

Advent Review

OUR FIELD
AND SABBATH HERALD.

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

VOL. 64, No. 17.

BATTLE CREEK, MICH., TUESDAY, APRIL 26, 1887.

WHOLE NO. 1712.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

WAIT.

Be not weary, be not weary;
Does the earth seem parched and dreary?
Lift thy waiting eyes to heaven,
Surely shall its rain be given
In due season.

Be not weary, be not weary;
Though thou goest sad and dreary,
Though thou sow the seed with weeping,
Wait—the time shall come for reaping,
In due season.

Be not weary, be not weary,
Does the time seem long and dreary?
Thou shalt yet return rejoicing,
All thy sheaves thy gladness voicing,
In due season.

Thy sheaves—yes, God calls them thine,
Garnered by his will divine;
If thou faint not in the sowing,
Thou shalt reap thine own well-doing
In due season.

—Christian Advocate.

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.

COURTESY IN WORKERS FOR GOD.*

BY MRS. E. G. WHITE.

"FINALLY, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

There is a necessity for all who profess to be followers of Christ, to manifest true Christian politeness. In Sweden the education given to the children is to be courteous in character. And while we profess to be followers of Jesus Christ, we must make it our life work to bring into the character whatever is amiable in temper, with whatever is firm in principle. "Be courteous," is a Bible injunction. We all have our peculiar temperaments. Some have very quick tempers; some are inclined to be morose, some stubborn, and others coarse and rough, unkind in words. Therefore we need to cultivate our tempers, take ourselves in hand; and the very best way to do this, is to learn diligently meekness and lowliness in the school of Christ. We need to study carefully the lessons that he gave his disciples, meditate upon them, and take them to ourselves. We should not be satisfied to be half-way Christians. It is not only a privilege to each of us, but a duty, to reach the highest standard of Christian perfection; and especially is this true of those who are contemplating giving themselves to the work, to do errands

for God, and to open the Scriptures to their fellow-men.

It is a very nice business to seek to win souls to Christ. It is the greatest work ever given to mortal man, to deal with human minds. If you find access to hearts of almost every stamp of character, you must heed the injunction of the apostle to be courteous. Love will do that which argument will fail to accomplish. Love is power. The workers need to bring the love of Jesus into their labors. Those who are young are much more easily impressed than those who have reached mature age; and if the young men and women understood their capabilities, if the grace of Christ ruled in their hearts, they might be a power for good in the hand of the Lord. They are to fix their eyes upon the Pattern.

There is a brother who gave himself to the work of preparing for the ministry; a large share of his youth was devoted to this object; but when he stood up before the people to preach, his speech was so defective that he could not interest or hold the congregation. That man was strong so far as a knowledge of the truth was concerned, but his utterance was so defective that he wearied the people. His words were not distinctly spoken; and when the brethren tried to persuade him to give up preaching, he said, "I can do better." And he he tried, but the effect was the same. He stated that he had been imitating a certain minister whose organs of speech we knew were defective; and he had tried to imitate this minister's defects in his manner of delivery, and in this way had almost entirely destroyed his influence as a speaker, and his utterance and voice were, we fear, hopelessly ruined. The habit had become second nature to him. Young men who have it in mind to give themselves to the ministry, should be very careful how they imitate any living man. They should act themselves; have their powers consecrated to God. It is much easier to take wrong impressions than to do away with them after they have been established in the mind and become habits.

Every one who expects to become a worker in the ranks in any capacity, should educate himself for the work; and he should seek constantly to improve in his general deportment and in the manner of using his voice, in distinct pronunciation, and in every respect. I know that these young people can make of themselves almost anything they may choose to become by the help of Jesus. You want to keep before your mind's eye continually the perfect Pattern, and that is Jesus Christ. And as you go into different places to carry the publications of present truth, you want to have this spirit of courteousness with you; and if you approach the people with an attitude of kindness, not with self-sufficiency, they will know that you are interested in their welfare. You want to bring this spirit of courteousness into your character at home in your families and abroad.

Abraham, the father of the faithful, was a man of true courteousness, and he brought courtesy into his family. Abraham was a man of peace; he wished to avoid contention. When the dispute arose among his herdsmen and those of Lot, it was his privilege to say which part of the country he should have. Abraham was the older; he had brought Lot up as his own son; but he gave the privilege of choice to Lot, saying, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to

the left." Lot accordingly chose. He was captivated by the rich valley of the Jordan. He did not have the spirit of true courtesy. He only considered his own advantage. He did not think of the character of those who dwelt where he was choosing his home. He was ambitious for riches. The inhabitants of that beautiful valley were exceedingly wicked; but, nevertheless, Lot placed himself among them without considering what the associations would be to him and his family religiously. As the result, his soul was vexed with the abominable wickedness of Sodom, and his interest and that of his family had become so mixed with them that he thought change impossible. He had, lastly, the command of an angel from heaven to flee for his life; and all his possessions were consumed in Sodom.

We want to bring the spirit that Abraham had into our lives; and if we cultivate this spirit, we shall leave an impression upon the minds of the people that they cannot easily erase. We have found in America that even the young men have gained access to the hearts of older men by exercising true Christian politeness. Some have found access to hearts by going out into the fields where the men were laboring, and taking hold of the hoe or scythe and helping them in their work. This made the people feel that they were not above them, and they said, These people are different from other ministers I have seen; they are not above laboring with their hands, and I think I shall go out and hear what they have to say. And thus they would become interested in the truth. Now, if all would carry with them this deportment, and show that they have a burden for the work and for the souls around them, they would leave an influence for good. If you throw right open the door of the heart to have Jesus take possession of the soul, you will just as surely carry out the principles of Christian politeness as they dwelt in the heart of Jesus.

I wish that all who think of taking a part in the work would feel the importance of starting right. The more you have of Jesus, the more you will reflect him to those that are around you. You want to be thorough with yourselves, that you may be workmen that need not be ashamed, wherever you go bringing the lovely traits of Christ's character into your labor. Soften whatever is harsh in your temper, and burnish off the rough edges of your character. Never be sour and harsh at any time. Abstain from frowns and contempt, however much you may feel them. You should win respect by being respectful and courteous. Treat every one with civility; they are the purchase of the blood of Christ. If you seek to imitate Christ in your character, the impression upon the people will not be made by you, but by the angels of God that stand right by your side; they will touch the hearts of those to whom you speak.

Let us read the ninth verse of this chapter: "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Now, you must bear all things, and yet not be discouraged. Hope still that you will yet have access to the hearts of the people. Remember it is the soft answer that turneth away wrath. However they may treat you, remember that they treated Christ worse. Be sure to maintain self-control; if you show self-conceit you will be despised. Be clothed with humility, and present the truth as it is in Jesus.

* Morning talk at Örebro, Sweden, June 22, 1886.

FAITH AND SIGHT.—NO. 7.

BY ELD. F. PEABODY.

THE EARTH RESTORED.

THE restoration of this earth is another event contemplated in the plan of salvation. Where the redeemed people of God are to spend eternity, is a question that is much thought of, sung about, and talked about. All the knowledge we can possibly gain in regard to it must come from God alone. It will make no difference what we would like or what we may desire, the Bible alone must decide this question.

Here, again, we see how prone the creature is to counsel the Creator. Imagination soars high and far away, even "beyond the bounds of time and space." It does seem that it would be more in keeping with wisdom to place it within the realm of space. To place it beyond time and space only shows how impossible it is to gratify human desire when not controlled or guided by reason or revelation. The Lord has plainly informed man that this earth is to be his eternal home, if he accepts the salvation offered him. "He created it not in vain, he formed it to be inhabited." "Blessed are the meek: for they shall inherit the earth." "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." The faith that rests alone upon the promise of God, sees the earth made new.

It is not the earth in its present condition that is to be the inheritance of the saints, but the earth with the curse lifted from it. Peter says the elements and the earth itself shall melt with fervent heat. He then says that "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," or, the righteous. Now, upon what did he base this expectation?—Simply a promise. Peter had never seen the earth only as we all see it, under the curse; but faith, with him, took hold of the unseen. He was convinced of things not seen.

John was more highly favored in being shown in vision the restored earth. He does not attempt a description of the earth itself, but speaks more particularly of its inhabitants and the conditions under which they will be placed: "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." All will be just the opposite from what we find here, and will be just that for which man has been laboring for nearly six thousand years. Death has laid generation after generation low in silence. He has been fought, but not conquered, by man. How hard all try to evade sorrow! This state of mind comes from a loss, real or imaginary, of things we hold dear. Crying is seen and heard everywhere. Pain is felt by all. Thousands of dollars would be freely given could we be exempted from all or any of these. With sight only, we should have to conclude that this state of things will always continue. But faith comes to the rescue, and takes hold of the promise of One who is able to change all and give freedom from pain, sorrow, and death.

We are asked if we can see how all these conditions of things can be brought about?—No, we can see nothing about it; it is faith that brings it to view. With us the question is not, Can this be? but, Will it be? We know that God's promise has never failed, and faith says it never will fail. John not only saw the conditions under which the redeemed will be placed, but he saw one object that is to be upon the new earth, which, from the description given, far surpasses anything that comes within the realm of human possibility. It was a city. It is called the holy city, or the New Jerusalem. It is a very large city, being three hundred and seventy-five miles square. It has a wall great and high, with twelve foundations. These foundations are garnished, or ornamented, with all manner of precious stones. This great city has no temple; "for the Lord God Almighty and the Lamb are the temple of it." They are also the light of it. It will never be defiled; for all workers of abomination and lie-makers are excluded. This city is only for lovers of truth, covenant-keepers, burden bearers, the redeemed of the Lord.

Abraham received a promise of being heir of the world (Rom. 4:13); but has not yet received enough to set his foot upon. Acts 7:5. The "seed" here referred to was Christ. Gal. 3:16.

And, Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29. Heirs to what?—The earth. Christ has undertaken to redeem man's lost possession, the earth, and give it back to those who will accept it from him. "The meek shall inherit the earth." None have yet received it. Rom. 11:13, 29. The promise still reaches into the future. The question with us is, Do we believe Christ will fulfill his promise? We do not ask whether we believe that Christ came to this earth eighteen hundred years ago, and that he died and rose again and ascended into heaven. We take it for granted that all professed Christians believe this. But do we have faith that he will yet restore the earth, and give it to his redeemed children for an everlasting possession? With the Bible before him, every true child of God taught therefrom will respond, I do believe. I have seen that he has been faithful to fulfill all his promises in the past, and now I certainly believe he will be faithful to do all that he has promised yet to do. Such a faith will beget a hope that will be as an anchor of the soul.

West Valley, N. Y.

IS THE SABBATH JEWISH?

BY GEORGE THOMPSON.

No charge is, perhaps, more frequently brought against the Sabbath of Jehovah, than to claim that it is a Jewish institution, and that no command can be found in the word of God for the Gentiles to observe it. The idea largely prevails that, if anything can be shown to be Jewish, no other argument is needed against it. But before we settle a matter freighted with such weighty consequences, let us carefully examine the word of God, and see how he regards some things that pertained to the Jews.

In Rom. 9:4, 5, we read, "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." And in John 4:22 Christ declares that "salvation is of the Jews." The mother of Jesus was a Jewess; the prophets and apostles were Jews; the Bible was written by Jews; and God styles himself the "God of Israel." Matt. 15:31. Surely God does not despise a people upon whom he has bestowed so many blessings.

