A child begins to get his education, it is commonly believed, when he begins to go to school, and it ends when he leaves school. It is to be expected that people who take this view of education, should themselves take no pains to train their children, but should let them pick up their information, and form their mental habits by chance and without system.

Indeed, it may be questioned whether the fatherly care that the State assumes over the education of the young does not prevent the awakening in parents of an interest in home education. The public school will take care of the education of the child, and hence the school is looked upon as the sole means of giving education. However the case may be, parents make a great error in this matter, and their children have to suffer for it.

It is a relic of the old union of church and State, when the school was an ecclesiastical institution, that education should still be looked upon as largely derivable only from schools; and schools, too, that make a specialty of mathematics and other languages and literatures than English.

But this state of things is happily fading away. Education is now coming to be understood as an equipment for making life capable and efficient; a training in method, as well as an accumulation of facts, the method being of first importance and antecedent to the learning of the facts; and both method and facts should be those directly of use in actual life, and not aim to teach one to do this well, Chinese like, by committing to memory pages of "classic" authors.

There is a home education that should precede and accompany that of the school, and covers a department that school takes no account of. An important item of this is the teaching of a child the relation between an act and its effect. How few parents do this! If a child, left to himself, does not come to the conclusion in after life that misfortunes have no causes, unless providential, and that horse-hairs turn into snakes, he gets a better idea of cause and effect, but in a way that brings upon himself unnecessary pain.

Many a mother gives her child a most senseless negative training in this respect. "You must not do that," she forbids a hundred times a day. "Why?" pleads the child. "Because," replies the mother with unanswerable logic, "because you must not," or, "because I say so." The child, more intelligent than such a mother, soon comes to the reasonable conclusion that she does not know much about the conduct of affairs, and cannot help but regard her as tyrannical.

No doubt parents are tormented by the endless questions that children have at what ought to be

called the age of inquiry, but that is really the beginning of a very impressionable period of youth, which is the very best period for forming habits of thought and action. This is the opportunity of the parent to lay the foundation of the very highest education, with home training, conducted rationally and patiently.

The time for a person to face temptation is when he is a boy, under the watchful care and influence of parents. Then is the time to teach him the relation between weakening to the temptation, and its consequences. He will then go out into the world, knowing what dissipation leads to, while the goody, goody boy, with the goody, goody mother, is likely to wallow in the mire.

Home education is the training that few children get as it should be given to them, and many get little or none at all. The parents who understand what this education should be, and how to give it, are in a situation to develop in their children an important preparation for success in their undertakings in after life; for ease and smoothness in the labor of life; and for resistance to temptations by the way.—*Good Housekeeping.*

TRUST AND WORK.

Do your work, but do it in quietness and confidence; do your duty, but do it without this corroding anxiety; and he who even in the desert spreads his table for the birds, who clothes the flowers in their embroideries of beauty, will feed and clothe you. That trust which, unconsciously, God's humbler creatures show, that do ye show reflectingly and consciously. Trust in God for these lower things, because he gives, and will give, and has given to you, higher things than these. Do not degrade and drag down your life in the mire by the spirit of mean, selfish, grudging, untrusting accumulations. If you seek first the kingdom of God, all these other things, or things transcendently better than these, shall be added unto you.

There is nothing wrong in your trade or your merchandise, and your daily work to earn your own living; that is altogether right; so far from being a rival business to these, the seeking of the kingdom of heaven is a divine law which should regulate, a divine temper which should pervade and transfigure them. Only for the sake of all that makes your life worth living, for the sake alike of your temporal and eternal happiness, do not seek the dross of earth more, and love it better, than the gold of heaven. Let conscience and faith enter into every necessary act of your daily life. Learn to feel habitually that the life, the true life, the spiritual life, is more than food, and the body than raiment. Let justice, goodness, kindness, and purity be your aim; not the selfish scramble of scheming competition, not the brutal appetencies of sensual desire. Do not let your daily necessities blunt the edge of your ideal aspirations; do not sink into groveling appetites or money-making machines. Man lives by bread, but he does not live by bread alone.—*Archdeacon Farrar.*

AN AFFECTIONATE SPIRIT.

WE sometimes meet with men who seem to think that any indulgence in affectionate feeling is a weakness. They will return from a journey and greet their families with distant dignity, and move among their children with the cold and lofty splendor of an iceberg surrounded with its broken fragments. There is hardly a more unnatural sight on earth than one of those families without hearts.

A father had better extinguish his son's eyes than take away his heart. Who that has experienced the joys of friendship, and knows the worth of affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasures of his heart? . . .

Cherish, then, your heart's best affections. Indulge in filial, parental, fraternal love. Think it not a weakness. *God is love.* Love everything and everybody that is lovely. Teach your children to love—to love the flowers, to love the birds, to love their parents, to love their God. Let it be the studied object of your domestic culture to give them warm hearts and ardent affections. You cannot make the cords of love too strong; and be assured that in nurturing the principles of affection, you are nurturing the principles of virtue.—*Christian Field.*

Our Tract Societies.

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

THE TIME IS SHORT.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet thy light is beaming:
The time,
The time is short.

Think of the good thou might'st have done, when brightly
The sun to thee life's choicest seasons brought;
Hours lost to God in pleasures passing lightly,—
The time,
The time is short.

Think of the drooping eyes that might have lifted
To see the good that Heaven to thee hath taught;
The unhelped wrecks that past life's bark have drifted:
The time,
The time is short.

Think of the feet that fall by misdirection;
Of noblest souls to loss and ruin brought,
Because their lives are barren of affection.
The time,
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others:
The time,
The time is short.

—Hezekiah Butterworth.

OHIO TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1886.

No. of members.....	337
" reports returned.....	157
" members added.....	11
" dismissed.....	1
" missionary visits.....	994
" letters written.....	213
" Signs taken in clubs.....	12
" REVIEW ".....	16
" new subscriptions obtained.....	655
" pp. tracts and pamphlets distributed..	64,394
" periodicals distributed.....	4,223
Cash received on sales, \$68.03; on periodicals, \$149.14; on other funds, \$77.80. L. T. DYSERT, Sec.	

TEXAS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1886.

No. of members.....	199
" reports returned.....	97
" members added.....	11
" missionary visits.....	103
" letters written.....	64
" pp. of tracts distributed.....	33,199
" periodicals.....	2,045

Cash received on T. and M. fund, \$1,944.97; on periodical fund, \$151.55; on S. B. fund, \$100.71; on Texas Conference fund, \$128.05; on International T. and M. fund, \$60; on Australian mission fund, \$5; on New Orleans mission fund, \$1; on pledges of 1886, \$458.34; Christmas offerings, \$210.07.

Waxahachie society failed to report; Dist. No. 4 is now disbanded. LEE GREGORY, Sec.

NEW ORLEANS MISSION.

At present there are only four here actively engaged in Bible work. Bro. Thompson has left us, and gone to follow his line of work in the city of New York. Since his departure scarcely anything has been done in ship work. We are considerably encouraged with the result of our efforts in the Bible-reading work. By the help of some of the active members of the church here, we have been enabled to do efficient work in getting a few intelligent people to obey the truth. One German brother, by visiting and conversing with his friends and neighbors, has awakened an interest to hear the Bible reasons for our faith. This has been followed up with Bible readings, and several have not only embraced the truth, but are sending books and tracts to their relatives and friends. We would that there were more such church-members among us as the one of whom we speak. His daughter, also, has assisted him in the same good work.

A French preacher with whom we have been holding readings for some time, attended our services last Sabbath, and bore a decided testimony as to his convictions of truth and determination to obey the fourth commandment. He is a devoted Christian, and noted for his integrity of character. The way seems to be opening for the truth to go among the colored people. Some of the most in-

telligent in the city have listened to a course of Bible readings, and have purchased tracts and books for careful study. The work in this direction looks so promising that Bro. Wright, of Washington, D. C., has decided to pay the rent of a hall in which to hold meetings for these people. In the South the prejudice against the colored race is such that it would be detrimental to our work for the white people and colored people to assemble together. Quite a number of subscriptions for the *Signs*, *Sentinel*, and *Good Health* have been taken, and a goodly number of books have been sold; but there has not been as much done in this direction as we would like to have seen accomplished. We have received one or two responses to the "Macedonian Plea," published in the *REVIEW* a few weeks ago. We tender a vote of thanks for the same, and will as gratefully accept from any other source, whatever any of our brethren and sisters feel free to donate to the good work of the mission. We expect Bro. Gibbs will soon return from Central America. E. HILLIARD.

ST. PAUL MISSION.

THE work in St. Paul we think is onward. Some six or seven have of late commenced to keep the Sabbath, and several more are convinced, some of whom we are quite sure will obey.

Besides our experienced workers, five in number, there are seven or eight young people with us, studying and preparing for the work. All are making commendable progress in their studies, and most of them have begun to hold from four to six readings each week, besides doing considerable canvassing. Within the last three months, one hundred orders have been taken for subscription books, including "Thoughts on Daniel and the Revelation," "Great Controversy," "Life of Christ," "Sunshine at Home," "Marvel of Nations," and the "Story of the Bible." Sixty subscriptions have been secured for *Good Health*, most of them for one year, and a number for the *Signs*; and several thousand pages of tracts have been distributed.

This distribution of reading matter, together with the Bible work, has caused considerable stir. The ministers of the different churches are beginning to realize that "Sabbatarianism," as they call it, is troubling their flocks. One minister has advertised to preach "seven sermons on Sabbath-keeping, on successive Sunday mornings." Others have already had their say, and it is probable that the opposition will increase as the work advances. We pray for wisdom and grace to properly meet it.

We trust our brethren, in Minnesota at least, are remembering our mission at the throne of grace. We ask also that you will remember us with your bounty. Some have done well in this direction in the past. Donations of flour, potatoes, butter, and fruit, which were made by the Hutchinson brethren last fall, materially lightened our expenses the past winter, besides giving us some articles which we could not have afforded to buy. Potatoes and butter, for instance, are almost out of the question when we have to pay St. Paul prices; and flour, both white and graham, is also high.

Now that spring has come, when milling can be done more easily, and when butter is more plentiful in the country, and potatoes can be shipped without freezing, we hope the brethren of each church will club together and donate to the work here according to their ability. We ask not simply for ourselves, but for the work in which we are sure you all feel a lively interest. Be sure to mark plainly every article which may be sent, with both street and number, 727 Burr St., in addition to the town and State—St. Paul, Minn. If this important item should be omitted, goods sent may lie in the freight depot a long time, and we know nothing about it. We shall be glad to hear from any of the brethren at any time, respecting the work here.

WM. SCHRAM.

COLLEGE GERMAN V. M. SOCIETY.

ELD. B. L. WHITNEY, of Basel, Switzerland, while in Battle Creek became very much interested in our College Vigilant Missionary Society, and desired to see a start in this direction made by the German students.

On Dec. 21st this wish was realized; and we are glad to state that the little company, though weak in numbers, has been full of zeal and ear-

nestness. The promise of the Lord that he will be with those who try to work for him has been fulfilled; the blessing of God has been with us in an unmistakable manner. Although the distribution of the paper takes place but semi-monthly, we meet every week. Our weekly donations have varied from \$1.15 to \$7.10. One hundred and sixty-five copies of the *Herald* are used.

After this term most of the workers will go into the great field—the world—which is ripe for harvest. May the reports then be as encouraging as they have been in our little circle here at College, and may it often be the case that as we here have rejoiced, even so angels in heaven may rejoice over sinners converted to God by our labors. To the Lord be all the praise!

THEO. VALENTINER.

Special Mention.

AGITATION OF THE SUNDAY QUESTION IN TEXAS.

To our great surprise, the papers a few days ago brought the intelligence that a bill prohibiting labor on Sunday within half a mile of any church, school-house, or residence, had passed the Lower House of the Texas Legislature, now in session. I say to our surprise, not because we do not expect such legislation, but because it came so suddenly, and had passed before we knew of any such measure's being considered, although we had been watching the proceedings of the legislature very closely, to note the first approach of anything of the kind. It only shows how rapidly this work can be accomplished. And we considered that such a law would be far more objectionable than an outright complete prohibition to work on Sunday, from the fact that while it would practically be such,—for who can work here without being within half a mile of some one of the places above mentioned?—its supporters could make a show of fairness; whereas it is apparent that it was deep-laid scheming to oppress those who keep God's commandments, and yet escape the stigma stamped by fair-minded people upon such legislation. We do not know of ever having seen more of that wisdom described by James (James 3:15) manifested by our enemies in enacting, or causing to be enacted, laws for the oppression of God's people. Surely, Satan has not yet exhausted all his genius for devising plans by which to persecute the "remnant."