"But," they ask, "Is not the Sabbath Jewish?" It is not so stated in the Bible. To what new revelation have our friends had access to procure so wonderful a statement? The Sabbath was made at creation and given to man to commemorate the creative power of God. Gen. 2:2, 3. This was hundreds of years before a Jew was in existence. Then how came it to be Jewish? Let those answer who can. Amid the thunderings of Sinai, God said, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. It is God's holy day; and let us delight in it, rather than seek for some derisive epithet to hurl at it.

"Well," says one, "I know it is God's holy day; but has the Gentile ever been commanded to observe it?"—Yes, indeed; abundance of evidence can be produced. In Mark 2:27 Christ says that the "Sabbath was made for man;" not the "Jew man," but "man," which includes all, both Jew and Gentile, from creation to the end of time. The fourth commandment also contains a positive command for the Gentile to keep the Sabbath: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:8-10. Again, "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." Ex. 23:12. Here we have it expressly stated that the "stranger" shall keep the Sabbath.

That the word "stranger" refers to the Gentile is susceptible of the clearest proof. In Eph. 2:12, Paul, speaking of the Gentiles, says, "That at that time ye were without Christ, being aliens from

the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." See also Ex. 12:43-51; Isa. 14:1. Other texts might be given, but these are sufficient to prove that the term "stranger" refers to the Gentiles; and this gives us indubitable evidence that God commanded his Sabbath to both Jew and Gentile. In Isa. 56:6, 7 we read that the sons of the stranger that join themselves to the Lord and keep his Sabbath, will stand on Mount Zion. And in Acts 13:42, 44 we read of devout Gentiles who kept the Sabbath.

Reader, do you wish to receive the blessing pronounced on those who keep the Sabbath of the Lord? (Isa. 58:13.) If you do, renounce the "wild solar holiday of all pagan times," and lay hold upon a day honored by God, and kept by his Son (Luke 4:16) and all the prophets and apostles. Sunday rests on the precept of man; and Christ says, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

THE DECEITFULNESS OF RICHES.

BY JOHN SISLEY.

"It is hard for one to die and leave so much behind," were the words of Captain B. when told by his physicians that he could live but little longer. It seemed a pity that he had to die at the noon of life. He was generally beloved for his genial nature and the many kind acts he performed. At a time of general scarcity he shipped in corn to sell to the poor at cost, and was always ready to lend a helping hand in time of need. When aspiring to political distinction and the honors the State affords, but two votes were cast against him in the whole precinct.

Well, what caused so good a man to fall when there are so few such in the world, and none to take his place? Was it a providence of Him whose ways are past finding out?—No; an indulgent earthly parent had much to do with it. Old Mr. B., by living a life of anxious care and painstaking, and driving many a close bargain, oftentimes overstepping the bounds of strict honesty, and paying but little regard to the poor and unfortunate, had amassed a large fortune, all to be given to his only son. With much satisfaction the old gentleman would show his friends his hundreds of broad acres of nice land, his large flocks and herds, saying, "People may say of me what they please, but I have done better than the best of them; and all this is for Will."

A few years ago the father died, and the son became possessor of all this wealth. Was it a blessing?—No, indeed; it proved a terrible curse. Here is a large farm to be kept running; an honest man must be found to take charge of it, and good help must be provided him. The mill must be cared for; business interests in the city must not be neglected; and—well, no end to the care and anxiety! Poor human nature, so heavily handicapped, and knowing not how to lay burdens at Jesus's feet, soon gave way. Anxious care and sleepless nights soon resulted in nervous disease, and death kindly put an end to his sufferings. But he had learned to love his treasure; had been deceived by it and thought it very valuable,—hence his lamentable words, "It is hard to die and leave so much behind!"

How much better to teach our children the fear of the Lord and the vanity of earthly things, and to lay up treasure in heaven,—an enduring substance, a far more exceeding and eternal weight of glory,—so that if called upon to leave this world in the midst of a useful life, they can say, Henceforth there is laid up for me a crown of righteousness that fadeth not away!

Is it possible that there are any looking for the soon coming of the Lord who are anxious to accumulate perishable treasure for their children, and are neglecting their mental and moral culture? To do thus would be to make a sad mistake. Send the children to school. Good facilities are now offered by our people, where they can be taught, not only the common branches and the sciences, but what is far better,—how to be a blessing in this poor dark world, and to lay up for themselves enduring riches in the world to come.

Mitchellville, Tenn.

—He who really fights sin, always strikes his own faults first.—Zion's Herald.

MEDITATION.

BY J. M. HOPKINS.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:14.

How blest are they who oft retire
To hold sweet converse with their Lord;
To raise to him their fond desires,
And think upon his holy word!

How blest, when worldly cares resign
Their empire o'er the weary breast;
When on his goodness they recline,
And meditate his promised rest!

How blest, when holy angels bend
To catch the pleadings of the heart;
When God his Holy Spirit sends,
And bids their doubts and fears depart!

Blest hour of meditation sweet,
May we thy holy calm enjoy,
Till songs of praise and rapture meet
Shall evermore our tongues employ.

Chatfield, Minn.

THE FIRST-BORN. MICAH 6:7.

BY ELD. F. D. STARR.

"SHALL I give my first-born for my transgression?" The heathen would answer, Yes. He realizes that he has offended the deity, and though he has a very dim conception of what sin is, yet he thinks wrath must be appeased by a very costly offering. What more precious offering could he bring than his own first-born, and what would be more proper than for the offender to bring an offering to the offended?

But to the above question we answer, with horror, No; God would not accept of a human sacrifice. But imagine the God whom man has offended, asking the question, Shall I give my first-born for his (man's) transgression? The answer is, Yes; I will send my first and only begotten Son to die for man's transgression. What amazing love is this! Sin becomes exceedingly sinful by the light of revelation; but notwithstanding this, there are offered through the same source terms of reconciliation for which man in his blindness would never have thought of asking. "Be thou astonished, O my soul." The God who spared Isaac when his father was called to offer him up, spared not his own Son, but delivered him up for our offenses, though he pleaded, "If it be possible, let this cup pass from me"! Human systems of salvation have nothing that even imitates the divine in this respect.

INSPIRED VINDICATORS.

BY GEO. A. BATES.

It was at the close of a series of doctrinal lectures; excitement was running high, for clerical opposition had stirred the community. The result of previous study was primed and ready at each tongue's end, and our minds were exercised to that extent that even sleep could not impede their musings.

I was at the town of Bunyanburg, about—I knew not what time, when all at once I seemed to be in the midst of an excited theological discussion. Methodists, Baptists, and Congregationalists were all fully represented, each trying to outdo the others at subverting the theory of any who dared denounce the popular moonshine of "peace and safety." Our conversation had settled on the immortality question. Loud and long had each one proceeded with his favorite elucidation, when suddenly the scene changed, and we found ourselves environed by a score of the very men whose writings were being expounded. We instantly agreed to refer the perplexing question to our inspired visitants.

"Tell us," said one, "in what condition is the never-dying soul after death?"

"What!" said Ezekiel. "I never in all my life heard of a 'never-dying soul.' The soul that sinneth, it shall die." Eze. 18:4.

"But," said one, "when the spirit returns to God who gave it,—my mother for instance, does not she love, watch, and guard me now as much, or more, than she did while alive?"

"No," said Job. "Her sons come to honor and she knoweth it not; and they are brought low, but she perceiveth it not of them." Job 14:

21. "Their love and their hatred, . . . is now perished," said Solomon. Eccl. 9:6.

"Glory!" cried an enthusiastic reverend. "The New Testament is our rule of faith and practice. You gentlemen are all out of date."

"Ye are dead," said Paul, "and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4.

Then John spoke softly: "I heard my Master say the 'hour is coming in the which all that are in the graves shall hear his voice, and shall come forth.'" John 5:28, 29.

"There is no resurrection but conversion," said one, "and that with us is past."

"How say some among you that there is no resurrection?" said Paul. 1 Cor. 15:12. "Shun profane and vain babblings" (2 Tim. 2:16) "saying that the resurrection is past already" (verse 18); "for they will increase unto more ungodliness." Verse 16.

"But," said the questioner, "the immortal soul—that immediately after dissolution ascends to the 'fulness of joy,' where 'there are pleasures forevermore.'"

"Immortal soul!" exclaimed Paul. "God only hath immortality." 1 Tim. 6:16.

"Oh the gloom! repulsive, instinctive shrinking! My soul yearns for immortality! The doctrine you teach repels me," said Mr. Highflyer.

"Then," said Paul, "if you wish immortality so much, seek for it, by patient continuance in well doing." Rom. 2:7.

"I heard my Master say, 'If thou wilt enter into life, keep the commandments,'" said Matthew. Matt. 19:17.

"O horrors!" cried Mr. Highflyer. "You make death such an awful enemy."

"Yes," said Paul, "the last enemy that shall be destroyed is death." 1 Cor. 15:26.

"You are just as bad as the gentlemen of the previous dispensation," said Mr. Highflyer. "We prefer to trust in our way and the multitude of our mighty men. [Hosea 10:13.] So, bidding you good-day, we will retire."

"Truly," said Matthew, "'broad is the way that leadeth to destruction.' [Matt. 7:13.] 'Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.'" Matt. 15:14.

Just then I awoke, and, behold, it was a dream. *Greenville, Ill.*

THE TWO LAWS—A BIBLE READING.

BY JOHN M. ELLIS.

1. WERE the ceremonial ordinances connected with the ten commandments? Deut. 5:22.

2. If they were connected, as some claim, would not the ten commandments when taken alone, constitute only a part of the law?—They would.

3. What part of a law did they constitute when James wrote his epistle?—*The whole law.* James 2:10.

4. What do we learn by comparing Deut. 5:22 with James 2:10?—That the ten commandments alone constituted a *whole law.*

5. If the ten commandments alone constituted a *whole law*, must there not have been another law to which circumcision belonged?—Yes. Gal. 5:3.

6. Was the law to which circumcision belonged, called a *whole law*?—*Id.*

7. If there was a *whole law* to which circumcision did not belong, and at the same time another *whole law* to which it did belong, is it not evident that there were *two* whole laws in existence at the same time?—Yes.

HOLDING THE WINDS.

BY A. SMITH.

It is well understood among our people, that, according to the prophecies, there is to be a union of church and State in this country; and, as the result, stringent Sunday laws will be enacted, whereby those who keep the seventh-day Sabbath will be greatly oppressed. Feeling very zealous for the faith we hold dear, some have thought it wrong to resist legislation on this point, as our people have done in different States, regarding it a practical denial of our faith, or a desire to put

far off the day of the Lord. But cannot such zealous ones see that religious liberty is very desirable at this time, that the Third Angel's Message may not be hindered until it has completed its work of gathering and sealing God's people?

We believe that these zealous brethren and sisters love the present truth more than life itself; and if they could only see, what is evidently a fact, that by circulating the *American Sentinel*, or by any other proper means whereby we may prolong peace and freedom in our land, we become co-workers with the four angels who hold the winds of strife and war until the servants of God are sealed (Rev. 7:1-3), they would be among the most earnest advocates of such restraining measures. When, because of our unfaithfulness, the burdens that we might have borne are laid upon the angels, we suffer loss. How cheerfully, then, ought we to unite with those heavenly beings in the closing work of the gospel!

"BE OF GOOD CHEER."

BY MRS. N. F. BLISS.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. Those words were addressed to the disciples of Christ a short time before he was crucified. Passing down through the centuries, they apply with equal force amid the perilous scenes of the last days, just prior to our Lord's second advent to fulfill the promise, "I will come again, and receive you unto myself." Chap. 14:3.