As soon as the matter came to our knowledge, we felt that some one ought to go to the legislature immediately, and accordingly the writer left home for Austin the evening of the 15th, arriving there the next morning at 6:30. Before leaving home, we were informed by the editor of the local paper that the bill had passed the Senate also; but on arriving at Austin I found that to be a mistake, though it had been favorably reported to the Senate by the judiciary committee to whom it was referred. But through the senator from our county I succeeded in getting an amendment through the Senate, exempting us from its operations. We thank the Lord for this.

And let me here state a fact which shows that God's hand was in this matter. No doubt if we had not called our senator's attention to it, the bill would have passed the Senate as it did the House; for he seemed not to have thought of us until I spoke to him with regard to it. But it so happened that I arrived at Austin just in time; for the bill came up before the Senate the very afternoon of the day in the forenoon of which I spoke to him. And after I laid the matter before him, he said immediately that he would introduce an amendment exempting us. These incidents show to my mind how the Lord in his mercy helped us, and how, by simply asking, we can obtain great favors. When we consider what a narrow escape we have had, it ought to cause us to have unbounded grat-

itude for God's blessing. It has had the effect to stir us up toward getting the "Marvel of Nations" and the *Sentinel* before our legislators, which we have neglected so long; and may we not conclude that this movement was intended for our good, to remind us of our duty? Brethren and sisters, let us take heed to the warning, remembering that this movement is staved off only a little while, to permit us to carry on the work of God; for we know from the sure word of prophecy that it is soon to come upon us permanently.

A few words in regard to the passage of the amendment in the Senate. When the Hon. Mr. Upshaw offered the amendment, a "Rev." (?) who was a member from Denton county immediately got up and opposed it, saying it would be very easy for one to claim, after having been brought up in court, that it had been his custom to observe some other day, and thus evade the law, to which Mr. Upshaw replied with pointed remarks that there were many in his county who conscientiously observed the seventh day, or Saturday, who were just as good citizens, just as conscientious, just as sincere as the gentleman from Denton. Then Senator Burgess, who is among the most talented men of the Senate, arose and said in substance:—

"Mr. President: It is a matter of the greatest surprise to me that in this nineteenth century of enlightenment and boasted liberty, the question should even be raised as to whether or not we shall respect the religious convictions of any class, especially when they can point to the very place in the Bible for proof of their doctrines,—which cannot be said of the other party."

He spoke these words with much warmth and apparent indignation, and emphasized them just as I have. It then passed with, I think, seventeen yeas and eleven nays. I will not be positive, but think this is the way the vote went. If the House now concurs in the amendment, for which several representatives have told me they would work, it will only lack the governor's signature to become a law. We feel truly grateful to God for what has been done. I expect to remain here till the legislature adjourns, which will be about April 1. *March 22.* W. A. McCUTCHEN.

SATAN OUTDOING HIMSELF.

OF all the many forms of church fairs, sociables, lotteries, and other abominations which Satan has invented,—ostensibly for the purpose of raising means to carry on the work for the spread of the gospel, but really to deaden and kill out all real spirituality and love of God, and bring a disgrace and reproach upon the pure religion of Christ,—it would seem that in the latest, known as a "donkey sociable," he had fairly outdone himself. Just imagine a professed ambassador of Christ taking part in a performance like the following, and the next Sunday pleading with sinners in Christ's stead to give up the vanities of the world and become reconciled to God! An item in a local paper published in Illinois, under the date of March 17, 1887, says: "Next Thursday evening the ladies of the Methodist church will give a 'donkey sociable,' for the purpose of raising money for repair of church, etc. Rev. Mr. H., in reading the notice from the pulpit, took occasion to extend a cordial invitation to all to come and enjoy the fun, saying that he should certainly be present himself."

The next issue contains the following: "The donkey sociable at the Methodist church last Thursday evening was well arranged . . . and largely attended. The special features were a St. Patrick's parade by a squad of boys, an organ performance, . . . and a donkey exhibition. This latter feature is something new, but is coming into popular use. It consists of a tailless donkey, painted upon a sheet and stretched upon the wall, and the affixing of the missing tail to the animal. The experimenter in this feat is blindfolded, and

after providing himself or herself with the proper appendage, and turning three times round, starts for the painted donkey. The net result is a good deal of fun at the odd places where the tail is affixed, and a pecuniary benefit in the sale of tails. The donkey does not always receive the attention of the blindfolded traveler, but sometimes some person in the audience is ornamented. In this case a satisfactory amount of fun was extracted from the performance, and also a handsome net receipt of cash. Other exercises consisted of humorous reading by the pastor," etc.—all this by both pastor and people, professedly for the purpose of building up the cause of God, and in a house solemnly dedicated to his service!

What would Mr. Wesley say if he could rise from his grave and witness such scenes in a Methodist church? Again I ask, What can the Devil invent in the way of church entertainments that shall be better adapted to disgrace the religion of Christ, or be a more direct insult to the Majesty of heaven, than such a performance in the name of religion and in the house of God? Verily, "Babylon is fallen," and great has been the fall of it!

L. F. AYRES.

SOME INDIANA "REVIVALISTS."

OCCASIONALLY a country editor has the audacity to print facts in the face of public sentiment, and expose some of the religious fallacies of the day. The following, clipped from one of our county papers, is no overdrawn picture of a number of would-be "evangelists" who have been conducting "great revivals" in various parts of our State during the past winter:—

"There seems to be a disease going over the country, connecting reformed toughs with religion. Their mode of operation is to give their past experience in all grades of vice, and enlighten the audience by saying that they reformed in a prison cell. Is it any wonder that religion has so much opposition? or is it surprising to an impartial mind that there is much deception practiced within the walls of so many churches? When a gambler or reformed drunkard gets ousted from the circles of sporting men, through lack of judgment and self-control, the church of to-day, with open arms, furnishes a warm room, well lighted, and with the aid of the Holy Bible, the "bum" plays another game with a different class of people. They murder the English language, and impose upon Christianity; and relating their experience is far worse than reciting a dime novel from the pulpit. If their game proves a financial success, they stay; if not, in a brief time they are back to the old haunts again. . . . Most of them have no other object except the contents of the contribution box; and although they claim religion, their life doesn't reveal enough to fill a homeopathic pill-box. We do not want to be understood that all modern reformers are alike, but we are safe in estimating two thirds of them as frauds."

These "reformed toughs," strange to say, are permitted to occupy some first-class pulpits. Ministers of experience and good standing seem willing to receive almost any kind of assistance—regardless of its source—that will contribute to public sensation and add numbers to their list. They advertise these speakers under their colloquial cognomens of "Trance Evangelist," "Camp-meeting," or "the Showman;" and thus multitudes are attracted to their meetings, and the sacred desk, where once was heard only the solemn truths of the gospel, resounds with the ludicrous, and it is not exaggerating the matter to say disgraceful, words and actions of these moral lepers.

Our State is being infested by these "revivalists," until it almost seems that nothing short of this kind of "Barnum's show" will attract the multitudes. Feeling sure, however, that where Satan works, the Lord also is working, we take courage to press on.

J. P. HENDERSON.

PLAGUE OF LOCUSTS IN AUSTRALIA.

IN the beginning of December last, the Wallaloo and other districts of Victoria were visited by a

plague of locusts, or rather grasshoppers. The amount of damage done was enormous; the farmers being driven to their wit's end as to what they should do with their stock until the summer is past, as grass as well as corn crops have disappeared before the advance of the clouds of insects. Hundreds of acres of crops have been eaten down to the ground, and hundreds of other acres partly destroyed. Reading & Sons in one day had fifty acres of crop, expected to yield twenty bushels to the acre, half destroyed, and one hundred acres greatly damaged. In less than one week they had three selections of good grass leveled to the ground. S. Andrew had about seventy acres of wheat crop greatly damaged. During the time the reaper was cutting his oat crop, the locusts ate more than half of it, and in a few days cleared his two selections of all grass. George Maunder had sixty acres of wheat badly injured, and his oat crop nearly eaten up. Two reapers could not cut down the crop fast enough to keep pace with the destruction of the pest. John Maunder had thirty acres of oats eaten up, stalk and stump, and his wheat crop was greatly injured. A. Main, T. Aldred, and several others have been great sufferers. The district looks like a barren waste. On the Wallaloo Station there is not sufficient grass to feed the sheep. Fortunately, in some instances the wheat crops were so far advanced that both stalk and grain were too hard for the pest to do much damage, any further than eat off the low heads. Consequently, a few good crops are left standing, but these are few and far apart. Marnoo, Banyena, Cope Cope, Swanwater, Darkbonee, and other localities have suffered greatly. The locusts travel in companies about two miles wide, from two to three miles in length, and are from one to two inches thick upon the ground. They are clearing everything before them at the rate of about three quarters of a mile each day. Myriads of the insects have also visited the Great Western, where a number of young vines were destroyed. The old ones were not touched.—*Town and Country Journal.*

COURTING ROME.

REV. JOHN MILLER, in the *Independent*, gives an account of an interview he had with Archbishop Corrigan, which is worthy of some attention. He tells how he sought an audience with the archbishop, and was most graciously received; how he told the archbishop that the Catholic Church had been misrepresented by the Reformers, and how Archbishop Corrigan had detained him after he came out, and what nice things were done and said. There must be something in these statements of special significance, or they would not have been sent abroad. There is a method in it that is of ill omen. The manifest design is to soften down Protestant feeling against the Roman Catholic Church. The unsuspecting readers of the *Independent* will feel that if the high officials are such pleasant men, and talk so gently of Protestants, it cannot be that Rome is such an apostate from truth.

But facts are stubborn things. The character of Rome is written in blood for centuries. The way is stained all along with the blood of the saints of the Most High God. Men of this generation do not know the half of her crimes. Of these she has never repented, for she glories in her unchangeableness. It is quite too late in the day to make believe that she is the tender and delicate lady that cannot see a lost one without feeling compassion for his soul; that she has no blood on her skirts, and that she would not persecute and destroy the children of God as before. It is time that those who love liberty and truth should open their eyes to the somewhat systematic and frequent effort of Protestant periodicals to lessen the just hatred that exists of Romish superstition. The results are already seen in many churches, in the adoption of her rites and modes, not in full, but in a way that surely detracts from the spirituality of divine worship. The whole tendency of such writing and practice is to blind the eyes to the importance of maintaining Reformation principles.—*Christian Instructor.*

—Truth needs no policies, nor stratagems, nor licensings to make her victorious; those are the shifts and defenses of error.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 12, 1887.

URIAH SMITH, EDITOR.
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SPIRITUALISM.

ONE of the clearest and most startling of the signs of this present time is the strengthening attitude, the growing influence, and the advancement in materializing manifestations now exhibited by modern Spiritualism. The Scriptures everywhere hold this up as one of the strong evidences of the second coming of Christ, to increase continually in its more striking aspects, and be in the very height of its prosperity when the overpowering glory of Christ at his second advent shall burst upon the world.

The thirty-ninth anniversary of the advent of Spiritualism has just been celebrated by Spiritualists in various parts of the country. The *Cleveland Leader*, of April 1, 1887, gives an account of the exercises in that city. Among the utterances of the different speakers, there are some points that are worthy of note. Mr. Lees, in his address of welcome, said:—

"If Spiritualism gets the hearing promised at the next church congress, it may astonish some of the theological Rip Van Winkles to learn of the widespread influence and hold it has made in these United States."

It is conceded that Spiritualism, in its distinct modern phase, had its origin in the United States; and this is one of the many incontrovertible proofs that the symbol of Rev. 13: 11-17 applies to our own Government. Mr. Hudson Tuttle, in the anniversary address, made reference to this point, as follows:—

"American Spiritualism is the beginning of a new dispensation. It brings the spirit world nearer, and makes its presence felt and heard. It is no longer a vague, intangible fancy. *It was born on American soil, and has the tendencies of the American mind.*"

Mr. Tuttle, in another part of his address, claimed Mr. Lincoln was a Spiritualist, and that the real cabinet he relied on in the dark days of our civil strife "was formed of the fathers of the Republic who in the hour of its birth gave its flag to the breezes of heaven." No statement of this kind in reference to Mr. Lincoln have we ever before met with, and our readers may take it for what they conceive it to be worth.