As we near that event of solemn grandeur, trials and temptations thicken around God's people. Satan will do his utmost to destroy the little remnant, who are striving to "keep the commandments of God, and the faith of Jesus." He sets his snares for every soul who is striving to overcome. But we know that his power is limited. "If ye keep my commandments," says Jesus, "ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." Chap. 15:10. If we abide in the love of Jesus, the enemy cannot harm us.

Christ has left us a perfect example. 1 Pet. 2:21-23. He possessed human nature. See Heb. 2:16. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Chap. 4:15. He overcame the world, therefore he says to his followers, "Be of good cheer." Trials and temptations are the means he uses to purify his people and fit them for his heavenly kingdom. "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:5, 6. The psalmist says, "Before I was afflicted I went astray: but now have I kept thy word." Ps. 119:67.

Again, we have the comforting assurance, that "all things work together for good to them that love God." Rom. 8:28. When Jacob fled for his life from the parental home, and in the desolate wilderness laid the stones for his pillow, doubtless he felt that his own wrong doing had driven him forth upon this lonely and perilous journey, and that the God of his fathers had cast him off. In a dream of the night he saw the shining ladder, extending from earth to heaven, and angels of God passing up and down upon it, as if it was their special mission to minister to him in his lonely wanderings. And from above the golden steps he heard the voice of God renewing his promise of mercy and of the everlasting inheritance. Gen. 28:10-17. To him that lonely spot became the most sacred place on earth, for here he realized as never before the divine protection.

May this simple, yet sacred story teach us that in our darkest moments, when doubts and fears overwhelm us, God sends his angels to dispel the darkness, and that our trouble and despondency may be the means he uses to draw us nearer to himself. It is written, "He shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11. How cheering the thought that these angelic messengers are sent to be our guardians, to aid us in overcoming! Those pure and sinless beings of whom Christ said, "Their angels do always behold the face of my Father which is in

heaven," may be our daily guests. What sweet companionship, what heavenly society may be ours amid the busy cares of life! What an incentive to right doing, to purity of thought, word, and deed! Surely, the child of God should be of good cheer.

Belding, Mich.

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.

CHAPTER IV.

WAY-MARKS ON THE JOURNEY TO THE HEAVENLY CITY.

Forty-eight years after the prophet of God had made known to the king his dream and the interpretation thereof, he himself had visions in a dream in the night. The four universal monarchies were again presented before him under different symbols, and several other things were revealed which were not mentioned in the former vision. He saw the waves of the great sea raging terribly. The storm broke loose upon the sea from all quarters, "and four great beasts came up from the sea, diverse one from another." Dan. 7:2, 3.

The sea or waters are a symbol of people or nations: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Rev. 17:15. "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:32, 33. We see by this that storm denotes war, and the great beasts which arose are kingdoms, which come into existence through the warring of nations. The prophet himself explains this symbol thus: "These great beasts, which are four, are four kings, which shall arise out of the earth." Dan. 7:17. "The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms." Verse 23. We see thus plainly that the four great beasts which came up from the sea, denote four great kingdoms rising through revolutions caused by war.

The first beast, like a lion with eagle's wings, is a symbol of the first universal monarchy. That a man's heart was given to it, shows that the kingdom became weak and ready to merge into another and more powerful kingdom.

The second beast was like a bear, and it had three ribs in its mouth. This bear is a symbol of Persia, the second universal kingdom. The three ribs may denote the three kingdoms subdued by Persia; to wit, Babylon, Lydia, and Egypt.

The third universal kingdom is symbolized by a leopard with four wings. These wings may have reference to the astonishing swiftness with which the Grecian monarch, Alexander the Great, extended his conquests and subdued all his enemies. In less than eight years he marched 5,000 miles with his army, and subdued all the countries which he passed through. The four heads denote the division of his kingdom between his four generals, after his death.

The fourth kingdom, or the Roman monarchy, is symbolized by a nameless beast, with great iron teeth and nails of brass. "It devoured, and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." Dan. 7:7; also verse 19. This is, indeed, a fit symbol of the powerful and cruel monarchy of Rome.

The ten horns denote the ten kingdoms arising through the division of Rome in the fourth and fifth centuries. The prophet expressly says: "The ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Verse 24. This agrees perfectly with what has previously been said of the toes of iron and clay of the image.

These ferocious beasts are fit symbols of the kingdoms of this world which often have persecuted and tormented the people of God, who have had no other weapon than the word of God. They have often been cast to the ground in this uneven warfare; but the great day shall make everything right, and the Lord will reward them a thousand-fold for all their sufferings and distress.

The first kingdom was near its close when the prophet had this vision. Seventeen years later, Cyrus entered Babylon with his victorious army. Just as Nebuchadnezzar was the most prominent personage in the first universal kingdom, so Cyrus was the most excellent in the second. Isaiah had prophesied of his birth and work, and the Lord had said distinctly of him, "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44:28. One hundred and seventy-six years after the uttering of this prophecy, Cyrus made a proclamation throughout all his kingdom, that the Jews were free to return to their land, and to build the house of the Lord. 2 Chron. 36:22, 23.

The Persians were a small nation at the time when Cyrus was born, consisting of only 120,000 persons, who were divided into twelve tribes, and who inhabited only one province of the mighty kingdom which afterward was called Persia. According to the established custom of this people, Cyrus was brought up in a very strict manner, and thus he learned in his youthful days to govern his passions and temper, which is more than can be said of most men.

Rollin, in his ancient history, says of Cyrus that he preferred mercy to valor in war, because the latter is often the cause of desolation and the destruction of whole nations, while the former always brings a blessing. He understood that good laws help greatly to form and preserve good habits, but he was of the opinion that a prince by his example ought to be a living law to his people; neither did he believe that a man ought to govern others, unless he was more wise and virtuous than the people whom he governed. He was also sure that the way in which a prince could win the respect and love of those by whom he was surrounded, was to himself respect them so much as to never do or say anything in their presence which did not agree with politeness and good manners. He considered

benevolence a true royal virtue, and thought that riches were valuable only inasmuch as they brought pleasure to the one who distributed them.

It would be a great blessing to mankind were there more such kings; but history presents but few examples of this kind. As much as Cyrus valued benevolence, he valued gentleness, consideration, politeness, and philanthropy more, because a prince by these virtues can more easily gain the love of his people. In this manner Cyrus gained the love of all the nations which he subdued. He often manifested such mildness and magnanimity to his opposers and enemies, that he puts many Christians to shame. He tried to revenge himself by beneficence, and often gained thereby the friendship of his bitterest enemies.

Although in understanding Cyrus was superior to all his generals, yet he undertook nothing of importance without first consulting with them, whether it was something relating to the government or the army. He desired always that they should state their opinion, and afterward he made use of their counsel to adjust his own plans.

Cicero remarks, that during the whole reign of Cyrus, no one ever heard him speak a harsh or angry word. Cyrus must have well understood how to govern himself, in order to be able, under so many changing scenes, and in spite of the enticing effects of so much power and honor, to preserve such quietness of mind that disappointments and unexpected events should not disturb his peace or cause him to use harsh or offensive words.

But the most beautiful feature of his character was the kind care he had for his people. He himself says that it is the duty of a prince to see that his people live in peace and quiet; to take burdens upon himself, that they may have less; to choose that which is best for them, and remove that which is injurious; to seek his joy in their prosperity, and boldly risk his own life in order to protect and defend them. Cyrus endeavored to practice these golden principles, and was, consequently, looked upon as a father, not only by his own people, but also by other nations which he governed.

Cyrus testifies also, that during his long life his happiness was never disturbed by any misfortunes, and that in all his plans the result always answered to his expectations. One reason for this was, however, that he always cherished a secret fear that something evil might transpire, and therefore he ought to be moderate in his joy.

Nevertheless, Cyrus was not free from faults. He was a heathen, and a worshiper of idols. Yet as a general and a king, his example is in many respects unequalled, and puts many Christians to shame. His death, which occurred 529 B. C., was lamented by all. It is very singular that his son Cambyses, who succeeded him on the throne, was one of the most cruel monsters mentioned in history.

Finally the prophet, in verse 8, introduces a new symbol; viz., a little horn, which came up among the ten horns of the fourth beast, and which represents a new power diverse from all the rest. Of this we shall speak more definitely further on. This little horn is represented as having eyes like the eyes of a man, and a mouth speaking great things. It is easily recognized as a symbol of the papal power. All these symbols, and the kingdoms which they represent, serve as way-marks to the people of God on their journey to the heavenly city.

We live in a world full of sin and misery, where everything is perishable. But with Abraham, we seek a city which has foundations, a heavenly country. The waiting people of God may be compared to a person who has heard of a city where everything is pleasant and good. The king of this city is more generous and merciful than was Cyrus. The air is pure and clear; the climate healthy and pleasant. The city is greater and more splendid than were Babylon or Nineveh, and all the inhabitants thereof are kind and peaceable. All the necessities of life are exceedingly cheap and easily obtained. There is no lack of work, and the wages are high. Thus there is an excellent opportunity for every honorable person in a short time to secure a desirable position free from care and sorrow.

Let us suppose a man has firmly resolved to undertake the journey to this city, although it is difficult and long. He finds a well-informed man, and makes inquiry about the road. The man gives him the following directions: "The way is easily found, because the governor of the city has caused some curious way-marks to be erected, which no one can mistake. The first is a monument in the form of a lion with wings like an eagle. The second is a bear, with three ribs in his mouth. The next is a leopard with four wings and four heads. Farther on there is a dreadful and terrible beast with iron teeth, claws of brass, and ten horns. At last the same beast is seen in another form: three horns are broken off, and a little horn has come up in their place, and this little horn has eyes like the eyes of a man, and a mouth speaking great things.

The man starts on his journey, and after some days he sees the lion. Going on farther, he comes to the bear. It has three ribs in its mouth, just as the man told him. Being strengthened in his assurance that he is on the right track, he proceeds on his journey and soon discovers the leopard, and, lo! it has exactly four heads and four wings, not three, nor six. After some days he sees in the distance a mighty beast having a terrible and fierce appearance. As soon as he gets near enough to distinguish the horns, he counts them with great interest to see if there are just ten on this beast, and finds to his great joy that the number is correct. Strengthened in his faith, and with a lively hope, the man hastens on in his journey, longing to see the last way-mark. After a few days' journey he does, indeed, see the same terrible beast again, and, lo! among the remaining horns a curious little horn has come up, having eyes like the eyes of a man, and a mouth speaking great things.

The man is now fully convinced of two things; viz., (1) that his informant has spoken the truth in every particular, so that his words are perfectly reliable; and, (2) that he is on the right road, and that the information concerning the city is no cunningly devised fable, but precious truth. Strengthened in his faith and with a joyful heart, he hastens onward, and soon reaches the happy goal at the end of his long, tiresome journey.

How this parable is applicable to the sure word of prophecy may be readily seen. Who but the God of heaven could reveal the wonderful things which we have considered. How true are the words of Daniel, that God alone "revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." Who could have conceived that Persia, the smallest of all kingdoms, would overturn the mighty kingdom of Babylon, and subdue all the then known world, so that the king of Persia could reign over 127 provinces, from India, the southern part of Asia, to Ethiopia, in Africa? And who could have foretold that Greece, a small and destitute kingdom, would overturn and subdue this mighty Persian monarchy, and itself afterward be divided exactly into four parts? that Rome would be divided into ten kingdoms, and such a remarkable power as the papacy at last come

out of this kingdom and be entirely different from any power which had previously existed?

It is also easily seen by following this prophetic chain, that the people of God are nearing the end of their journey. The glory and power of Babylon, Persia, Greece, and Rome have passed away long ago. The papacy has arisen, and has acted the part ascribed to it. What we are to look for next in this prophetic chain, is the time when the saints of the Most High will possess the kingdom and reign with Christ forever and ever. Then the people of God need no more hang their harps on the willows by the mournful waters of the Euphrates, like captives in a foreign country; for they shall sing the song of Moses and the Lamb by the river of life in the heavenly Jerusalem, where their sweet music shall sound in happy harmony with the mighty shouts of victory which roll through the heavenly mansions to the glory of God, like "the voice of many waters, and as the voice of a great thunder." Rev. 14:2.

When we see that God has fulfilled all these items of prophecy, how can we doubt any longer the truthfulness of his word? How can we doubt that he has built a city which has foundations, and that he will bring his people home to that heavenly city with glory and immortal honor. Let us, then, rejoice in this blessed hope, and hasten onward to the heavenly goal; for soon "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

CHAPTER V.

THE INVESTIGATIVE JUDGMENT.

During the last part of the work of the little horn, when the voice of its great words is heard, and the body of the beast is about to be destroyed, or, in other words, when the power is taken away from the papacy, Judgment is held in heaven. This Judgment is the Investigative Judgment, which precedes the second coming of Christ.

The prophet says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened." Dan. 7:9, 10.

The Judgment could not be described in plainer words than these; and the eleventh verse shows, that it is going on at the time when the body of the papal beast is about to be destroyed, while the remains of the former beast, or kingdoms, still continue some time until Christ is revealed. Verse 12. When the time of probation has ended and the investigative Judgment is finished, Christ has given up his high priestly office and receives the eternal kingdom of the Father. Then the Son of man will be revealed in his glory with all the holy angels, and at last he will receive the earth for an everlasting possession. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14.

The people and nations which shall serve Christ are the saved of all ages. The investigative Judgment will decide who out of every generation, from Adam to the last one upon whom judgment shall be passed, shall have part in the immortal kingdom. We need not wonder that such a Judgment should take place. Many have been in the habit of regarding the work of the investigative Judgment as a transaction that may be finished in twelve hours; that the coming of Christ, the resurrection, the examination of the lives and works of all men, the decision of their fate, and the giving of rewards may all begin in the morning and be finished by sundown. But the Bible teaches no such thing, nor is it reasonable to believe such a statement.

Every earthly tribunal examines the case of the accused, and decides what punishment should be inflicted upon him, before the judgment is finished and executed. The Almighty Judge of all the earth is no less particular and just. He will judge every man according to his works. 2 Cor. 5:10; Rev. 22:12. He will let the people speak and come near to judgment. Isa. 41:1; 43:26. "He shall call to the heavens from above, and to the earth, that he may judge his people." "For God is judge himself." Ps. 50:4, 6. He will present before every wicked person their sins, and make it manifest that their punishment is in just proportion to their wickedness. "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:11. The saints of God shall execute upon the wicked "the judgment written." Ps. 149:9. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

These texts prove plainly that the Judgment which shall come upon all men, has previously been written. It is therefore certain that the righteous Judge will closely examine every man's work, and decide his fate accordingly, and he will finally reward or punish every one in harmony with this decision. And just as the saints take part in the Judgment during the thousand years previous to the second resurrection, that the wicked at the close of the thousand years may receive their proper punishment, so likewise God will hold an investigative Judgment a short time previous to the resurrection of the righteous, and decide who shall have part in this glorious resurrection, and what reward every man shall receive.

The million (the Danish and Swedish versions read *thousand times thousand*) that ministered unto the Ancient of days, and the hundred millions that stood before him, are, no doubt, the holy angels. Dan. 7:10; Rev. 5:11. (The last-named text, also, has *thousand times thousand* in the versions mentioned.) They stand as witnesses in the court. They have been ministering spirits, and have guided the children of God on their journey through life, from the days of Adam to the end of time. Thus they are reliable witnesses. Nothing can be more solemn than the thought that this wonderful work is now going on, and that the last name of the saints will soon be written in the book of life; that the time of probation soon will end, and the eternal Judgment, in which all the children of God shall partake, begin. This work is closely connected with the work of Christ in the Sanctuary, which will be considered hereafter.

—One of the best things in the gospel of Jesus is the stress it lays on small things. It ascribes more value to quality than quantity. It teaches that God does not ask how much we do, but how we do it.—*Ex.*

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.

HOW TO DO IT.

The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our works are so weak,
We cannot teach others;
How, then, shall we seek
To work for our Lord in his harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in his harvest!

Until, by and by,
As the years pass, at length
We, too, may be reapers,
And go forth in strength
To work for our Lord in his harvest.

—Sel.

"MAMMA'S LITTLE MISSIONARY."

How sweetly these words fell on the ear, as the door was gently opened, and two bright eyes looked into the room where grandma and auntie were sitting. For a moment the dear child of only five summers stood, holding in her tiny hands the "something good," neatly wrapped in a napkin, and then with careful steps turned away to do mamma's bidding.

Young as she was she had begun to deny herself. When a few days before some money had been given her, she asked the value of it, and when told, said, "I'll keep a part for myself, but I will give the most to God." Very cheerfully were these words spoken, and you know the Bible tells us, "God loveth a cheerful giver."

Do you, dear little reader, wish to become a missionary? Ask mamma to let you carry something good to a sick child, and if she says, "I have only enough for you, but you may do what you like with it," will you not cheerfully give away your share?

Perhaps you may know of some poor or blind persons who would like to hear the Bible read. Can you not spare a little while from your play to go and read to them, and thus make their hearts very happy? Or it may be there is some one at home, who, after the day's work is done, feels too weary to read and pray. Could you not ask to help them? and if they say you are too little, yet your kind offer of assistance will cheer their hearts, and this of itself will help lighten their burdens.

Now, I want you to think it out for yourselves, and tell mamma of some more of the very many ways there are in which children can become missionaries. "Missionary" means *one sent on a mission, or errand*. God has sent you. He has put you here in the world to love and serve him, and to do all the good you can by helping others. —*Advocate and Guardian*.

JOHNNIE AND THE BRICKS.

JOHNNIE, a small boy living in the country, was one day playing with a lot of bricks as his uncle came along. This uncle was a great friend of the boy, and ready to help in any frolic that was not improper.

"What are you doing, Johnnie?" asked the uncle, after standing awhile to look at the boy.

"Building a house; that is what I'm trying to do. Did you ever build houses of bricks when you were a boy?" asked the little fellow.

"Very likely," was the answer, "though I forget about it, it is so long ago. But I was thinking if you could learn a lesson from those bricks."

"A lesson from bricks?" asked the boy in surprise; "how can I? Bricks can't talk."

"Books cannot either, but you learn lessons from them."

"Oh, but they have reading: that talks."

"But pictures teach lessons without a line of reading."

"Uncle, I wish that you would teach me a lesson

from the bricks. Will you? I would like to see what they say."

"Very well," said the uncle. "Just set the bricks up each one on its end, a little distance apart, and all in a line."

"How many shall I set up?" asked Johnnie, after he had placed about twenty on end.

"That will do," replied the uncle, looking at the long row. "Now, do you wish those bricks to teach you a lesson?"

"Yes, sir," replied the boy, eagerly. "What shall I do?"

"Come here to the end of the row and push the first brick over against the next one."

"What shall I do then?" asked the boy, hesitating.

"Nothing until you have seen what the bricks do."

"Shall I push now?"

"Yes, right away. Push only the first one."

The first brick was pushed against the next, and then the boy stood up looking on. The first brick pushed the next over, and that, in turn, the next, and that the next, until the whole row was down.

"There! They are all down! Every one is over!" shouted the boy. "See, uncle! All have tumbled?"

"That is so," said the uncle. "Now, can you learn a lesson from those bricks?"

"What lesson? I don't see any to learn. I only pushed one down and all the rest fell of themselves."

"Did they fall of themselves, or did each push its neighbor, after you started the first one?"

"Oh, I see now, uncle, what you mean. If we give one brick a push it will push another, and that another, and so all will go down."

"Yes, Johnnie, and so it is with people. Give one a start downward, and he will take another down with him, and he another. But when did the bricks stop falling?"

"When all were down."

"Yes; and so it is with people. Start one in the downward way and he will take another along, and he another, and they will keep falling as long as there is one to fall. That was the way with Adam and Eve. Eve sinned and led Adam to sin, and then Cain fell, and since, one after another of the human family have gone down: all are sinners. In the same manner we start people in the way of evil habits or other sin; and they start others, and so, if nothing prevent, all might go down until the last had fallen."

"Uncle, I never thought of that. But it is so. One boy learns to cheat, or lie, or steal, and another learns from him, and another from that one; and so it goes on until a whole lot of boys cheat, or lie, or steal. It is awful, but I never thought of it before. The bricks have taught me a lesson."

"There is another lesson you may learn from them: go down to the end of the row and push back the last one that fell. Will it make the others stand up?"

"No sir," said Johnnie, after trying to make the last one in the row stand on end. "I can't even make one stand unless I take it away from the others. They keep pushing it down all the time."

"Well, there are two more lessons. To tumble all down you need but start the first one; but you cannot make them all stand again by pushing one up straight. You cannot even make that one stand up until you take it away from those that went down with it."

"Thus you may start a large number of people in the downward way, by giving the first one a push; but you cannot bring them all back by helping up one. Each one must be helped back by special efforts. Nor can you feel sure of making him stand safely until removed from the evil company of those who are down. You see it is much easier to push people down than to help them up. It is much easier going down than to get back after you have fallen. Be careful, my boy, that you do not start some one in the downward way to evil and ruin; he will be almost sure to take others with him. To win him back will be a much harder task than to push him down. Even if you save him, that will not save the others whom he took with him. Remember, too, that if you would overcome evil and be able to conquer temptation, you must stay out of the company that brings evil and temptation."

Johnnie looked at the bricks with a very serious face as his uncle entered the house, and determined

to act on the lesson the bricks had taught him.—*J. A. Davis, in N. Y. Observer.*

AMBITIOUS MOTHERS.

From the time the mother first looks into the face of her babe, an ambition begins to develop itself with reference to its future; and the nature of a mother's love is such that in the flights of imagination with regard to this child's future, she spurns those conditions to which her own experience has been subjected, and makes all entirely new in the way of circumstances, of achievement, and of joy for her loved one.

The mother of Zebedee's children had, of course, no conception of her audacity when she asked that her two sons might fill the highest places in the future kingdom of Christ; and the sons had so partaken of their mother's unreasonable ambition that they saw no wrong or even indelicacy in echoing her wish. And when the Searcher of hearts asked that question before which in their weakness they should have quailed, "Are ye able to drink of the cup that I shall drink of?" they said unto him, "We are able."

It is not necessarily weak, nor is it sinful, for a mother to desire honor for her own; but where the desire for honor runs before that yearning which asks that the boy shall fulfill himself by laying a foundation for true character, then her ambition has in it those elements that will work disappointment and possibly ruin for her hopes and for the future of her child.

There are mothers who, making plans for their children, forget always that some time this question in its essential meaning must be met by their children: "Are ye able to drink of the cup?" There is no road to honor where there are not, during every day's march, cups of trial, of sacrifice, of bitterness of some sort offered to the one who is pressing toward a distant goal; to prepare the inexperienced for these—indeed, to convince them, if possible, that being able to drink the cup aright is something that concerns their soul's energies more than the expected honor at the end of the goal, is not this the highest, grandest mission of a mother?

The trouble is, with most of us, we do not enough see the necessity of getting the meaning of truths ourselves before we try to teach and lead others. We do not through the grasp of such truths make our ambitions subjective as we should.—*Christian at Work.*

THE BLESSING IN WORK.