In reference to the great advance now evident in the matter of materializations, the *Banner of Light* of March 26, 1887, contains some statements which we, as long-time believers that just such phases of this movement would occur, before even Spiritualists themselves claimed or expected them, would do well to mark with care. Mr. E. A. Brackett, writing from Boston, under date of March 19, 1887, says:—

"I know of one medium who stands outside of her cabinet, controlled by a delightful Indian spirit, where many beautiful forms appear with unusual strength and intelligence. Another, where the medium is outside of the cabinet, *not entranced*, and good results obtained. Still another, where there is no cabinet, no trance, and the forms appear in the domestic circle in the full light. Many others might be mentioned with different degrees of development."

In the same paper, a still more remarkable statement is made relative to manifestations connected with the mediumship of a Mrs. Ross. It reads:—

"We are informed by reliable parties who were present, that at two *seances* recently held by Mrs. Ross as an experiment, Mrs. Ross sat with the company outside of the cabinet, and unentranced, to test the ability of spirits to appear under those conditions. The results were very satisfactory, says our correspondent; a number of forms came from the cabinet,—in some instances three at a time,—conversed, and otherwise manifested much pleasure in being able to do so.

"At one of these *seances* Dr. Furness, of Philadelphia, chairman of the Seybert Commission, was present, and expressed himself as deeply impressed with the genuineness and remarkable character of the phenomena.

"It is further stated by our informant that at an afternoon *seance*, when a large number of sitters were present, Mrs. Ross being seated in the cabinet, the hall door open, and several gentlemen standing out of the *seance* room, two forms materialized in the hall, conversed with and shook hands with some of the gentlemen there, and then dematerialized, departing as suddenly and unexpectedly as they came. This

was at the time unknown to the company, all of whom had their attention drawn to the cabinet, from whence other forms were emerging, and were first informed of it at the close of the *seance*, as was also Mrs. Ross, who was as greatly surprised at it as were any of her friends."

When Spiritualism has reached this stage of development, that spirits show themselves in full light, apart from the medium and unknown to her, to persons who were not expecting them, how much more is necessary to fulfill the prediction made through the spirit of prophecy years ago, as a warning to S. D. Adventists, to prepare us for the time when Satan would have power to personate our friends before us in open day, and thus try to bring his deceptions to bear upon us? And how far are we from the working of the great wonders prophesied of in Rev. 13: 13 and 2 Thess. 2: 9, 10, and that hour of temptation (Rev. 3: 10) from which the remnant themselves will but barely escape, so powerful and all-sweeping in its influence will it be. Matt. 24: 24.

Dead, indeed, must be that person's perceptions and sensibilities who cannot perceive the startling nature of the events everywhere transpiring around us, and who is not aroused thereby to make haste to prepare for the evident on-coming of the great day.

ANOTHER SPECIMEN.

AN unknown writer signing himself "Skeptic," in an unknown paper calling itself *The Sentinel*, proposes what he styles "a question for Sabbath- and Sunday-keepers," and says:—

"A sect of people known as Seventh-day Adventists, with earnest diligence are pressing the importance of keeping the old Jewish Sabbath, claiming for their reason that the seventh day of the week was the day hallowed by the Creator, and that the day now observed by nearly all Christendom is the result of a decree issued by the Church of Rome in the day of Constantine.

"Now, with all due respect for the sacredness of both days, I ask, in the name of reason, What should the poor Esquimaux do that live two degrees above the Arctic Circle, where for three months in mid-summer the sun shines continually, and for the same length of time in winter darkness reigns supremely? Let him who answers stand head."

We do not wonder at all that the writer of the foregoing was not willing to sign his name to it; and the term "skeptic" was the most appropriate title he could have chosen under which to hide. In reply to the first declaration we have only to say that a worse falsehood could scarcely have been uttered. No Seventh-day Adventist, nor Seventh-day Baptist, nor any seventh-day observer of any kind, from Asia to America, from the days of the apostles to the present time, has ever been known, either by word of mouth or stroke of pen, to press upon any one "the importance of keeping the old Jewish Sabbath." They recognize no such Sabbath; for there is no such. They do try to press upon all the importance of keeping that Sabbath which the Lord Jehovah everywhere declares as his, which he has established as the great memorial of himself among men; and which he says is a sign between himself and his people.

He says that this "sect of people" claim "for their reason that the seventh day of the week was the day hallowed by the Creator." We do; and for the reason that the Bible plainly declares it. He would convey the impression that our claim rests upon our own supposition alone. Hence the only course left him was to carefully keep the scriptural record out of view; and under these circumstances the best name he could assume was that of "Skeptic."

But it is the closing paragraph which exhibits the degree of ignorance we wish to speak of. How long before men will learn, or learning, have the candor to acknowledge, that time can be reckoned exactly as well in Northern latitudes as in the tropics? We had supposed that every person of common intelligence was aware of that fact; and we think so still.

Explorers, almost without number, have been in the North, and left us a record of what they saw and heard, where they went and how long they stayed, and what took place, in many instances, hour by hour, while they remained. While we have intelligence left us by the brothers Zeni, the Cabots, Frobisher, Davis, Barentz, Hudson, Baffin, Behring, Hearne, Phipps, Cook, Mackenzie, Scoresby, Buchan and Franklin, Ross and Parry, Richardson, Back, Beechey, Dease and Simpson, Moore and Kellett, Rae, Kane, Greely, Hayes, Hall, etc., etc., none need be ignorant in regard to that region. And when any

one will find in the records of any of these explorers, or any others, the announcement that they ever got lost in reference to time, so that they could not tell what month, and day of the month, and day of the week, and hour of the day, it was when any given event occurred with them, then may they with some show of consistency claim an objection to the universal application of the Sabbath law, on the ground that time cannot be reckoned in the Frigid Zone. But until this can be done, all this braggadocio about the long days and nights of the Arctic regions, is simply a pitiful display of one's own lack of intelligence in regard to the matter.

Does any one ask how it can be done? The answer is, By observing the apparent revolutions of the heavenly bodies. A revolution of the earth upon its axis marks one day; and those revolutions can be marked there as easily and accurately as here.

SABBATH, APRIL 9.

THIS was a good day for the church in Battle Creek. A stirring discourse was given in the forenoon by Eld. Butler, from the fourth chapter of James. The words of that chapter are evidently addressed to those who have departed, more or less, from God, have given way largely to the promptings and impulses of the natural heart, and have entered into unlawful intimacy and friendship with the world. The way to return to God is also pointed out: "Submit yourselves . . . to God," "resist the Devil," "draw nigh to God," "cleanse your hands," "purify your hearts," "be afflicted and mourn," "humble yourselves in the sight of the Lord," and "speak not evil one of another." Verses 7-11.

All these points were set forth in a manner to rivet them firmly upon every heart, and cause a reformation of life on the part of those who might find themselves in the condition condemned by the apostle. Following this meeting six young converts were baptized by Eld. Farnsworth.

In the afternoon a free and spirited social meeting was held in the Tabernacle, besides the meetings at the College and Sanitarium and the children's meeting. One hundred and twenty-two bore testimony.

The ordinances were celebrated in the evening, a larger number participating than has ever before been present on such an occasion. Elds. Hutchins, Boyd, and Kilgore assisted on this occasion. Eld. Boyd remarked that this was probably the last opportunity of this kind he would ever enjoy with the brethren in America, as he is about to leave for his distant field of labor; but he hoped to see the time when in South Africa churches of commandment-keeping Adventists would unite in commemorating the sufferings and death of Christ, till he shall come again. He enjoyed the occasion much, and was able to testify that it seemed to him that the angels of God were present.

THE HOLLAND PAPER.

We hear none but good words from this excellent periodical, the fourth number of which is about to be issued. It is meeting a want we have long desired to see filled. We have not read a word about it but what is favorable; and as far as we have been able to learn, not a single adverse criticism has been given concerning it. We expect it will have a large circulation when sufficient time has elapsed to bring it before the people for whom it is issued. We do not know of a single periodical published by Seventh-day Adventists which presents a neater appearance than this. The matter is interesting; the range of subjects considered, very important.

The only point concerning it for which we now feel a special anxiety, is that it may fail to be brought before the people for whom it is designed. The actual subscribers for it are, thus far, almost confined to the State of Michigan, where we have a few Holland brethren who are working for it, and meeting with most encouraging success. They do not find it at all difficult to procure subscriptions for it, and the list is rapidly increasing in this State. But our brethren seem to pay no attention to it in other States where there are large numbers of this nationality. For instance, to our personal knowledge there are in Iowa large numbers of Hollanders, who are an intelligent, industrious, well-to-do people. We know of one settlement, in Marion county, where there are many of them, and where they have an institution of learning, and are a very intelligent, enterprising people;

and probably within a radius of twenty or thirty miles there are nearly half a dozen churches of our own people. Why do not some of these good brethren take this paper, and spend a few days in obtaining subscribers for it in this locality? In this way they could show their faith in present truth, and bring its precious rays before many who have never heard of it. Also in the western part of the State there are thousands of Hollanders. Can it be possible that our people, who profess to believe that the Lord is soon coming, have not sufficient interest to try to induce them to take this paper, which is prepared expressly for them? Such neglect looks dark.

It is not to Iowa merely, but to many other States that these principles apply. We spoke of this matter some weeks ago, and urged our people to take hold of it. Our tract societies ought to be interested when such new enterprises are started. We know the paper is of such a quality that it will appeal to the interest of this people when it is properly brought to their attention. In New York and New Jersey there are large numbers of Hollanders. In fact, they are scattered, more or less, throughout all parts of the Union. We ask our tract society officers to attend to this matter, instead of leaving it to run itself. This paper was started by the direction of the General Conference, and it has long been a subject of deep interest that we should have some means of reaching this people, who have furnished so many noble reformers to the world.

We expect that large numbers of subscriptions will be obtained when the brethren reach South Africa, and we think our missions in Europe should also be interested in this matter, and devise some means to circulate the paper in Holland. Let us be in earnest; for our time of working is short.

G. I. B.

THE DEEDING OF MEETING-HOUSES TO THE GENERAL CONFERENCE ASSOCIATION.

SINCE the legal organization of the "General Conference Association of the Seventh-day Adventists, a corporation of the city of Battle Creek, Calhoun county, Michigan," it has been recommended that our brethren in different places, where they have meeting-houses to deed, instead of forming a local association, as has been the custom in the past, deed them directly to this association, as the Methodists do in their denomination, and the Catholics, and other large bodies. They have found this to be the safest course. We have lost many thousands of dollars by church-members' moving away and leaving their buildings to go to ruin, or to be disposed of by irresponsible parties, who have, in some cases, taken the money and used it for their own purposes. This was one of the reasons why this association was formed. It meets a want long felt. Already some churches are being deeded to it, and many others are making inquiries.

Some are anxious to know whether they are going to lose their church building, and have no power to control it, if they deed it to the General Conference Association of Battle Creek, Mich. To all such we would say, that deeding church buildings to this association is simply to make provision for their safety, so that no circumstances shall arise to cause their loss, where the legal association shall be dissolved by moving away or otherwise. It is not expected that this association formed at Battle Creek will interfere in any way with the local management of a building for meeting purposes, or any such objects as the church may want it for; it is simply to provide for its safety. They can elect their committees to look after affairs, and keep charge of the church, and keep up repairs, and pay their insurances, and have the use of the church just the same as they ever have. Deeding it directly to this association simply saves the organization of a legal society, which has often been done in such a manner as to be illegal, and, consequently, losses have occurred which might have been saved to the cause had the business been correctly done. Deeding meeting-houses to this association will save a great deal of work and perplexity. Of course, those churches that desire to do all this business themselves, need not have their building deeded to the General Conference; but those that choose to have them placed in the hands of the General Conference Association can do so, and they will be safe; they can manage them as they please; only it saves them the difficulty of watching these legal points so closely. Perhaps these few hints will satisfy many persons who might otherwise desire to make inquiries. Any

additional inquiries relative to this, should be sent to A. R. Henry, Battle Creek, Mich. G. I. B.

The Commentary.

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

609.—FIRST UNION OF CHURCH AND STATE.

Where and when was the first instance of the union of Church and State? W. J.

In the Roman Empire, A. D. 323, when Constantine issued an edict making Christianity the established faith of all his dominions.

610.—WAVING OF THE SHEAF AND THE PASSOVER SABBATH.

1. What scripture evidence exists that the waving of the sheaf was to occur on the morrow after the passover sabbath, as stated in the REVIEW of March 3, 1887?
2. Were there other wave-offerings of sheaves during the year?
3. In what month did the harvest begin in Palestine? M. E. D.

1. Lev. 23:6-11. The "sabbath" here mentioned must not be confounded with the weekly rest day commanded by the fourth precept of the decalogue. The passover "sabbath" always came on the 15th of Nisan, and the sheaf was to be waved on the 16th.
2. It appears not.
3. The barley harvest commenced about the middle of Nisan; the wheat harvest came a few weeks later.

611.—BEGINNING OF THE DAY.

What proof exists, besides the first chapter of Genesis, that the evening, or dark portion of the day, is the first part of the day proper? Mrs. W. G. M.

The method of reckoning the day being stated in Genesis, we must notice subsequent references; and if they tally with that method, they thus furnish corroborative proof that it was properly stated, and so employed by the people living at the times mentioned. The term "day" as used in Gen. 1:5, has two significations, the first being to name the phenomenon of light, and the second to name a period of time. It is manifest that as the first day was constituted, so all subsequent days must be constituted, unless God shall see fit to institute a new order. The statement is explicit that darkness preceded the light. See verses 2, 3. The 5th verse states that the first day of time was composed of an evening and a morning—a dark part and a light part. The same statement is made of the following days of the creative week. That the dark part continued to be reckoned as a part of the day of twenty-four hours is proved by the following texts and many others: Ex. 12:41, 42; 1 Sam. 26:7, 8; Luke 2:8, 11; Mark 14:30; Luke 22:34. That the method of reckoning the day from evening unto evening continued in practice, is proved by Lev. 23:32. In Dan. 8:14, the term translated "days" is given in the margin as "evening-morning" days, and is so translated in the Septuagint, while the Vulgate gives this expression: "Unto evening and morning . . . days." In the absence of any intimation of a change in the method of reckoning the days, the texts above quoted are strongly corroborative of the rule laid down in the first chapter of Genesis.

612.—TYPE OF THE OUTPOURING OF THE HOLY GHOST ON THE DAY OF PENTECOST.

Was there anything under the old dispensation that met its antitype in the outpouring of the Holy Ghost on the day of Pentecost, as recorded in Acts 2? O. D.

It seems evident that the offering of the first fruits of the harvest, which under the old dispensation was made on the day of Pentecost, was typical of the special recognition given the first fruits of the gospel dispensation as exemplified in the outpouring of the Holy Ghost upon the believers, as recorded in the second chapter of Acts.

613.—SELLING TO ALIENS THAT WHICH DIED OF ITSELF.

How do you harmonize the directions of Moses to the children of Israel, as recorded in Deut. 14:21 (with regard to selling to the alien dead animals), with the golden rule? M. L. A.

We quote from a reply given to a similar question in the REVIEW of Aug. 19, 1884:—

"The permission to sell to the alien or give to the stranger to eat, [probably] did not cover those animals that died of protracted disease, but rather those that came to their death suddenly, through strangulation or an accident of some sort. It was then quite a general practice among the Gentiles to eat the

bodies of such animals. Indeed, the same practice is in vogue among many nations at the present time. Even among us fish are eaten almost universally, though it is seldom if ever the case that they are bled before they die. The same is true many times of small birds and even large fowl. No doubt the practice is more or less pernicious, and yet it is not generally thought that any moral principle is violated thereby. The provisions of the Mosaic law in these matters were very largely ceremonial, and therefore were not enforced upon those outside of the Jewish theocracy. Then, as now, it was thought best to allow as large liberty as possible in matters of diet. The Gentiles ate the things in question habitually, and therefore it was not thought advisable to prohibit the Jews from selling to them animals that died from accident, while their blood was in their veins, even though they themselves were not permitted to eat them. God had chosen them to become a peculiar people for himself, and he sought at one and the same time to teach them lessons respecting the atonement, and to prolong their lives and secure to them good health by restricting them in the matter of preparing flesh for food."

In the light of the foregoing explanation, we fail to see how the golden rule would be violated by a compliance with the instructions given by Moses, as quoted by our correspondent.

614.—GREATER WORKS THAN CHRIST DID.

When were the believers in Christ to do greater works than he did, as mentioned in John 14:12? J. A. S.

It is reasonable to conclude that such miracles as are recorded in Acts 9:40; 20:10; 19:12, and 5:15 were a fulfillment of those words of Jesus. Some think that the work wrought on the day of Pentecost may also be included. In the much greater extent of the work of the apostles may also be seen a fulfillment of Christ's language. He preached only in Judea, and in the language of only one nation; the apostles preached in different tongues, and all over the then known world.

615.—CHRIST'S ENUMERATION OF THE COMMANDMENTS.

If other commandments were binding besides those enumerated by Christ in his reply to the young man, as recorded in Matt. 19:18, 19, why did he not repeat them? T. E. M.

To conclude that there were no other commandments binding besides those enumerated by Christ at that time, is to admit that the worship of idols was not wrong, and that it was no sin to blaspheme the name of God. As no sane person would be willing to make such an admission, the conclusion is inevitable that other commandments were binding. In the 17th verse Christ made reference to God, and the homage that was due him, thus virtually recognizing the first four commandments. Evidently the reason why he made special reference to the last six, was that they covered the particular features that constituted the young man's sin—a too great love for riches, and a lack of love for fellow-beings. For evidence that Christ recognized the validity of all the commandments, and kept them, the fourth included, see John 15:10 and Luke 4:16.

616.—WHO IS IT?

If "A. M. B." will furnish us his or her name and address, the desired information will be supplied by letter. Ordinarily, we pay no attention to anonymous communications, further than to place them in the waste-basket; but as "A. M. B." seems very anxious relative to the question asked, we make an exception, and give this notice.

617.—DISCREPANCY BETWEEN ACTS 9:7 AND 22:9.

How do you explain the apparent discrepancy between Acts 9:7 and 22:9? Mrs. D. M.

The original word, which is translated "hearing" and "heard," respectively, in those two passages, is sometimes rendered "to hear," and sometimes, "to understand." With this in mind, let the first-mentioned text read thus: "And the men which journeyed with him stood speechless, hearing the sound of a voice, but seeing no man." Let the second text read thus: "And they that were with me saw indeed the light, and were afraid; but they understood not the voice of him that spake to me." This rendering is conformable to the definition of the words, is reasonable, and eliminates all apparent discrepancy.

618.—SIN WITHOUT LAW.

How do you explain Rom. 5:13 so as to avoid the conclusion that previous to a certain date there was no law? I. A. T.

The text reads: "For until the law sin was in the world: but sin is not imputed when there is no law." The meaning is evidently this: Previous to the giving of the law at Sinai, sin was in the world; but as sin is not imputed when there is no law, the law must have existed even before that event, and been in full force. The statement is made for the very purpose of demonstrating that wherever and whenever sin is imputed, law exists and is in force; and as sin was imputed before the law was given at Sinai, the conclusion is inevitable that the law, also, existed previous to that time.

—If you have really given up your heart to God in private, your life will show forth the praise of God in public; if God has the heart, he will surely have the life.

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.

A SONG OF HOPE.

BY T. S. PARMELLEE.

SOME one will walk the streets of gold,
Some one the Father's face will see,
Some will that lovely land behold;
That blessing is for you and me.

That lovely city will be seen
By eyes that now are dim with care.
Some feet will walk the fields of green,—
Why should not you and I be there?

The Lord is waiting to forgive,
And cleanse us from all taint of sin,
When we are willing so to live
That he can come and dwell within.

We will take courage, though men fail
Like melting snow on every hand;
Some will endure, some will prevail,
Some souls will reach the promised land.

Battle Creek, Mich.

SOUTH AMERICA.

THINKING our brethren may be glad to learn of the prosperity of the work in this part of the field, we will give a report of our labor up to this time. We have now been here nearly six weeks. We have had almost everything to learn as regards customs, divisions of society, and such things as would be connected with our work. It would seem as though there was not another place on the earth where the people were divided into so many classes. Various colors, nationalities, and religions, the rich and poor, etc.—all seem to have their places here. And considering them as a whole, at least nine tenths are such as we could not even labor for, to say nothing about converting them. How many out of the one tenth can be reached remains to be seen. Since writing our last report, we decided to rent such a room as we could pay for, and give preaching a trial, in order to test the matter. But before this we did much visiting from house to house, giving out reading matter and holding Bible readings. We have had freedom in preaching, and have given twenty-two sermons. The attendance has been about one hundred and fifty colored, and ten white people. The whites are all persons whom we had visited and labored with before the meetings began, and consequently are all really interested; and we feel quite sure they will obey. They are excellent people. We find many of the blacks well educated, and, as a rule, they acknowledge the truth more candidly than do the whites; but I have fears as to their possessing the moral courage to embrace it and live it out.

The brethren here not being instructed, have had much to learn; but we can truly say that they are growing, and I have no doubt that they will be true to the cause. We never had better attention given to the word spoken, and need not ask for better treatment. Our book sales are fair, and the collections about pay for the rent of the hall. Board and expenses generally are high in all the West Indies. When our meetings are finished, and we have spent at least two months in the city, we can speak more definitely. But as yet my mind is unchanged as to the best manner to labor in all these colonies; viz., send canvassers ahead; then visit from house to house, choosing such as can be helped, and baptize and preach to them,—about as we visit our small churches.

Bro. King now has 150 orders for "Thoughts," taken from the best people of the city and coast; and even after selecting the best, from what we learn, we fear there will be considerable shrinkage. The morals of the people in general are bad, and church discipline is regarded but very little. These statements we receive from the ministry. So, on the whole, we cannot report this as a favorable field, at least not at present, except for our books. Many will purchase, and by and by this may result in much good. Book agents are not so numerous here as in North America. This climate is very unhealthy for white foreigners.

We expect after leaving here, to spend some time at Barbadoes, a choice island of the Lesser Antilles. Jamaica is held in quarantine on account of small-pox, and it is now rumored that cholera, also, is there. Jamaica is considered the best of all the islands. We desire to state facts, and, above all, most earnestly desire to do our duty, so that when we leave, God may accept our work. Pray for us.

G. G. RUPERT.

REPORT OF LABOR IN SCANDINAVIA FOR FEBRUARY.

SWEDEN.

BRO. J. G. MATTESON writes: "We have finished the first two months of our colporters' school in Stockholm, and can report some progress. The

scholars are advancing somewhat in the different branches taught, and they are learning better how to improve their time and work systematically.

"The last three months they have obtained 382 subscriptions for the health paper, and the money received for both books and subscriptions during the eight weeks since the school began, is 1,356.60 kroner—about \$364. We desire to secure 1,000 subscribers before the school closes, and hope to succeed. The health paper proves to be a great help in gaining access to the houses of the better class of people. We leave a specimen number with every family, and call again after a week. Then we present our books, and often sell some. At present we are trying to sell chiefly the "Life of Christ" and the "Visions of Daniel and John." The lectures are well attended, and people come from different parts of the city to hear, because they have read the books."

Bro. O. Johnson writes from Dalarne, that he has commenced meetings in a new district, where they have opened the school-house for him. A well-known preacher warned the people against him, but they went all the more. He then held a public meeting, and warned them still further; but now the people that come to hear can hardly get room to stand. In several other districts they have offered to open their school-houses for Bro. Johnson. There is a wide door open for the truth in Dalarne.

DENMARK.

Bro. E. G. Olsen writes: "The Lord has been very good to us in the new year. His blessing is new every day. We rejoice in laboring in the good cause, and in seeing fruits of our labor. Two of our brethren from Jutland write that they have good meetings, and that many are interested.

"The interest in Copenhagen is still good, and some new ones unite with us. We have lately started a Sunday-school, and the prospects are that this will prove a blessing. From Feb. 16 to 20 I visited our friends on Zealand, and held five meetings, which were well attended. We are of good courage in the Lord."

Sr. Sine Reulev writes from Fünen, that she has been invited to come there and hold Bible readings, and that there is a remarkably good interest. From forty to fifty attend the readings, and many are interested in reading their Bibles and learning the truth.

NORWAY.