To forget ourselves, our cares, our anxieties, in our daily work, is one of the best recipes for happiness. Many who are constantly repining at their lot, need more than anything else to get loss of self in hard work. The most unhappy are those who have nothing to do; next to them are those who have little to do. The hard toilers find no time to complain or to lament; no time to be unhappy. The keenest unhappiness is a self-torture which the idle inflict upon themselves. Nothing to do means nothing to enjoy. God means that we shall find our joy in work; in hard work, in that kind of work which seizes and possesses us. The idle soul is thrown back on itself; having no external occupation, it must work inward. If a man has nothing else to thresh, he will wield the flail on his own heart. An ox can be idle without inward sorrow; a man cannot—his mind must wrestle with something. . . .

The dissatisfied man who can find nothing fit for him to do, and therefore has nothing to do, is the author of his own unhappiness. If he had done what he found to do in the first place, better work would have come. . . .

Many a man kills his opportunity because it is not a large opportunity. It is so hard for us to learn that we have to learn how to do things, and to find things to do, by doing what first comes to our hands. . . .

To work is our blessing of blessings, and we cannot expect to find another as sweet as this. It is our Lethe—oblivion of care and trouble. While we work we can forget. As soon as the task is dropped, trouble comes in to play the unhappy guest. Insane wishes always run toward idleness. To have nothing to do is the veritable fool's paradise. "What would you do if you were rich?"

was asked of two workmen. One said, "I would never lift a hammer again." The other said, "I would build me a neat shop, and work every day at my trade." Perhaps neither was right, but the latter had nearer an honest man's ideal of happiness. No; you do not want to be released from work. You do want to fall in love with your work—to find in it the joy of it, and to forget in it all the hardship of it and all other hardships of life. No other device for forgetfulness of trouble can match that old invention called work. Above all other benefits of work rises its usefulness in repressing vain and foolish thoughts and desires—the vanities and egotisms of idle souls. To find a better and happier self, most men need to be carried away from their old selves; and no vehicle will carry them so far and so safely as hard work and plenty of it. Let the unhappy try work as a remedy for their disorder. If they already have work, let them try more work until their heads and hearts get full of it.—*D. H. Wheeler, D. D., in Northwestern Christian Advocate.*

LITTLE SINS.

THEY are so little that perhaps we consider them scarcely worth noticing, and yet what a deplorable mistake to ignore them! Does the little sin remain little? Ah, to our sorrow we know better than to believe it. Development expands the little into the great. The wild little seeds that we carelessly drop by the way-side, spring up and bear poisonous fruit. Baldur the Good, one of the gods of Northern mythology, received premonitions of approaching death. To guard against this fate, his mother, Frigga, exacted an oath from fire and water, from all the metals, from stones, trees, diseases, beasts, birds, reptiles, and poisons, that none of them should harm her son. The other gods now regarded Baldur as immortal, and amused themselves by hurling darts or stones at him, while others struck at him with their swords and battle-axes; but all this harmed him not. Then one of the gods cut a sprig of mistletoe, which appeared harmless compared with the missiles he had already withstood, and hurled it at him. It pierced him through and through, and Baldur fell down lifeless. His mother had laid all things that she considered dangerous to her son's life under oath to do him no harm; but the mistletoe, insignificant and feeble, she had passed by.

How suggestive this story is! We see how necessary it is for our own welfare, to beware of the mistletoe of little sins, so that we may escape the "piercing through" that would cause us to fall lifeless.

Some writer tells of a youth who threw his head upon his knee in the bitterest agony, and said: "Oh, cousin! if I could only describe to you those awful feelings of insatiable thirst! It is like ten thousand devils gnawing at my vitals!"

Said the writer: "Why will you not be persuaded to break off these habits of drink?"

He replied: "It is impossible. I would give everything I own to be able to do it; but the raging fire within can only be assuaged by another drink, and another, and another, and another; and so it must go on till death. Oh! it is hopeless, hopeless!" And he a noble youth with a collegiate education, and with fine opportunities for honor and usefulness opening before him. In a few weeks from the time of that conversation he was found in the street, taken to the almshouse, and there died in a few days. Is more than one such record needed to prove the dangers of taking the first glass?

And yet how these records multiply! How the little sins indulged instead of conquered pierce their victims through and through, till they fall bleeding, helpless, dead!

Little sins—what hearts they break, what souls they destroy, what beautiful lives they wreck! How many an otherwise lovely character is marred by the power of some little pet sin.

When Canova was about to commence his statue of the great Napoleon, his keenly observant eye detected a tiny red line running through the upper portion of the splendid block, that at an infinite cost had been brought from Paros; and he refused to lay a chisel on it. Ryle says sententiously: "There are two ways of coming down from the top of a church steeple; one is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So, also, there

are two ways of going to hell; one is to walk into it with your eyes open (few people do that), the other is to go down by the steps of little sins; and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more (even a heathen could say, 'Who ever was content with only one sin?'), and then your course will be regularly worse and worse every year. Reader, the Devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. Never play with fire; never trifle with little sins!"—*Christian at Work.*

Special Mention.

THE SUNDAY LAW IN MASSACHUSETTS.

WHILE the recent bill in relation to the Sunday laws was pending in the Massachusetts Legislature, the Hon. J. Mason, who has taken a great interest in the relation of our people to this law, published in the Worcester, Daily Spy an article setting forth the unconstitutionality of all legislation on the question tending to abridge the rights of those who observe the seventh day. His points were so clearly and forcibly made that we are induced to give the following extract from the article, knowing that our readers will be interested in his presentation of the argument. Speaking of the doctrine held by many that "the seventh day of the week ought to be observed as the Sabbath," he said:—

"There are several religious sects in the State which hold that belief. Those to which I desire to call attention as deserving consideration and relief are the Christians known as Seventh-day Adventists and Seventh-day Baptists. Their numbers are very considerable. The Seventh-day Baptists are merged in the great denomination of Baptists, but they observe the seventh day of the week as their Sabbath. The Seventh-day Adventists have their organizations all over the country. They have religious services on Saturday, and observe the day strictly as the Sabbath, and abstain from secular business and labor on that day. They are a religious and moral people, and sincere in their convictions that it is their duty thus to observe the seventh day as the Sabbath. Many of them are poor, or persons of small means, and earn their daily bread by their daily labor. These day-laborers believe that while they observe the seventh day of the week as the Sabbath in the worship of God and in religious services, they ought not to be under the necessity of refraining from their accustomed labor on the first day of the week, allowing to them only five days of labor in each week. Such a hardship imposed upon them is contrary to the spirit of the constitution. The constitution provides that 'it is the right as well as the duty of all men in society, publicly, and at stated seasons to worship the Supreme Being, the great Creator and Preserver of the universe. And no subject shall be hurt, molested, or restrained, in his person, liberty, or estate, for worshiping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments; provided he doth not disturb the public peace, or obstruct others in their religious worship.'

"The word 'season' means *time*. The right to worship is not limited by the constitution to any particular day of the week. Any subject may worship on such day as is most agreeable to the dictates of his own conscience. Chapter 98 of the Public Statutes provides certain penalties for violation of the Sunday laws, and the 13th section of that statute provides that 'whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business, travel, and labor on that day, shall not be liable to the penalties of this chapter for performing secular business, travel, or labor on the Lord's day, if he disturbs no other person.'

"This section of the statute was designed to afford relief to the class of persons therein named. It is, however, defective. It does not accomplish its object. As it is interpreted by some, a person who conscientiously believes that it is his duty to

observe the seventh day of the week, and actually refrains from labor on that day, may be prosecuted and convicted for performing labor on the first day of the week, by any one person who will testify that he is disturbed by such labor. The prosecution may be instigated by malice or any unworthy motive. The last words of the section—'if he disturbs no other person'—are indefinite, vague, and inadequate.

"A motion has been made to amend this section (Sec. 13) by striking out the words 'if he disturbs no other person,' and inserting in place thereof the words of the constitution quoted above, 'provided he doth not disturb the public peace or obstruct others in their religious worship.' This motion to amend ought to pass. The amendment would bring the statute into harmony with the constitution, though it now seems to be in conflict.

"It would remove an opprobrious and unjust condition upon the religious freedom of a worthy and pious religious sect of Christians, and do no harm to any other sect, class, or person. It would enable the day-laborer who devotes the first [seventh] day of the week to religious duties and worship, to work on Sunday without being subject to the hazard of a malicious or wanton prosecution by some officious person who hypocritically pretends that he is disturbed by such labor. It would not change the law as it now is in relation to the keeping open of shops and stores on Sunday. The decision in the case of Commonwealth vs. Has, 122 Mass., 40, would apply to the amended statute as well as to the present statute. The effect of that decision is that the seventh day Sabbatarian shall not be liable to the statute penalties for laboring on Sunday, but that the statute cannot be so extended as to permit the keeping open of a shop on that day.

"I do not entertain the views of the seventh-day Sabbatarians in relation to the sanctity of that day; but if there is any reason for considering one day of the week more holy than any other day, that day is the seventh day of the week. It was the Sabbath of the ancient Jews. It is the Sabbath of the Bible. It is the Sabbath of the commandments. It was the Sabbath of the early Christians for more than three hundred years after the birth of Jesus. It was changed in the reign of the Emperor Constantine merely from motives of policy. Such being the historical authority in favor of the seventh day of the week as the Sabbath, the opinions of those who still regard it as their duty to observe that day as the Sabbath are entitled to respect; and to impose on those who hold them, by legislation, burdensome conditions, is unjust and contrary to the spirit of the constitution."

THE LARGEST POWDER CHARGE EVER FIRED.

ON March 9 of the present year, at Woolwich, England, took place the experiment of firing the largest charge of powder ever ignited in the interior of a military engine. The following description of this comment on the times is taken from the *Scientific American*, which reprints it from the *Admiralty Gazette*:—

"The final proof experiment with the first of the 111 ton guns for the Benbow took place at the Woolwich Arsenal Butts on Wednesday, March 9. When it was announced that 1,000 lbs. of gunpowder would be discharged, with a projectile weighing 1,800 lbs., serious doubts were expressed as to the possibility of the gun's surviving the ordeal. The loading of the gun, which will be performed on board ship by hydraulic power, was a difficult and tedious process, but at length the shot was driven forward of the powder chamber, and eight octagonal cartridges were packed in behind it, each weighing 125 lbs., or an aggregate of exactly 1,000 lbs. The powder was of a slow burning description known as 'S. B. L.' and the grains or segments were prisms of about one inch diameter. Most of the rounds in preceding experiments have been fired with Westphalian brown powder, and the velocities have varied with the weight of charge from 1,699 ft. per second, with a pressure of 9.65 tons, to 2,078 ft., with 18.7 tons pressure. The gun, it may be said, is guaranteed to bear a strain of 25 tons and more upon the square inch, a test which in the days of the old and "brutal" powders has often been realized, but is not likely to be ever again applied. The spectators, warned

by the alarm-bell, got under cover or repaired to a safe distance to see the gun fired, the electric spark was transmitted from the instrument room, and, with a tremendous sound, the gun recoiled at an easy rate up the railed incline on which it stood. The projectile had achieved a velocity of 2,128 ft. per second with the remarkably low pressure of 16.1 tons, and the gun was apparently none the worse for the shock, but a second round was deemed necessary to show that it was uninjured. The only adverse consequences were a few broken windows."

WANTED—A SKY LINE.