Bro. K. Brorsen writes: "In harmony with the wishes of the brethren, I have labored of late in Christiana. I have visited the church members, and tried to encourage them to more mutual love and earnestness in the good cause. I am thankful for the kindness manifested on the part of most of the members. What a blessing it would be to us and the cause we profess to love, if we would walk in the light we have received and cherish the love of God in our hearts! Then we would see and correct our own mistakes, and bear with the mistakes of others, and assist them in correcting them. This must be the case with God's waiting people, who are called the 'little flock,' and who with Jesus shall inherit the kingdom."

We still continue our meetings here in Christiana. Many seem to be much interested, and not a few are convinced of the truth. There are many among the people here who believe that the coming of the Lord is nigh at hand. I have attended some meetings held in the free church here in the city, where several speakers were present. They sustained different views on several points of faith, but all agreed that the coming of Christ was near. It made no slight impression on me to see the great crowd of people,—at least 2,000,—so attentive, and seemingly so hungry for the word of truth. The Saviour's words in Matt. 9:36 came to my mind: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Opportunity was given me to speak for a short time, and what was said seemed to be well received.

I also receive encouraging news from several places in Denmark and Norway; what seems to best meet the wants of the people is the Bible readings. We shall soon have several more colporters at work here in Scandinavia; this also, is very encouraging.

O. A. OLSEN.

OHIO.

PORTAGE RIVER AND DUNKIRK.—Our meetings at Portage River were very interesting indeed. The roads were almost impassable, but the people came on foot from one to three miles. Five precious souls await baptism. I was compelled to close for a time, on account of the condition of my throat.

After a few days' rest I went to Dunkirk, where there is a small society. A friend gave us the use of his large hall, free of charge, during the meeting. I closed last night to attend the State meeting. The interest was excellent, and demands more labor immediately after the State meeting. Many precious souls are deeply interested. We celebrated the ordinances and had a precious season together. This society is striving hard for the victor's crown. Ex-

penses for traveling were gladly met at both these places.

D. E. LINDSEY.

April 7.

TENNESSEE.

CROSS PLAINS.—I came to this place April 1, and continued till the 4th; and although very hoarse, I spoke twice, and attended the quarterly meeting service. The ordinances of the Lord's house were celebrated, and all seemed to enjoy God's blessing. One member was disfellowshipped and one dismissed by letter. There is some outside interest to hear the truth. May this little company "go on to perfection," and exert an influence which will cause Satan's ranks to tremble.

E. E. MARVIN.

MAINE.

LUBEC.—I have been here three weeks, and have held eighteen meetings in all. The congregations at the evening meetings have numbered from sixty to about one hundred. I have sold about 1,500 pages of tracts. The people appear very friendly, and have paid the best attention to the word spoken. I cannot tell what the result of the effort here will be. The traveling has been very bad; the snow is about all gone. Brethren, pray for the work in this part of the State.

S. J. HERSUM.

April 3.

MINNESOTA.

WADENA.—We commenced meetings at this place March 22. We have given, thus far, seven discourses. The interest has increased from the beginning. At our last meeting there were over one hundred present. The M. E. minister holds meetings in the M. E. church, which has a tendency to keep the people from hearing the truth; but still some of his best members came out to our meetings. We are now presenting the testing truths. God has given good liberty in speaking.

C. M. CHAFFEE.

BYRON TRIPP.

KANSAS.

CHEROKEE COUNTY.—After our last report, we held meetings about three weeks in a Methodist church, four miles from the school-house which we had been using. Many became interested, and the majority of the trustees decided to lock us out, although the house had been built with the understanding that it should be free for the use of all churches. We then went to the school-house near by, and continued the meetings. As a result, several more in this neighborhood have decided to obey the truth, and we hope for others. We have had some bitter opposition from a Disciple minister. He was so vulgar and abusive that the people by a vote pronounced his effort "an outrage on civil society." We have seen much of the dragon spirit here, but have felt much of the blessing of God. Our courage is good to labor on in this precious cause.

R. F. BARTON.

GEO. W. PAGE.

April 3.

DELAWARE.

FREDERICA.—We are having quite a good interest here. Several have begun the observance of the Sabbath. We have a Sabbath-school of forty or fifty members; sometimes as many as sixty are in attendance. The prejudice is very deep. The Methodists have lately held a revival here, and claim 200 converts. Several profess sanctification, and are quite boastful of their "holiness." They are using the unanswerable stay-away argument, but so far it has not been effectual. One man has threatened to discharge his hands if they do not cease coming to our meetings. One of his men has expressed his determination to obey God though he should lose his position. The canvassing work is on the advance. A boy fourteen years of age, who is now a Sabbath-keeper, last week took fourteen orders for the "Marvel of Nations;" others expect to enter the canvassing field soon. Bro. Babcock is helping in the meetings.

VICTOR THOMPSON.

April 4.

NEW YORK.

AMONG THE CHURCHES.—Since the dedication at Jeddo, I have visited the churches at Newfane, Lancaster, Batavia, Parma, Syracuse, Adams Center, Mannsville, and Roosevelt, and the friends at Watertown, Darien Center, and Utica. Our meetings were attended with very encouraging results, especially at Mannsville and Roosevelt. I have labored mainly for the spiritual interests of these churches, but have, in connection with this, endeavored to set things in order, and give instruction to officers and members in regard to their duty.

Our meetings at Roosevelt, which began March 26 and closed April 2, were greatly blessed to the good of that church. A plain testimony was borne, and humble confessions were made, which brought the

Spirit of the Lord into our meetings in a wonderful manner.

I never before saw such an awakening in any of our churches. Bro. F. Wheeler was with me to assist during the meeting, and Bro. A. E. Place came and helped us one day. The Lord is at work in our Conference, moving upon hearts to remember the cause with their means.

The work here in Syracuse is moving forward, and we are encouraged to hope in God for the future of this important field.

M. H. BROWN.

April 3.

NEBRASKA.

RICHMOND AND BEAVER CITY.—In company with Bro. Jayne I visited the above-mentioned places. At Richmond we were abundantly blessed in visiting and speaking to the people. We dwelt on the themes of the day of God, the health reform, and the tithing system. On the latter subjects we read many extracts from the "Testimonies." As far as we could see, all was cheerfully received. Many good resolutions were made. On the Sabbath we had a children's meeting, which proved to be the best meeting of all. Parents confessed their neglect to their children, and the Spirit of God came in, in rich measure. I am confident that we too frequently neglect the children in our general meetings with the churches. They do not soon forget these precious lessons of divine truth.

At Beaver City there are four families of Adventists. I spoke on the subjects of temperance and the promises of God. I trust that the words spoken may be a source of encouragement to all present. There was quite a goodly outside attendance, and it was desired that I should remain longer. I trust that the brethren will do all they can to hold up the banner of present truth by having a good, live Sabbath-school, and inviting their neighbors in. We go to-day to Wilsonville.

L. A. HOOPES.

ILLINOIS.

CHICAGO.—Our public meetings on present truth, held at the above-named place, closed last Sunday night, April 4, with a sermon on temperance. On that evening the week before, five persons were baptized and added to the church; and there are others who have learned to love present truth, among them a sister who has gone to St. Paul, where her parents live.

Evening after the Sabbath, April 3, we celebrated the ordinances. Some said that they had never before seen so many take part in these holy ordinances at any one time. The Spirit of God was with us, and we were much blessed. There is a large field in Chicago; and if all who believe present truth and work for its advancement will walk in the light, and keep themselves in the love of God, and set a good example, I believe the Lord will do great things for us.

The canvassing work among our nationality has been blessed of God, even above expectation. About 150 orders have been obtained for "Thoughts," and some are already delivered. Bro. and Sr. Frederickson have arrived from Dakota, to take charge of the Scandinavian mission. I am now in Battle Creek, but will return to Chicago as soon as I can, and hold some meetings with the young people before I go farther west.

L. JOHNSON.

April 6.

WISCONSIN.

MILWAUKEE.—Our work here is quite interesting. Since I last reported six have taken their stand for the truth, some being very interesting cases. One person was an atheist; another was a music teacher, who gave lessons in the homes of some of our people, and thus found the truth. Bro. Stuckrath has been here a month, working among the Germans, holding Bible readings, etc. A goodly number are interested, and some are deciding for the truth. One man, when he saw the spirit their minister manifested toward the law of God, said he would send his children to a Sabbath-school where they taught the ten commandments, and kept them, too; and the next Sabbath his children were at Sabbath-school.

They have a live T. and M. society that is distributing a great deal of reading matter, and they could use much more if they had it. They have used a great many back numbers of papers in their distributors; but the supply is exhausted, and they are not able to pay for enough papers to keep the distributors filled.

I appeal to our Wisconsin brethren, Shall the distributors in these large depots, where thousands pass through every week, remain half the time empty? Are there not those who would like to pay for from one to five copies of some of our good papers, to be sent here to be put into the hands of those who are reaching out for them. I believe that if you could witness the efforts this little society is making to disseminate the truth, you could not resist the appeal. Are there not many who allow their papers to accumulate, and become soiled, and thus spoiled for use? Look around, sisters, and see if you cannot gather up a bundle of good, clean papers, not over a year old; wrap them well in good, strong paper, so they will

not get soiled, and send them by freight or express, to Mrs. E. H. Bramhall, 215 Eleventh St., Milwaukee, Wis. Don't send any but bright, clean papers, and prepay transportation. Those who send money, will please send to the same address. I hope our brethren will remember Milwaukee with offerings and prayers.

W. W. SHARP.

INDIANA.

MILLWOOD CHAPEL, KOSCIUSKO CO.—I came to this place Jan. 28, and began meetings in the Christian church, which continued for four weeks, when four precious souls embraced the truth. This roused the ire of the dragon, and the people sent for their champion speaker, demanding a fair discussion on the St. James translation. This he declined. Then some of the leading citizens of the place requested him to speak "night about" with me, which he also declined. Seeing that he was not affecting many of the people with regard to the truth, and that they condemned the course he had taken, and fearing the effect of a reply, he closed his lectures, and also the house. But though the doors were closed against us, there were many hearts closed against him and his views, disapproving the course he had taken. There are many hearts turned toward the truth, some of whom I think will embrace it. There are now fifteen keeping the Sabbath within a radius of five miles. To the Lord be all the praise!

F. M. ROBERTS.

March 24.

DISTRICT No. 1.—Our labor at Wolf Lake ended well. There were several new converts to the truth, church difficulties were righted, and the work in every branch has been revived. I am convinced that many of our churches would be greatly benefited by similar efforts.

At Corunna, March 14-20, I had the pleasure of attending Bro. W. S. Chapman's temperance lectures. His method of combining the teachings of temperance, hygiene, social purity, etc., into a course of interesting lectures, is an advance move in the right direction. It harmonizes with the popular reforms of the day, and hence has a tendency to remove prejudice, and open the way for other and greater work to be done. We hope Bro. Chapman may receive much encouragement, as he is struggling with some difficulties, the work yet being in its infancy.

Some discouragements rested over the little company at Pleasant Lake. The meeting held March 22-28 was quite profitable, and I left them much encouraged. Occasionally we find good members laboring under heavy burdens which the Lord has not called them to bear. Our best judgment is not always able to detect what the will of the Lord is; but wayward members, whose fruits are unrighteousness, should not be allowed to burden us with anxiety, to our own spiritual detriment. Better that we lose a right eye or our right arm than that our whole body be maimed.

The district meeting at Ligonier, March 30 to April 4, was well attended. More Sabbath-keepers were said to be present at our Sabbath meeting than had ever before been in the church at one time. The officers of this district are active workers, and much enthusiasm is manifested by the members. The meeting was not only a success as to T. and M. work, but we think the church also, was much benefited. Bro. Roberts rendered good assistance at this meeting.

My stay in Dist. No. 1 has been very pleasant, and, I trust, profitable. May the Lord continue the good work.

J. P. HENDERSON.

April 5.

MICHIGAN.

OTSEGO.—Since the sad departure of Eld. Canright and family from the faith held so dear by our people, many inquiries have been made with reference to the condition of the church at this place. To the readers of the REVIEW we would say in reply, that the interest never was better than at the present time. At the quarterly meeting, April 2, earnest, fervent prayers were offered, and nearly every member responded to his or her name either in person or by letter. Some who have been discouraged for some time have taken a decided stand for the truth. Many expressed their determination to live out the truth more closely than ever in the past, and said that their faith both in the Bible and the "Testimonies" was stronger than before; and also spoke of the meeting as being the best quarterly meeting they ever had attended.

Truly, the Spirit of the Lord was with us on the Sabbath; and at the business meeting on the following day, which was well attended, the same Spirit prevailed. The tithes for the quarter amounted to about \$100. With few exceptions, the church is in an active, prosperous condition. We are forcibly reminded of the scripture, "We can do nothing against the truth, but for the truth."

April 7.

W. W. SHEPARD, Clerk.

SUMNER.—After our State meeting at Ithaca I came to this place, where I found some still holding on to the truth, although much discouraged. They had had but little ministerial labor for some time; and

for this and other reasons, some had lost their interest in the message. Among the principal reasons of their spiritual decline was a neglect to take the REVIEW and pay the Lord's tithe. The neglect of so plain a duty as the paying of the tithe can but result in spiritual death.

I tried to bear a plain testimony to these brethren, relative to their well-known duties, and I am glad to say that some received it, and in tears confessed their negligence in these matters, promising in the future to be more faithful. Nine renewed their subscriptions for the REVIEW, and nearly all promised that they would no longer withhold from the Lord's treasury a tithe of their income. The Sabbath-school work was looked after, and a teachers' meeting was organized.

I gave several lectures on health and temperance, using Dr. Kellogg's charts, which added much to the interest of the subject. Here I formed a pleasant acquaintance with Bro. S. M. Butler, who assisted in the meetings, being detained at home on account of sickness in the family. I am now with the church in Carson City.

J. T. BALLENGER.

April 5.

AMONG THE CHURCHES.—Immediately after our district quarterly meeting in January last, I went with Eld. Canright to Pine Grove, where we spent a few days; found the company there in excellent condition, and their Sabbath-school flourishing. The children give all their pennies to the South African mission, while the older people support the school with their contributions. In this way the children know that every cent they pay, goes to South Africa, and they contribute more than their parents do. There is also a good outside interest here. From this place we went to Almena, where we organized a church of seventeen members; three more have since united with them. This was Eld. Canright's last work among us; and when the report of his apostasy was received, they were much shocked, but their confidence was not shaken in the present truth; for they remembered that in Christ's time there was one who saw the miracles he did, and heard his preaching, and yet apostatized from the present truth of that time. And as the Scriptures plainly state that "in the latter time some shall depart from the faith," we see in this only another sign that we are in the last days.

Immediately after the organization of this church, Eld. C. returned home, while I remained to encourage and assist the brethren as best I could. I organized a tract and missionary society of eleven members, and got them into working order. They purchased a supply of tracts, and seemed anxious to do what they could for the Master. Besides speaking several times on practical subjects, I gave several lectures with the health and temperance chart; I also visited the scattered friends of the cause at Alamo, Mattawan, Lawton, and Paw Paw, with profit, I trust, to all.

Since leaving Almena I have spent about ten days with the company at Pine Creek, where Bro. O. C. Godsmark and the writer labored last spring. I found this company somewhat reduced in numbers, on account of removals; but the few that remained were of good courage and growing spiritually. They have been doing considerable missionary work this winter, and as a result there seems to be an excellent opening for tent labor at Scotts' Station, a place near by. Already there are several convinced on the leading points of our faith.

Last Sabbath I was with the church at home, in Otsego. The report has gone out that this church is nearly torn to pieces by Eld. Canright's change of faith. But we are happy to say that this is not the case. We do not remember a time when at our church quarterly meeting so many responded to the call of their names as on last Sabbath; and nearly all expressed themselves as possessing increased faith in the final triumph of this message, and being of good courage to try to triumph with it.

On Sunday, at our business meeting, the tithe paid in was the largest in amount ever known to be paid at this time of the year, being nearly \$90. A vigilant missionary society has recently been organized here, which takes a club of fifty *Sickles*, twenty *Sentinels*, and twenty-five *Good Healths*. Our health and temperance society, we believe, was never in a better condition. Our brethren seem to be awakening to realize the shortness of time, and that they must work while the day lasts. We believe there are better days in store for Otsego.

J. B. BUCK.

April 4.

COLORADO.

AMONG THE CHURCHES.—Since our last report, I have held meetings at several places, principally among the churches. Our Sabbath-school convention held at Boulder was very interesting and instructive, and we think we can see a marked improvement in the schools which were represented there, in their order, music, punctuality, use of the blackboard, and in general interest; and we wish all our schools could have been present to drink in the spirit of Sabbath-school work.

Shortly after the S. S. convention we held a short series of meetings at Boulder. This is one of our largest and oldest churches, and there are a number of stanch, firm brethren living here. We did not

see the result from this effort which we desired, though three Sabbath-school scholars joined the church, and some who were cold and others who were lukewarm seemed revived.

At Denver Bro. Ostrander was present, and an excellent meeting was enjoyed. The spirit of confession and seeking God came in, and the meeting will be long remembered as one of profit and good to the church, as well as to all present.

It has not been generally known that the laws of Colorado are such that Sabbath-keepers are liable to a fine, not to exceed \$50., for laboring on Sunday. It was thought best to make an effort to obtain exemptions such as most other States grant, and we presented our petition through Senator Ballard, who did all he could by introducing a suitable bill. An amendment was tacked to the bill, giving any person the privilege of using Sunday as a secular day, provided that in his labor he did not disturb any worshipping assembly, etc. This amended bill went to the House and failed to pass, when it was too late to introduce a new bill; and the consequence is that we are liable to fines and imprisonment here in the liberal State of Colorado. So far, however, we do not know of any annoyance further than the threats being offered our people.

From Denver we went to Hillsboro,--a little church in an agricultural district, several miles from a town or railroad,--where we have a few excellent brethren who can be relied upon in an emergency; while laboring here eight persons, all heads of families except one, decided to observe the Sabbath. This church, we think, is in a flourishing condition, and will grow in numbers if the brethren are faithful.

From Hillsboro we went to a school-house a few miles from Loveland, where one of our brethren had been holding Bible readings, and where a few had become interested. At the close of a short series of meetings quite a number voted to the effect that they believed we had presented the truth; and we learn since that some of these persons are obeying. While there the brethren from Berthoud made commendable efforts to attend. We next visited the little company at Greeley. Here several have moved away and a few have given up the truth, yet there is a sufficient number who are firm, to keep up regular meetings and Sabbath-school. Greeley is a town of nearly 3,000 inhabitants, surrounded by a good farming district, and settled largely by an intelligent class of eastern people; and but for the fact that they are excessively conservative, it would be a good field for missionary operations. However, we decided that Bro. H. H. Pierce should remain here, and engage in general missionary and colportage work. We organized a T. and M. society, and the few in the faith decided to do what they could to circulate our reading matter. It was thought that more could be accomplished among this class of people by getting our literature before them than by any other means at our command.

Subsequently we met with the company at Fort Collins, for the purpose of effecting the organization of a church. It was thought best that the few families at Bellvue who embraced the truth under Bro. Cram's labors there, a year ago, should join the church at Ft. Collins, but keep up their own Sabbath school and meetings. Five persons did so, and we think others will do so soon. Twenty-one united in church covenant. An elder and a deacon were ordained, and a clerk elected.

The seeds of truth are now firmly planted in all the towns of Colorado north of Denver which are of any size; and if the brethren all along the line will make a united effort to advance the cause, what a work might be accomplished! The southern part of the State is a much harder field; but we must begin to plan to enter it in a short time. There are a number of cities of from 3,000, to 15,000, inhabitants, and, brethren, we must begin to make some sacrifice to get the truth we love before these who are perishing. The message is not to one people alone, but to "every nation, and kindred, and tongue, and people;" therefore let us plan accordingly.

J. D. PEGG.

THE SUNDAY EXEMPTION BILL IN TENNESSEE.

DOUBTLESS the readers of the REVIEW are anxious to know the result of the effort put forth here in Tennessee, to influence the legislature to pass a bill of exemption from the Sunday-law penalties, for Sabbath-keepers.

Eld. Rees and the writer came to Nashville about the middle of February, and remained till within one day of the close of the session. Bro. D. C. Hunter, of Missouri, was with us about four weeks, and we worked hard and earnestly to secure the passage of the bill. On March 15 our bill was called up in the Senate, and Senator Ledbetter made a speech in its favor which I will soon furnish to the REVIEW for publication. Senator Sanford arose and opposed the measure. He said: "Evidently these men are not asking for the privilege to work on Sunday merely for the support of their families, but for the purpose of proclaiming to the world that they have kept the day before, and thus be able the more rapidly to spread their faith." He thought it would be a very dangerous step to take, and added that he went "as far as any man in granting the rights of conscience;

but it is not unconstitutional to prohibit these men from working on Sunday, for it does not interfere with their religion! Neither we nor the law *compel them to work on Saturday!* hence it is no interference with the rights of conscience."

Senator Mc Dowell then arose and continued the opposition. He said: "You know that God commanded us to keep the Sabbath holy from the beginning; and now for these men to ask the right to violate it with impunity is awful." Just here Senator Quarrels arose and asked, "What day, sir, was it that God commanded us to keep holy, the seventh or the first?" Mr. Mc D. said that in the old dispensation it was the seventh day, but that in the New Testament we are commanded to keep the first day holy, in honor of Christ's resurrection." There he was again interrupted, by Senator Fairbank, who said: "Will you please give us the text in the New Testament where we are commanded to keep Sunday, the first day of the week, for the Sabbath, either by Christ or his apostles?" Mr. Mc Dowell seemed rather taken aback, and stammered, "It is a *long-established custom*, and the majority are keeping it, and I think the majority ought to rule!"

Senator Padget was on his feet, the Bible by his side, and ready to answer the weak sophistry of the last two speakers, and to make a vigorous defense of the bill; and the opposition, knowing Mr. Padget's strength and sound logic, feared his influence; and before he could say "Mr. Speaker," Senator Sanford moved the question on the passage of the bill, and secured a second, and so cut off all further discussion. We felt that it was a little the meanest trick we had ever witnessed.

The vote resulted in sixteen for and seventeen against. One of the members being absent was, of course, counted *no*; but upon his return he became a staunch friend to our measure. Senator Tally, who had voted for the bill, as soon as he saw that it did not carry, changed his vote to "no," in order to secure the right to call for a reconsideration, which he did, and secured it; but though we watched it every day, it was out of our power to have it brought up again till the legislature closed.

We then (when we failed in the Senate) went to the Lower House, and on Saturday night the bill was brought up and there laid on the table. But they expect to have an extra session, and we are satisfied that with a fair chance our bill can and will pass. Both Houses were so crowded with bills toward the last, that even friends of this bill were so anxious to get bills of their own through that they did not favor us as they otherwise would have done.

E. E. MARVIN.

KANSAS CAMP-MEETING.

WE wish to have a workers' meeting in connection with or preceding the camp-meeting. This we wish to commence Friday, the 13th. Canvassing will claim special consideration, but Bible readings, T. and M. work, and health and temperance work will all come in for a portion of time. Besides all these, we wish to have the auditing committee come at the same time, so that we can settle the accounts with laborers, and have out of the way, as nearly as possible, all business that can be done before the Conference commences.

The committee have decided to invite the following persons to come as early as the 13th, so as to be ready for business as soon as the Sunday morning following: A. G. Miller, L. Winston, J. D. Rockey, Wm. Dale, John Heligass, and C. F. Hall. These we have selected as an auditing committee. Hope they will not fail to be in attendance at the time specified.

J. H. COOK, Pres.

News of the Week.

FOR WEEK ENDING APRIL 9.

DOMESTIC.

—A strike of 4,600 carpenters was inaugurated Monday in Chicago. An increase of 5 cents per hour is asked.

—The Bureau of Labor has twenty-nine special agents at work investigating strikes and lockouts for the last five years.

—There were landed at Castle Garden on Friday, 4,273 immigrants--the greatest number on record for one day at this season of the year.

—Near Wardner, I. T., Tuesday, the steamer *Spokane* capsized in the Cœur D'Alene River. Five of the twenty-four passengers were drowned.

—The legislature of Maine has abolished capital punishment and substituted imprisonment for life, in all cases of murder in the first degree.

—An extensive deposit of natural gas was struck Wednesday near Covington, Ky. It escapes with such force that it is difficult to stop the flow.

—Fires during March entailed losses in the United States and Canada aggregating \$10,450,000--\$3,000,000 above the average for March in the past twelve years.