THE most pressing need in the church just now is a distinct line of demarkation between the children of God and the children of this world. We remember once to have heard, old Dr. Colver say, with a great sigh of relief, after returning from a three months' visit to England, during a particularly foggy season: "Thank God for an atmosphere where one can tell which is cloud and which is sky. For three months I have been in England, and in all that time I could not be sure in a single instance where the clouds left off and the sky began." That is too much the case with the church and the world, as seen at present. The church, as a spiritual body of men and women, is not clearly marked off from the world. The lines of each interpenetrate far into the region of the other. The world is in the church, and the church is in the world. There are, of course, many individual Christians whose lives and characters are so distinctly Christian that no one questions on which side they are of the moral conflict now going on among men; but this is not true of the church as a whole. Yet this is just what is most needed, and what our Lord expected the church to show forth.

We need as distinct a sky line around the spiritual organization as there is about the building in which the church worships. Passing through any city or village, the traveler has no difficulty in picking out the churches from other buildings. Church architecture has a distinct character. Of old it was intended to symbolize the faith, thoughts, and aspirations of the worshippers. Its cruciform plan told of the cross as the foundation of the Christian hope, and every stone was built upon that cross, until the whole building was one grand expression of it. Its spire told of the heavenly aspirations of the godly church worshiping within. Strength and beauty, purity and hope, were wrought into its columns, buttresses, tracery, and ornamentation.

Is not this what is expected of Christians? Are not they a peculiar people, a spiritual temple built up unto the Lord? Is it not said of them that though they are in the world, they are yet not of it? Are they not designated by the Master himself, "The light of the world," and bidden to "shine" in the midst of a crooked and perverse nation, "holding forth the word of life"? Can this be done unless there is a clear and marked difference between the church and the world, not in any mere way of creed assent or formal church organization, but in the sharp and distinct lines of life? Every Christian life ought to be an illustrated sermon; every Christian man and woman ought to be "a city set on a hill," and so shining that all men may see, not them but their good works, and so be compelled to glorify God. If we go back to the time when our Lord came into the world, we must see how sharply he stood out against the murky world-life, and not less so against the formal religious life of the Jews. A clean-cut line divided him and his disciples from the rest of the world. He was a light so intense that worldliness and wickedness could not come near him without being exposed. His disciples were "ordained" to the same mission in the world.

It is not so now. As a rule, it is difficult to distinguish between the respectable unbelievers who "patronize" the church with their presence and the church itself. And, again, it is difficult to discriminate between the church-going unbeliever and the upright men of the world, who are content that their wives and children should be Christians, while they themselves hold aloof; and this more positive form of unbelief is shaded off into pronounced infidelity, and that again into ribald opposition to all that is good and seemly. Once, the church and the world walked far apart; but

now, as a rule, they are hand and glove in social and business life, and mixed up in all the ordinary amusements which are so essential to the world that knows not God. Christian men are as eager and greedy in getting the goods of this world; are as busy in laying up treasure on the earth, and as ambitious and determined to be "rich" as are their unbelieving neighbors. The prodigal expenditures of the "rich men" of the church on things which make for the pride of this life, are not more than matched by the same kind of expenditures by worldly men. Thousands are squandered on "the lust of the flesh, and the lust of the eyes," by Christian men and women, while hundreds, at best, are given with grudging hand to the cause of the Lord.

All these things are observed by the unbelieving world, and when the pastor or some evangelist urges Christ upon the unsaved men and women whom they meet either in or out of the church, they are thrown back in their teeth. "There is no difference," said a worldly man to us not long since, "between us and church-members, save that they profess to believe something and we do not." We are afraid this is too nearly the case in many instances.

What is needed is such a difference in the temper, bearing, conduct, and aim of life, and in the work and walk of the church, that all men may know that the "Lord doth put a difference between the Egyptians and Israel." The Christian's speech ought always to "bewray" him, and his life demonstrate that he has been with "Jesus and learned of him." The preached gospel is shorn of half its power for the lack of testified gospel. This does not mean Pharisaical separation, but Christian separation. Christ was more separate from sinners than the Pharisees were, and yet he did not hesitate to touch them, and eat with them, and be their friend. So ought Christians to be separate from the world, while we are in constant touch with it. Let us have a sky line.—*The Independent*.

Bible Readings.

"Search the Scriptures."—John 5:39.

THE SABBATH IN THE NEW TESTAMENT.

THE first day of the week is commonly called the "Christian Sabbath." What are its claims to the title of Sabbath, or holy day? God's word alone is able to enlighten us; as Dr. Adam Clarke, in his "Clavis Biblica," p. 64, observes: "From this word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbor, and to himself." To this Book we appeal in the following propositions:—

1. There are only eight texts in the New Testament which mention "the first day of the week."

PROOF: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.

2. The first six texts refer to the same first day, the one on which Christ rose from the dead. It was a day in which labor was performed which the disciples would not do on the Sabbath.

PROOF: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them [that they might anoint him. Mark 16:1]." Luke 23:56 and 24:1. "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs." Luke 24:13-35.

3. The meeting of the disciples on that day was only a family gathering, at their common lodging-house.

PROOF: "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James." Acts 1:13.

4. They were met together with closed doors for fear of the Jews, and not to honor the day.

PROOF: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, Peace be unto you." John 20:19.

5. They did not meet to honor the day of Christ's resurrection; for they did not believe he had risen. They were frightened when they saw him, and he chided them for their unbelief.

PROOF: "And they were terrified and affrighted and supposed that they had seen a spirit." Luke 24:36, 37. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14.

NOTE.—Thus we gather from the texts quoted and cited above that the first day is not by any term indicated as holy; that the disciples, instead of meeting together to honor the day on which Christ rose from the dead, did not believe he had risen. They had met together at their common abode, and were eating their evening meal.

6. The next meeting was on Monday or Tuesday; for it was "after eight days" from the first day.

PROOF: "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20:26.

NOTE.—It will be seen by comparing 1 Chron. 9:25 with 2 Kings 11:5 that "after seven days" was just a week; according to the same rule "after eight days" would be one day more than a week, which would bring the second gathering on Monday. "After six days" (Matt. 16:28 and 17:1) means "about an eight days after." Luke 9:27, 28. Therefore the second meeting was not on the first day of the week.

7. The third meeting was on a fishing occasion.

PROOF: "After these things Jesus showed himself again to the disciples at the sea of Tiberias." "This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead." See John 21:1-14.

8. The only religious meeting recorded in the New Testament as having occurred on the first day of the week, was held Sunday evening answering to our Saturday night, according to the Bible rule of beginning the day at evening. The light part of that Sunday the apostle Paul spent in walking to Assos, twenty miles from Troas, while Luke and his companions took the boat around the promontory, about twice as far.

PROOF: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." "And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so he had appointed, minding himself to go afoot." See Acts 20:6-14.

NOTE.—Paul could not have regarded the day as sacred, using it as he did for the laborious hill-journey to Assos. Neither did Luke and his companions, who labored that day in sailing round the promontory to Assos. First-day sacredness was therefore unknown to the apostles. Eminent Bible scholars like William Prynne, Kitto, Dean Alford, Calvin, Conybeare and Howson, agree in this.

9. The remaining text, instead of proving Sunday sacredness, proves the opposite; the money was to be laid by at home.

PROOF: "Upon the first day of the week let every one of you lay BY HIM in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

NOTE.—Greenfield in his lexicon translates the Greek *par heauto*, "by one's self," i. e., "at home." The Comprehensive Commentary, Albert Barnes, Matthew Henry, Bloomfield, Olshausen, Robinson's lexicon, and all the translations examined, give the same meaning. This is the only command in the New Testament concerning the first day of the week, and this command enjoins secular labor.

10. Paul declared that he kept back nothing that was profitable, and had not shunned to declare all the counsel of God.

PROOF: "And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." "For I have not shunned to declare unto you all the counsel of God." Acts 20:21, 27.

NOTE.—The above is the testimony of the great apostle to the Gentiles; yet in all his writings he says not one word concerning a first-day Sabbath, or first-day sacredness. On the other hand, he did testify that repentance was necessary. Repentance is such sorrow for sin as will lead one to turn away from sin (Matt. 3:8, margin); "sin is the transgression of the law" (1 John 3:4; Rom. 7:7); and the law is not made void but established through faith (Rom. 3:31).

11. The Sabbath is mentioned fifty-nine times in the New Testament, always as an existing institution, never once called Jewish Sabbath, or by any term which would indicate that its dignity was lessened in any way. It was also used as a day for preaching and religious meetings by the apostles.

PROOF: See Acts 13:42, 46; Acts 15:21; Acts 16:13; and other scriptures.

12. It was Paul's custom to preach on the Sabbath.

PROOF: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

13. He worked at his trade through the "six working-days" (Eze. 46:1), and taught seventy-eight Sabbaths successively in the Macedonian city of Corinth.

PROOF: Acts 18:1-11. The first verse states that he first found a Jew, an observer of the seventh day; "and because he was of the same craft, he abode with them, and wrought; for by occupation they were tent-makers." "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Verses 3, 4. "And he continued there a year and six months [78 Sabbaths], teaching the word of God among them." Verse 11.

14. Jesus, our example, kept his Father's commandments; hence the seventh-day Sabbath.

PROOF: "I have kept my Father's commandments, and abide in his love." John 15:10. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. "Sin is the transgression of the law" (1 John 3:4); but Christ "did no sin." 1 Pet. 2:22.

15. God created the world through Christ.

PROOF: "By whom also he made the worlds." Heb. 1:2. See also John 1:1-3; Col. 1:16, 17; 1 Cor. 8:6.

16. Therefore Christ made the Sabbath; and the Sabbath is his day.

PROOF: "Therefore the Son of man is Lord also of the Sabbath." Mark 2:27.

NOTE.—Then the seventh day is not only the Sabbath of the Lord thy God, but the Sabbath of Christ as well. It is the day of which Christ is Lord; therefore it is "the Lord's day." Rev. 1:10. And yet it is not a "Christian" Sabbath, but one obligatory upon all the race, the same as all other moral laws,—laws which those who profess to be the children of Christ and God are under double obligation to keep. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Jesus says, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 26, 1887.

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AN INAPPROPRIATE FIGURE.

IN the Brooklyn Tabernacle, April 10, T. De Witt Talmage preached an Easter sermon. The subject, of course, was the resurrection. But Mr. Talmage and his people hold a doctrine which completely nullifies that of the resurrection, making it extremely difficult to find any place for the latter, or to use any appropriate figures to illustrate it. That doctrine is the view that the soul is immortal, that the dead are conscious, that at death people enter upon their rewards or punishments in heaven or hell, in an enlarged state of being, freed from any material physical clogs or fetters. If this is so, why should the soul ever come back to cumber itself again with its bodily impediment? This is the difficult question they have to answer; but they must answer it some way, for the Bible doctrine of the resurrection is too plain to be ignored; hence the immortal-soul theory must either be abandoned, or in some way be made to harmonize with it. The latter feat Mr. T. undertakes to accomplish, and this is the figure he uses to illustrate it:—

"We shall have no more to do with death than we have with the cloak-room at a governor's or president's levee. We stop at such cloak room and leave in charge of a servant our overcoat, our overshoes, our outward apparel, that we may not be impeded in the brilliant round of the drawing-room. Well, my friends, when we go out of this world, we are going to a King's banquet and to a reception of monarchs, and at the door of the tomb we leave the cloak of flesh and the wrappings with which we meet the storms of this world. At the close of an earthly reception, under the brush and broom of the porter the coat or hat may be handed to us better than when we resigned it, and the cloak of humanity will finally be returned to us improved and brightened and purified and glorified."