—A snow-storm Tuesday night at Augusta and Chippewa

Falls, Wis., was followed, as alleged, by a fall of dust or mud, which made a thin coating over the snow.

—Fire Wednesday afternoon in the building at Boston, Mass., occupied by Wright & Potter, State printers, and a dozen other firms, caused a loss of nearly \$200,000.

—An explosion in a coal mine at Savanna, Indian Territory, Tuesday, killed six men. Twelve of a rescuing party were suffocated by gas, making eighteen victims in all.

—Clarksville, Tenn., suffered the most destructive fire in its history on Sunday, April 3, there being four fires between 4 A. M. and 7 P. M., the losses aggregating \$250,000.

—At Custer, Mich., Thursday night, the Bowland clothespin factory--the largest of the kind in the world--was destroyed by fire. The loss is \$20,000, with \$9,000 insurance.

—Two Louisville and Nashville engines, and about thirty freight cars were wrecked Monday near Adams, Tenn., plunging through a trestle. A fireman was dangerously wounded.

—An explosion of molten steel in the Edgar Thomson steel works at Braddock, Pa., Tuesday morning, terribly burned seven persons. The lives of two of the victims are despaired of.

—Dr. Nathan M. Thomas, a pioneer, who established the first anti-slavery paper in the Northwest, and helped organize the Republican party, died Thursday, at Schoolcraft, Mich., aged 84.

—The historic Lookout Mountain has been bought by a stock company in Chattanooga, Tenn., who propose running a railroad up the heights, and erecting one of the finest hotels in the South.

—The legislature of New York has passed the Saturday half-holiday bill, which will probably become a law. The bill also makes the first Monday in September a holiday known as Labor Day.

—The supporters of Concedine and Thorpe, rival candidates for Alderman, engaged in battle at Jitchfield, Ill., Wednesday night, the fight lasting nearly two hours. Several persons were badly injured.

—Anxiety is felt for the safety of the steamer *Salerno*, of the Wilson Line. When last spoken, 600 miles from Halifax, on the 27th of March, she was in a disabled condition, and proceeding eastward.

—The drought in Southwestern Texas has resulted in a scarcity of food, and people are deserting their homes and moving to more favored localities. The ministers of San Antonio have opened a subscription for the sufferers.

—The British steamer *Carmen*, laden with steel blooms for a Pennsylvania firm, is believed to have foundered, and her crew of thirty-three men, it is supposed, perished. Vessel and cargo, valued at \$300,000, are fully insured.

—The magnificent Hotel del Monte, erected at Monterey by the Southern Pacific Company, at a cost of \$350,000, was recently totally destroyed by fire. Three hundred guests were rescued, but most of them lost their effects.

—One of the heaviest snow-storms of the season, accompanied by a fierce wind, raged over the upper peninsula of Michigan on April 4. Trains were delayed in all directions, and many voters were prevented from going to the polls.

—The total values of the exports from the United States during the twelve months ended February 28, were \$729,807,000, as compared with \$663,669,000 for the preceding year. The values of imports were \$670,257,000 and \$607,721,000 respectively.

—It is generally conceded that the prohibitory amendment in Michigan has been defeated by about 3,000 votes, due to the adverse vote in the upper peninsula. It is possible that an investigation of alleged frauds in several counties may give the amendment a small majority.

—New York citizens were on Sunday treated to a demonstration of the folly of turning loose upon the public notorious villains whose characters no amount of prison discipline seems able to effect. On the evening of that day the ex-convict and apostle of anarchy, Johann Most, was given a reception in Cooper Union Hall, which was crowded with anarchists and socialists, at which he denounced law and order in the most furious manner, and otherwise gave evidence of a disposition to do as much harm to the country as possible.

FOREIGN.

—Prince Alexander of Battenberg has again declined to be re-elected as ruler of Bulgaria.

—It is reported that an amphitheater in the Austrian town of Pola, on the Adriatic, on Saturday, disappeared into a chasm which emits vapors.

—The Swiss government has resolved to act vigorously against socialists and anarchists whose recent activity is thought to be calculated to disturb the peace of the state.

—King's mill-dam at Ingersoll, Ont., collapsed Monday morning, the rushing waters sweeping away a tenement-house. Four persons were drowned and two are missing.

—The Canadian fishery cruiser *Vigilant* chased and fired at an American schooner, which, however, outslaid the cruiser and escaped. The affair occurred off Beaver Harbor, New Brunswick.

—Three persons who were concerned in the attempt to kill the czar, March 13 last, were hanged Thursday. Twenty more officers in various branches of the Russian service have been arrested.

M. Antoine, a protesting delegate to the German Reichstag from Metz, has been expelled from Alsace-Lorraine and conducted to the frontier. His expulsion has caused a profound sensation in Paris.

The governments of Germany and Austria will imitate the action of the government of Russia in declining to take part in the Paris Exhibition of 1889, fearing that it would be dangerous to the monarchies of Europe to do anything to glorify the revolution.

The French government has ordered a man-of-war, now in West Indian waters, to proceed immediately to Port-au-Prince, to protect the Europeans there, in view of a threatened massacre by the Haytiens in the event of their government complying with the demands of Great Britain on account of some old claims.

The oldest tree on record in Europe is asserted to be the Cypress of Somna, in Lombardy, Italy. This tree is believed to have been in existence at the time of Julius Caesar, forty-two years before Christ, and is therefore 1,911 years old. It is 196 feet in height and 20 feet in circumference at one foot from the ground. Napoleon, when laying down his plan for the great road over the Simplon, diverged from a straight line to avoid injuring this tree. Superior antiquity is claimed for the immense tree in Calaveras county, California. This is supposed, from the number of concentric circles in the trunk, to be 2,565 years old.

RELIGIOUS.

The net gain of communicants in the Methodist Episcopal Church of this country for 1886 was 100,077, making their total membership 1,990,377.

John Ruskin denies that he has joined the Catholic Church, saying that he had no more intention of becoming a Catholic than he had of becoming a Quaker or a Turk.

The pope is about to issue a letter sanctioning the principle of the creation of a Catholic university at Baltimore. The pope persists that Dr. McGlynn must come to Rome.

Father Auderlady, the new General of the Jesuits, is said to be a born diplomatist, of polished manners but autocratic temper; a profound theologian, of remarkable executive ability; and a great linguist.

Application has been made to the Treasury Department for the free entry at San Francisco of a joss for a joss-house in that city. The joss is one hundred and fifty feet long, and is composed of wood, paper, tinsel, and metal.

The pope, in view of the Russian government's complaints of the hostility of the Catholic clergy in Russia, has instructed the congregation for ecclesiastical affairs to examine the question of Pan Slavism in relation to the church, in order to be able to give instructions to the bishops in Russia without offending the czar's government.

The oldest specimen of Christian architecture in the world is the Church of the Nativity at Bethlehem, which was built A. D. 327 by the Empress Helena, mother of Constantine the Great. An altar in this splendid basilica is said to mark the spot where were buried the 20,000 children massacred by order of Herod. Here also is a low vault, called the Chapel of the Nativity, with an inscription which says: "Here Jesus Christ was born of the Virgin Mary." The ancient church is now used by all sects alike, and it is in a state of great neglect.

Obituary Notices.

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

TOWN.—Died in the town of Woodland, Sauk Co., Wis., March 4, 1887, Maria E., infant daughter of E. B. and E. F. Town, aged 2 weeks and 2 days. The parents are sustained in their grief by the hope of again meeting their lovely babe when Jesus comes. Words of comfort were spoken by the writer, from Job 14: 14. W. S. SHREVE.

MILMAN.—Died of pneumonia, near Winston, Daviess Co., Mo., March 1, 1887, little Haskell, son of Isaac and Addie Millman, aged 4 months and 18 days. Services were held at the house. There being no S. D. A. minister present, Eld. Loop read from the Scriptures, prayer was offered by Bro. Mallory, and we sung that beautiful hymn, "A lovely infant sleeps in death." H. W. STREBLE.

CONNOR.—David Connor died March 19, 1887, aged 45 years, 9 months, and 15 days. His last sickness and his death were caused by difficulties arising from gall-stones. His sufferings for about three weeks were very great, but he bore them patiently, and felt resigned to the will of God. Bro. Connor embraced the truth under the labors of Eld. St. John and the writer, at Yellow Springs, Ohio, in 1883. He was elder of the church at that place at the time of his death. He leaves a wife and two children, with other friends, to mourn, but with the blessed hope. Words of comfort by the writer, from Heb. 6: 18-20. R. A. UNDERWOOD.

GOOD.—Died of measles, March 20, 1887, in the town of Greenwood, Vernon Co., Wis., Sarah A., wife of John A. Good, aged 52 years and 3 days. Bro. Good is a member of the S. D. A. church at DeWitt, Wis., and his wife had been keeping the Lord's Sabbath with him for over a year. She never united with any church. She labored under great disadvantage in this life, being so deaf that she very seldom attended meetings, as she could not hear what was said. She leaves a husband and eight children and a large circle of friends to mourn her loss. The writer read a short lesson from the book of Job, and offered prayer. W. S. SHREVE.

STANLEY.—Sr. Harriet Stanley, wife of Bro. C. W. Stanley, formerly of Dunlap, Iowa, fell peacefully asleep in Jesus in Omaha, Neb., March 2, 1887, aged 67 years, 2 months, and 18 days. None supposed her end so near until within a few hours of her death. Four days of confinement to her room, in great suffering, sufficed to place her in the grasp of the enemy. No S. D. A. minister being near, Rev. A. Rogers (Congregationalist), of Dunlap, Iowa, was chosen to officiate at her funeral, which was held in the Seward street M. E. church. Being well acquainted with our faith, he gave a synopsis of Sr. Stanley's faith

for more than thirty years past, bringing direct and concise Scripture proof therefor. We trust the cause of truth was advanced, and that those who knew her in life will seek to meet her in the resurrection morn. D. F.

YANCEY.—Died of cancerous tumor, at her home in Grenola, Kansas, March 19, 1887, Sr. Sarah Marsoline Yancey, in the thirty-third year of her age. Sr. Yancey embraced present truth in 1874, under the labors of Elds. J. H. Cook and J. Lamont, a faith she firmly believed until her death. She died in hope of having a part in the first resurrection. On being asked by the writer, a few hours before she fell asleep, if she was willing to go, she answered that she was, and that she would be at rest. For over a year Sr. Yancey's sufferings were many and great. She leaves a husband and three children to mourn her departure. Eld. R. H. Brock was sent for to preach the funeral sermon, but failed to receive word in time to come. A few remarks were made by Eld. Reese (Baptist). May the blessings of heaven rest upon the husband and motherless children. Mrs. M. L. Brock.

NOBLE.—Died in Battle Creek, Mich., Feb. 24, 1887, of consumption, Mary, wife of Joseph Noble, in the eightieth year of her age. She was born in Westmoreland county, Pa., and was reared under the influence of pious parents. She adhered to the faith of the "United Brethren in Christ," till her marriage, at the age of 21, when, with her husband, she joined the Lutheran Church. For the last three years she and her husband have lived with their children in Battle Creek. She seemed desirous of living up to all the light she had, and after coming to Michigan, observed the Sabbath, and as long as health permitted, bore her part faithfully in family worship. She was a good wife and kind and tender mother. Four children, survivors of a family of seven, with her husband, are left to mourn her loss. Funeral, at the residence of her son-in-law, E. S. Walker, with whom she has resided since coming to this city, was held Feb. 26, 1887. U. S.

Appointments.

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

MEETINGS FOR OTSEGO COUNTY, MICH.

We will hold meetings in Otsego county, at the Davis school-house, five miles east of Elmira, commencing on Friday evening, May 6, and continuing until the following Tuesday evening. We earnestly request an attendance of all the Sabbath-keepers in that part of the district. Come, praying that the meeting may be crowned with the signal blessing of God. R. C. HORTON. H. S. LAY.

NEW ENGLAND QUARTERLY MEETING.

The quarterly meeting of the N. E. T. and M. Society will be held in connection with the general meeting at South Lancaster, Mass., May 7-10. We hope to see a general attendance of our members at this gathering, but especially of the district and church officers. Come and help lay plans to enlarge our missionary work.

Elds. Haskell and Robinson are soon to leave us, and we need just the help we can get at this meeting, to qualify us to lift the burden they must necessarily lay down. If in answer to our united petition another year of peace is granted us, we should show our gratitude by a new consecration to God and his work. E. T. PALMER.