This sounds very nicely, and the figure works quite well for awhile; but on a little thought some considerations arise which seem to interfere somewhat with its consistency. The drawing-room signifies heaven, the overcoat, overshoes, and outward apparel signify this body which we leave at the grave as in our disembodied state we enter heaven. But—we wear our overcoats, overshoes, etc., only because, in going to the reception, or the levee, we are exposed to unfavorable conditions of ground or weather, and to protect ourselves therefrom. And we assume these outer garments again only when we are again going out to be exposed once more to these unfavorable elements.

Now, according to Mr. T.'s view, when we assume again our bodies in the resurrection, which we laid off at death to go to the King's banquet, is it to come into a condition of being again as unfavorable as that which we now occupy?—Oh, no! we never come into this condition of being again, but, after getting our bodies, go right back again into heaven, to remain there forever. Then we ask in all seriousness, why come back for our bodies at all? Why do we need them there in the drawing-room any more after the resurrection than we needed them for the years we were there before the resurrection?

To make the figure consistent he should be able to show that after the guests have been for awhile in the drawing-room at the governor's or president's levee,—long enough for the servants to brush up the garments left with them, then they should return and re-array themselves in those garments, and again appear in the drawing-room, bundled up, prepared to face the chilling wind or driving storm, and then go on with the brilliant rounds of the drawing-room for a much longer time than before, in this cumbered condition. Who ever heard of a reception managed in this way? And applying this figure to the future state and the heavenly world, we ask again, What possible need of the resurrection body according to the popular view? After the body is once well disposed of, and we enter disencumbered into the heavenly drawing room, prepared to go through all its brilliant rounds and appreciate all its beauty and blessedness, and that is to be our abode forever, why

trouble ourselves about our old bodies any more? What need of overcoats and overshoes then? Does the condition of that reception room deteriorate, the fires go out, the windows blow in, the floors become damp, so that we need these things to make us comfortable?

Again Mr. T. seems to get somewhat confused as to the intelligence of the different parts of which man is composed. We are usually taught that the body is only the material instrument which the soul uses while in the present state, but that the soul alone is the real, conscious intelligent being. But Mr. T. has them both equally conscious, intelligent, and sensible of their wants; for he says:—

"And so when the world's last Easter morning shall come, the soul will descend, crying, 'Where is my body?' and the body will ascend, saying, 'Where is my soul?'"

So, according to this, the body knows when the soul is gone, and cries out for it, and the soul knows the body is lacking, and cries out for that, and yet is perfectly happy in the spirit world without it. Which, then, is the intelligent man, or have we two together? Then it seems the man must know more and be in a more perfect condition when they are united than when separated.

The fact is, popular theology is wholly out of joint with the Scriptures on this subject. It is involved in radical and irreconcilable error. Paul says he did not desire to be unclothed, but clothed upon; not to remain in this mortal state, nor to be unclothed, that is, unconscious in the grave, but to be "clothed upon," to have that immortality which ushers us into the next state of being. He knew of but two bodies: the natural, which we possess now, and the spiritual, which is given us in the resurrection. 1 Cor. 15: 44. Hence there are but these two states of being.

With this view all is harmony: but with what has been and still is to some extent the popular view, as represented in the sermon here referred to, logic is continually running off the track, and metaphors constantly getting mixed.

THE CAMP-MEETINGS AND WORKERS' MEETINGS.

At its last session the General Conference recommended that a committee of three be appointed to prepare proper helps and instruction relative to our workers' meetings, camp-meetings, making reports for the public papers, etc. There has been already printed a four-page paper, containing quite full instruction relative to the proper methods of managing our workers' meetings and camp-meetings, which has been sent to all the members of each Conference committee throughout the field, with some extra copies. We are sure that the hints given in this instruction will be valuable to all our Conference officers in making proper preparations for these meetings. The instructions that are given on the first page are not designed to be like the laws of the Medes and Persians, which could not be altered, but to furnish many valuable hints, and to give instruction as to the proper methods by which to conduct these meetings, so that the burdens may be divided among different persons, and everything arranged in the most acceptable manner.

These occasions are becoming very important. There was a time when it took but little management, comparatively, to get through these meetings in a creditable manner; but now there are many interests connected with them; they are often attended by large numbers of our own people, amounting in some cases to thousands, with a large attendance from the outside world, and are often held in connection with large cities, so that we must learn better methods, and there must be a general effort made by our working brethren of each Conference to make these a complete success. If they are not so managed, a tremendous burden comes upon a few, and they are thereby unfitted for labor and often injured in health.

The committee, whose report is contained in this camp-meeting paper, recommended that the workers' meeting should commence on Tuesday, the week before the camp-meeting, and that the camp-meeting itself should begin the following Tuesday or Wednesday; that the camp-meeting committee and managers of grocery and dining hall should be on the ground several days earlier than the workers' meeting, to make such preparations as are necessary, so that when the company of workers, which they recommend shall embrace perhaps a large number of our brethren throughout the State, shall arrive, they will find some

arrangements made for their accommodation. The workers' meeting is designed to be a special preparation, in every respect, for the general camp-meeting, which should commence on Tuesday or Wednesday and continue for nearly one week. It is designed to have the Conference work and business of the auditing committee completed before the camp-meeting proper. This will make it necessary for the ministers and licentiates and all having reports for settlement with the Conference, to be ready to place them before the auditing committee in time for all this work to be settled and out of the way before the camp-meeting commences. Provision for reporting should be made with the leading papers three or four weeks before the camp-meeting begins. The workers' meeting is designed not only to prepare for the spiritual interests of the camp-meeting, but it is expected to be a meeting where all preparations necessary for the best appearance and interest of the meeting will be accomplished.

It will be necessary to have a general superintendent of the grounds; a manager for the provision stand and also one for the dining hall; persons appointed to take charge of the location of small tents: one to take charge of the pitching, and also to act as superintendent, of the large pavilion, and the pitching of the other various large tents for different purposes; a manager for the hookstand, and one to act as postmaster and take the mail to and from the post-office; a bell-ringer, a tent master, committee on decorations, superintendent of reporting, manager of reception tent, ushers, marshal of the grounds, collector of rent for the lumber and tents, baggage-master, one to look after the subscriptions for our periodicals, an auditor of the Conference treasurer's books, an auditing committee, one to take charge of the singing, one to conduct the children's meetings, one to take charge of the young people's meetings, etc., etc.

There is a large amount of work to be done at our large camp-meetings, and we know that it cannot depend upon a few to do it. We have known of meetings that nearly used up, physically, a few of the leading brethren, who had to bear all the responsibility of them. This should not be; but we must make proper plans, and organize our forces so that those who have the responsibilities to bear in the Conference may be able to devote some time and attention to the spiritual interests of the meeting, and not be burdened with the charge of various minor matters. In the past God has shown the wisdom of his directions for the management of such matters. In every great movement the importance of organization had to be learned. Moses, when he commenced his work, was overburdened with labor, and nearly sacrificed his life; but he learned better after a time, and captains of thousands, of fifties, and of tens were appointed, each one knowing his place and duty. The apostles, when they commenced the work of the gospel, seemed to be forced into the management of temporal matters; but they afterward learned better, and had others appointed to serve tables, while they attended to the other interests of greater importance connected with the work. No doubt there has been a great lack among us in reference to such things. Take, for instance, the Michigan, Minnesota, California, and Iowa camp-meetings; it is a work of no small magnitude to manage them properly.

Our workers' meetings are designed to be a help in giving instruction in organizing, in seeking God in prayer, so that every interest will be in proper shape at the commencement of the camp-meeting. This camp-meeting document that is being sent out, will contain much instruction on these points, also in the matter of reporting discourses for the papers. We expect our camp-meetings will be more important than ever the present season. We hope those who have the charge of affairs in the various Conferences that are to have camp-meetings this spring, as appointed in the REVIEW, will try to carry out this instruction as far as possible, and that they will plan and make arrangements to have these workers' meetings prove a success. It will, no doubt, take considerable effort to get the people to see the importance of coming to these workers' meetings. Some cases we have known where only a few, comparatively, attended them, and there was so much work to be done, that the camp-meeting could not really commence in a proper manner until two or three days after the appointed time. We must avoid these mis-

takes, if possible. We trust that this instruction will be highly prized and of great benefit.

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

SUNDAY LEGISLATION IN MASSACHUSETTS.

We have waited about three weeks expecting that the legislation on the Sunday question would be completed in Boston, but as the matter seems to be indefinitely postponed from time to time, perhaps a few words at present respecting the measures which have been taken will not be out of place, that our friends may understand something of the status of the matter.

In the revised statutes of Massachusetts is a clause favoring Sabbatarians, as follows: "Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business, travel, and labor on that day, shall not be liable to the penalties of this chapter for performing secular business, travel, or labor on the Lord's day, if he disturbs no other person." According to this, any person might claim he was disturbed, whether he had any reason for so doing or not. If a man was at work half a mile from public view, any individual who knew him to be there could complain of him, and, according to the wording of the law, he could be held liable.

Last summer two of our brethren, who were working inside of a house in the city of Worcester, were arrested by a policeman who chanced to pass that way. Although the lawyer employed produced evidence that none of the people living in the immediate vicinity were disturbed, the case was lost in the lower court, and now stands appealed to the county court, the trial coming off in May. This past winter the legislature has taken up the matter of Sunday laws. The governor of Massachusetts recommended that there be legislation on the subject, stating that the Bible teaches that the seventh day is the Sabbath, but that by some hocus-pocus the first day has been substituted; and he recommended that the laws be conformed to the present customs of society. There is quite a strong element in Massachusetts, especially in the city of Boston, favoring liberal Sunday laws. They discard the old "Blue Laws" of Connecticut, as they term them, and wish to make Sunday a day of recreation, and allow barbers, milk-men, druggists, etc., to do business at least a portion of the day.

The judiciary committee to whom the question was referred, brought in a bill which was quite stringent; but this was finally discarded for another. Neither of these bills, however, made any additional provisions for Sabbatarians. The question was before the House at various intervals for several weeks, and during this time vigorous efforts were made by Judge Mason (the lawyer having charge of the case of the Worcester brethren), also by our people, to acquaint the members with our views and existence as a people. At the suggestion of Mr. Mason, an amendment was offered, favoring those who observe the seventh day. It provided that the exemption clause should read "provided he doth not disturb the public peace or obstruct others in their religious worship," instead of "if he disturb no other person," claiming that this was in harmony with the "Bill of Rights" and the design of the law.

We soon found that we had many friends among the members, who were willing to work for us. They had never looked at the matter from our standpoint, but felt favorably disposed toward our people. Others, however, who were willing to favor barbers, bakers, newspaper men, etc., the moment this amendment was suggested, seemed stirred as no other question had stirred them. The amendment met with fierce opposition; but in the providence of God some influential members, who had at first opposed it, upon more mature consideration espoused our cause, and the provision was carried through the House. Those opposed, tried in every way to carry their point, moving to postpone, to lay upon the table, and refer the bill back to the committee, seemingly determined that the amendment should not pass. The bill is now before the Senate, and efforts are being made there to restrict it in some particulars.

We never were more fully convinced that we are behind in acquainting the people with our views, than while watching the proceedings of the House and Senate on this bill. It seems that we are at least two years behind. If these leading men had been acquainted with our views, we are certain that many

would have taken an active interest to help us, whereas now they voted against us merely through ignorance of the real bearing of the question upon us. On the other hand, there were those who seemed to be led by some unseen influence to oppose every move that favored those who keep the Sabbath of the commandment. We have not space to enter into the many interesting particulars, but we became thoroughly convinced that nothing but the special providence of God and the vigorous efforts of his people will prevent the passage of a rigid Sunday law in this State, as also in others.