MEETINGS AT BROWNINGTON, VT.

Our brethren in Orleans county, will be pleased to learn that Eld. C. L. Boyd, formerly of Vermont, will visit his friends in this county, on his way east to sail for the mission field of South Africa. And, Providence permitting, he will hold meetings with the Irasburgh and Charleston church, at Brownington, April 23, 24.

Trusting that the traveling will be such at that time that our brethren can attend these meetings, we hope there will be a general attendance from this part of the State. I am quite sure I need not urge our friends to avail themselves of the privilege of hearing the solemn truths, probably for the last time from Bro. Boyd. A. S. HUTCHINS.

The quarterly meeting for Dist. No. 5, Wis., will be held at New London, April 23, 24. Eld. P. H. Cady will be with us. H. H. FISHER, Director.

The thirteenth annual session of the Kansas Conference of Seventh-day Adventists will convene at Garfield Park, Topeka, Kan., May 18, at 5 P. M. J. H. COOK, Pres.

Nothing preventing, I expect to meet with the church at Howell, Mich., April 23, 24. Hope to see a general attendance. T. M. LANE.

The quarterly meeting for Dist. No. 2, Dakota, will be held at Swan Lake, April 16, 17. We expect ministerial aid. E. O. BURGESS, Director.

MEETINGS will be held at Milton Junction, Wis., April 29 to May 1. First meeting Friday evening; Sabbath-school at 10 A. M., on Sabbath. This will be an important meeting for the cause in this part of the State, and we hope to see a good attendance. Elds. Breed and Cady are expected. W. W. SHARP.

ELD. A. O. TAIT will meet with churches in Illinois as follows:— Centralia, April 13-20 Duquoin, " 22-26 Tiford, April 28 to May 2

A general meeting for instruction in canvassing, missionary, and church work, will be held at Keenville, May 5-9. I hope to be present at this meeting. As this will be the only general meeting for this part of the State, we hope all the workers, officers of T. and M. societies and churches, and all others who can come will make an earnest effort to be present. R. M. KILGORE.

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Books Sent by Freight.—Fred Holmden, S S Edward, W R Smith, Ill Tract Depository, M E George.

South African Mission.—Bushnell S S \$6.76, Otsego S S 11, Orange S S 3.61, Ogden Center S S 7.31, Quincy S S 5.44, A friend 25cts, B Creek S S 83.84, Clyde Kansas S S 4.23, Mich T and M Soc 1.

Scandinavian Mission.—A friend \$20.00, N Y T and M Soc 1, Christian Brochuer 5., Ingeborg Andersen 1., Mrs Mary K Corbin 4., W F and Anna Hastings 30., A sister in Missouri 5., Clyde Kansas S S 6.30.

Australian Mission.—Texas T and M Soc \$5., N Y T and M Soc 52.50, H P Darling 5.

New Orleans Mission.—Texas T and M Soc \$1.

European Mission.—N Y T and M Soc \$1., W F and Anna Hastings 30.

English Mission.—N Y T and M Soc \$53.50, J A Thompson and wife 5., W F and Anna Hastings 40., Mrs Mary K Corbin 4., Mich T and M Soc 10.

Cash Rec'd on Account.—Vt T and M Soc per L A S \$180.92, Iowa T and M Soc 1., Texas T and M Soc per L G 46.05, N Y T and M Soc 2., Dak T and M Soc 800., Iowa Conf per John Hayne 1., Maine T and M Soc 2.50, Tenn Conf Leach church 20., Dak Conf per a friend 1.95, Wis Conf per A J Breed 20.05, Mich T and M Soc per H H 287.06, Mich C M fund per H H 20.

O. H. I. D. Fund.—H W Pierce \$60., J M Cady 150., F S Porter 45., M J Gemoe 60., Dak T and M Soc 1,000.

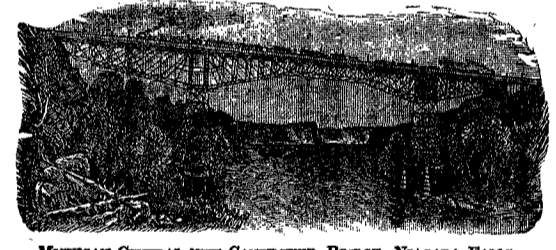
General Conference.—A friend \$13.40, Texas T and M Soc 46.05, Wis Conf 421.26.

Christmas Offerings.—N Y T and M Soc \$20. 15, Jennie E Flatze 5., Inter T and M Soc 452.20, Mich T and M Soc 2.

S. L. Academy.—Inter T and M Soc \$62.27.

International T. & M. Soc.—North Pacific T and M Soc \$40., Texas T and M Soc .60, N Y T and M Soc 1.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and destinations.

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.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and destinations.

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, Pt. 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. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 12, 1887.

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CAMP-MEETINGS FOR 1887.

KANSAS, Topeka,	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, Alma,	" 15-21
Dakota,	" 22-28
Texas,	July 27 to Aug. 2

GEN. CONF. COM.

The Massachusetts Sunday law, as it has finally passed the legislature, exempts Sabbath keepers from the penalty for laboring on Sunday, provided they in their legitimate labor disturb no other person.

We give to our Sermon Department this week, the heading "Tabernacle Pulpit." We hope to be able to give to the readers of the REVIEW from time to time some of the good sermons which are preached in the Tabernacle, knowing that they would highly appreciate them. The discourse presented in this number the reader will find a most interesting and impressive one.

We commence this week a brief exposition of the prophecies of Daniel and John, from the pen of Eld. J. G. Matteson. The articles will continue in some five or six numbers of the REVIEW. They are already issued in book form in the Scandinavian language. The matter is now presented in the English, both for the benefit of English readers, who will be interested in its perusal, and that it may be the more readily translated from this into the other foreign languages in which publications on present truth are being issued.

From numerous letters received, we learn that the German edition of "Sunshine at Home" is meeting with a cordial reception among the people for whom it is prepared. This beautiful volume is a trifle larger than the English edition, and has numerous illustrations and articles particularly suited to the German mind. Combined with the year's subscription to the German paper, the price is \$2.00. We expect to dispose of several thousand copies the coming year, and thereby spread the light of present truth among the German population. Surely, the brethren and sisters living in the vicinity of this people will be prompt to avail themselves of such a grand opportunity for doing good. Let the book and paper be pushed.

SPECIAL MEETINGS IN BATTLE CREEK.

As our readers are aware, while the special course of instruction in the College has been in progress for the past three weeks, special religious meetings have been held for the benefit of both the College and the church. These meetings have resulted in much good. To see all accomplished that we might wish in such efforts, would, perhaps, be too much to expect. But enough has been witnessed to show us how willing God is to bless, and how ready to respond to the humblest and feeblest efforts to seek him. Elds. Butler and Farnsworth have done the preaching, and have labored most earnestly for this people. While some who should be prominent and active in religious work have made no move as yet, the church as a whole has been deeply stirred, and the results already seen have been very encouraging. God has given his servants a testimony for the people. The true condition of the backslider, and the dangers and needs of the hour have been faithfully set forth, and the appeals have been calculated to stir every heart. Impressions have been made which we are sure will not soon fade away; and we shall look for further fruits of this special effort.

OUR OFFICE ADDITION.

The addition to our Office of publication, of which mention was made by Eld. Butler some weeks ago, is progressing finely. When the Tabernacle was erected in 1878, the old church building was moved to the rear of our Office building, being separated from the one story press-room by an alley-way. The addition now in progress consists of raising up the press room by the addition of another story and a mansard roof, to the same height as the main part of the building, and extending this across the alley-way, taking in the old church and raising that up to the same height. This gives us a front on Main street of 120 feet, and on Washington street of 185 feet, the rear portion of this, as the ground slopes toward the river, being three stories in height besides the mansard. It adds about 20,000 square feet of floor space, making an aggregate now of 50,000 square feet.

THE GENERAL MEETING AT CHARLOTTE, MICHIGAN.

We are receiving many inquiries from persons desiring to labor in some capacity, relative to where they shall labor. And we have to inform all such applicants that these questions will be considered at the general meeting for this State, to be held at Charlotte, April 29 to May 3. It will be well for all our laborers scattered throughout the State to know the plans that are to be laid for the summer's campaign; and, of course, it is impossible for us at the present time to tell just what each one will do. But when we are all together, and can counsel relative to the wants of different places, etc., suitable plans can be laid. We ask all who are in localities where it is felt that a general meeting is needed, to send in their applications in season. We shall soon be absent from the State, attending camp-meetings here and there, and after the meeting in Charlotte shall not be able to give the personal attention to the matters of this State that we have been able to give during the winter; so let all understand in season, and, if they desire any labor in their section, make application accordingly. Let our ministers, also, who have openings that they wish to fill, be present in person, or make their requests known by communication. We want this to be a general meeting of deep interest. We want our directors and laborers to be present as far as consistent. We hope to have a large attendance of our brethren from the surrounding country. G. I. B.

CAMP-MEETING LABORERS.

It may be a matter of interest to our brethren in States where the earlier camp-meetings are to be held, to know what ministers will attend. Owing to the absence of Sr. White and Brn. Haskell and Olsen and other excellent help which we have had in times past, the list of usual laborers in our camp-meetings will be somewhat reduced; but we will do the best we can to furnish help. Elds. Underwood and Farnsworth, as has been already stated, will attend the two northern camp meetings on the Pacific Coast, and return East in time to attend either the Iowa or Wisconsin meeting. Eld. Smith and the writer, with perhaps some other help not yet selected, will attend the Kansas and Pennsylvania camp-meetings. We shall also attend either the Iowa or Wisconsin meeting.

The Michigan camp meeting will doubtless be held at Alma. We suppose that all are aware that this is not the regular State meeting, which is always held in the fall; but it was thought best to have one camp-meeting in the northern part of the State, in the midst of a large body of Sabbath-keepers in that section of the country. We expect there will be no other meeting held this year, except the State meeting in September, which will be attended by as many Sabbath-keepers as this meeting. We hope to see a large number of our people present. Of course this, being a local camp-meeting, will be attended by Michigan laborers alone. Elds. Underwood and Farnsworth, and perhaps some other good help, will attend the Minnesota and Dakota meetings. We trust there will be a large attendance at all of these meetings. G. I. B.

NOTICE.

While canvassing for "Thoughts on Daniel and the Revelation" in the city of Fargo, Dak., I have collected a number of choice English and Scandinavian names to be used in the missionary work. Parties desiring names, which they will use immediately, will be supplied by addressing me at Fargo, Dak., Box 1105. D. W. REED.

KANSAS, ATTENTION!

ALL ministers and others who have been laboring in Kansas under the supervision and by the direction of the Conference committee, during the last Conference year, will please have their accounts of labor and expenses sent in by the 15th of May. Send them to the Conference secretary, James Morrow, 165 Lane St., Topeka, Kan. J. H. COOK, Pres.

DELEGATES TO THE KANSAS STATE CONFERENCE.

KANSAS churches should each call a meeting at their earliest convenience, to select delegates to represent them in the State Conference, which is to convene at Garfield Park, Topeka, May 18. Be sure to select your best men or women, and such as will attend and be there on time. The first session will be called at 5 o'clock P. M., the 18th. J. H. COOK, Pres.

ILLINOIS, ATTENTION!

WE must speak again to those who remit money to us at Chicago. Please to bear in mind that F. T. Poole is the treasurer, both of the tract society and the Conference. Sr. L. S. Campbell is not in the city, and has not been for about six months. Drafts, P. O. orders, etc., made payable to her, we are compelled to send to her, at Belvidere, for indorsement. This causes us additional expense and much trouble and perplexity. The P. O. orders are the most perplexing, because we cannot tell to whom they are to be paid. We much prefer to have you remit by draft or express order. If you must use P. O. orders, then be sure to make them payable to F. T. Poole. Do not forget this. R. M. KILGORE.

THOUGHTS on the BOOK of REVELATION.

By ELDER URIAH SMITH.

A CRITICAL and practical exposition of the book of the apocalypse, verse by verse. A harmonious explanation of this wonderful book. It is a companion volume to "Thoughts on Daniel," and cannot be read without interest and profit. In muslin covers, 420 pp., sent post-paid for \$1.25. Address, REVIEW & HERALD, Battle Creek, Mich. Or, PACIFIC PRESS, Oakland, Cal.