We can but thank God that his providence has given us the aid of Judge Mason, who, although not this year a member of the legislature, has served there two years, and has much influence among the members. What disposition the Senate will make of the clause favoring Sabbatarians, we cannot tell. While we trust there will be a favorable legislation, from the spirit manifested by many, we can see that the time is not far distant when we shall meet the realities of the fulfillment of the prophecies of Revelation 13 and the testimony of the Spirit of God.

The agitation on this question has not been confined alone to the legislature this winter. In their public ministrations and through the press, the clergy have made vigorous efforts to create a public sentiment in favor of rigid Sunday laws. This has been met on the other side by equally determined efforts on the part of the liberalists, the Jews, and also by our people. A Salem minister preached from the text, "O thou man of God, there is death in the pot." The speaker asserted that in this instance the pot was the Devil's own caldron, situated under a brazen dome on Beacon Hill (the capitol); and, in view of the liberal spirit manifested by the legislature, he warned his hearers that there was "death in the pot." He presented his subject forcibly, and at the close of his discourse, with two exceptions only, there was a unanimous expression in favor of presenting a petition to the legislature in behalf of more rigorous legislation. Eld. D. A. Robinson and Bro. McDuffie, who were present, voted in the negative. The report of the meeting in the papers stated that the two dissenting voters were Seventh-day Baptists, and merely disagreed on the day which should be enforced. This called forth a reply from Bro. Robinson. Our brethren have kindly forwarded us papers which have contained articles on subjects bearing upon the truth, which have been promptly replied to. Some of these have had an extensive circulation.

Senator Crockett's speech has been printed here at South Lancaster, with a brief note appended, alluding to the past experiences of Massachusetts in religious legislation; and twelve thousand of these leaflets have been circulated by our friends. Judge Mason, also, has written through the papers, presenting the matter from a legal stand-point. These efforts have been the means of creating a public sentiment in our favor; the full results are yet to be seen. One thing has been accomplished, if nothing more. The attention of thousands of people in the New England States has been called to our faith and work, who before were unacquainted with us as a people.

S. N. H.

FINANCIAL PLANS AND WANTS FOR THE COMING CAMP-MEETING SEASON.

At the recent meeting of the General Conference Committee, at Battle Creek, careful consideration was given to our present financial condition, and what plan would be best calculated to help us in solving the financial problem before us. The year past has been one of considerable anxiety in financial matters, especially those relating to our foreign missions. At the time of the last General Conference much anxious thought was given to this subject. During last autumn the strain was quite heavy in some directions, and at times we felt a degree of anxiety as to how we should meet the crying wants of the cause in various directions. But the steps taken at the Conference afforded considerable relief, especially the Christmas contributions. These, though not reaching by far the amount really needed, were a great assistance to us. Upward of \$20,000 in cash, paid within the last few months, has relieved the situation considerably for the present.

The Conference Committee, at its recent meeting, divided the amount donated between the four objects specified. The Scandinavian Mission received \$6,000; the European Mission, \$5,000; the Inter-

national Tract and Missionary Society, \$6,000 or \$7,000; and \$2,000 were applied to the relief of those that were suffering persecution, and also for the purpose of appealing a case to the Supreme Court of the United States, if it shall be deemed advisable. With the exception of our three European Missions, our missionary enterprises have quite a fair standing. Through the liberality of our Sabbath-schools the South African Mission is already receiving some money, and we trust that its wants will be liberally met through the generosity of the Sabbath-schools, so that that mission will not be a burden upon the work. The Australian Mission is not in special want at the present time. The International Society now has several thousand dollars to its credit. But the three European Missions are in special need of help, the Scandinavian Mission and European Mission owing \$15,000 and \$14,000 respectively, and the English Mission owing over \$7,000, giving the three an aggregate indebtedness of over \$38,000, a great majority of which is carried by the REVIEW AND HERALD Office. This at first sight would seem to be quite discouraging; but when it is remembered that there is a large amount of outstanding pledges in favor of these missions, the prospect seems more encouraging. For the last three years pledges have been taken for these different missions; and it is safe to say that if these pledges were paid, they would not be badly in debt. We are not prepared at this writing to state how many of these pledges are still due, but we know the amount is quite large.

In considering the matter, the General Conference Committee concluded to recommend the following plan for the camp-meeting season: To plead with our people who have unpaid pledges to pay them; and to take cash contributions at our camp-meetings, in favor of these three missions, but not to ask for future pledges. We feel that the policy of pledging has, for the present at least, been strained to the utmost. By this we do not mean to say that every person has pledged to the utmost of his ability, but many of our brethren have, and we do not think that they should be asked to pledge more until they are able to pay their present pledges.

But there are persons constantly embracing the truth, and others who have not made pledges, who attend our camp-meetings, and who will want to contribute to the support of the cause. We make this announcement at this time so our brethren will have time to plan between now and the camp-meetings to pay their old pledges as much as possible; and those that have ready money that they can give, can bring it to their respective camp-meetings, to make cash donations to these different funds that are in need of means. We hope in this way to be able to bring these missions out of debt, and sustain them in their important work. Concerning the amount of indebtedness of these three missions, which we said was, in the aggregate, over \$38,000, this is the amount since the Christmas offerings have been applied.

We have no doubt but that our brethren will meet this, and that as they pay their pledges we shall be able to go on with our work in that part of the field. We cannot think for a moment that our brethren will allow the work of God to be hindered for this reason. We will say for the encouragement of our people, that plans are being laid by the European and Scandinavian Missions for the publication of our books and the training of canvassers to go out and scatter the truth contained in them, among the inhabitants of those countries. This, of course, will bring those missions on a more self-supporting basis. The heavy strain upon them is past; and though they will, doubtless, have to be sustained more or less until the end, yet we trust that more favorable circumstances will surround them than has been the case heretofore. We have no discouragements to present concerning them, but we have every reason to go forward in courage, trusting in God. We hope that all our brethren will carefully ponder these statements. We call the special attention of the secretaries of our tract and missionary societies to this subject, and ask them each to have a list of the pledges that are unpaid up to the present time, to present at the camp-meetings, so it can be ascertained just who have paid their pledges and who have not. Do not fail to carry out this request.

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

THE MINISTRY.

For many years efforts have been made to adopt some system of study for the benefit of those about

to enter the ministry, as well as those already engaged in the work. Last year this matter was first brought to a practical issue by means of ministerial examinations; and as far as steps were taken in our various Conferences, it proved a success. In many instances the ministers themselves said that the examinations had been most valuable to them. Being desirous to become more successful in their labors, it gave them much light in reference to their duties.

As long as there are souls to save, just so long will God have his ministers upon the earth,—men whom he has called to preach the truth to their fellow-men. It is one ordained means for the saving of souls; "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." 1 Cor. 1:18. The same apostle, speaking of those who are to be saved, says: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:13-15.

The Christian ministry is the most exalted of all callings. The apostle speaks of ministers as a class, as follows: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. Again he says: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Verses 18, 19.

There are many expressions in the Bible which show that God does, in a special manner, regard those who are his representatives upon the earth. Those whom he hath set as watchmen, he makes responsible for the flock of God. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Eze 33:7. There is an importance, therefore, to the Christian ministry which is not often realized. But there has been, and still is, great difficulty in ministerial examinations among our people. It is evident that God often calls men to preach who have but little education; but they are men of common sense, of sanctified judgment, and are devoted to the cause of God. In every age God has made use of such men to carry forward his work. This places no premium on ignorance, but shows the infinite mercy and love of God in condescending to meet his people in their ignorance. One fact is worthy ever to be held in remembrance: there never has been an extensive moral reform or a marked advance in the church of Christ, but there have been men of learning and refinement who have acted a prominent part in it. Those who have remained in ignorance, and have not advanced by the truth of God, and have not sought to inform themselves so as to elevate their profession, in due time have lost their influence and dropped out.

Dr. Adam Clarke, in addressing a local preacher, speaks as follows concerning the Methodists in his day:—

"You must not forget that our congregations are at present far more intelligent than they formerly were. If this were not the case, it would prove that God had never sent us; but as it is so, it is much to the credit of our ministry, as it proves that God has blessed it. It proves that sound knowledge, civilization, and genuine piety have marched with us, hand in hand, all over the nation. But that which passed formerly, in the day-break of our revival, will not pass now. The people are more enlightened, they have grown up in religious knowledge under our ministrations, and they now require stronger nourishment."

He brings forward the fact that the people to whom they ministered had become more enlightened and advanced, as evidence that God was in the ministry of the early Methodists. If this were not the case, he says it would be a proof that God had never sent them. We might say the same, to a great extent, of those whom God has called to carry the last message of warning to the world. If we were no more intelligent to-day, and the people not further advanced than when this message first commenced, it would be an evidence that God was not with us. There is an infinity beyond. When the minister ceases to grow,

his congregation ceases to grow; and when they cease to grow, they cease to be in the school of Christ. Through the never-ending ages of eternity it will be found that there are heights yet to climb. God made man susceptible of growth, and placed him in the midst of a creation, teeming with growing, thriving vegetation and animal life. He was made in the image of God, and received from the hand of the Creator mental powers which should be continually expanding. God has connected us with a work that is far more exalted and holy than anything of which we can conceive. For the minister of our Lord Jesus Christ to cease to improve intellectually, would be belittling the work that he has undertaken to do, and failing to represent the true gospel.

The Scriptures most clearly teach that there is a special call to the work of the ministry, and they also give an evidence whereby men may be assured that they are so called. As the brain directs the movement of the human body, so Christ directs the church; for the church itself is compared to the body. It can be expected, therefore, that in the church will be seen the evidences of the call of the minister. The church is a vast army; the Captain of our salvation directs its movements. It is his prerogative to select the officers who are to marshal this army, and appoint them to their places, that his great plan may be carefully carried out. He is the great Shepherd of the sheep; he owns the flock for which he gave his life. He selects his own instruments, and through them he leads his people to sure and certain victory. It would be belittling the whole work of God to hold that he does not call men, and endue them with power from on high. The true minister, therefore, in this age as well as in the apostolic, is called by the Lord Jesus Christ to his sacred office. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

It is not the object of this article to dwell upon the evidences of the call to preach, but we wish to say these few words about the importance of the work of the ministry. God clothes his servants with power from on high. They are sent out by him with a power which they cannot receive from this world. His apostles were ordained by him, and given power over unclean spirits; but there was something more connected with the work of the ministry than simply power over unclean spirits, for it was after they had gone forth and cast out devils in the name of Christ, after they had healed the sick, and done many wonderful works, that the Saviour said to them, "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Bishop Simpson argues that this power was something especially given to accompany the work of God, and which came directly from the throne; that it was not only a power from on high, but was a connecting link between the throne and the Christian minister; that it was an indwelling of the Holy Spirit, not for regeneration or sanctification, but to use the whole of the purified nature, and especially the tongue, for aggressive Christian work. He argues that the word here rendered "power" is a different word from that which is so translated in other instances where power over unclean spirits is spoken of. But whether this criticism of the Greek term be correct or not, one thing is certain, that the power promised by the Saviour was poured out on the day of Pentecost, and this was the clothing of the simple words of the disciples with a power they had never had before. There may well be a question whether we shall ever receive this power from on high and fill the position God would have us as ministers, until the Christian ministry is exalted in purity of character with mental and intellectual power, and regarded in the light which God would have it.

Those who believe in the work of present truth, must take in the fact that the truth is to reach all classes of people; that the especial efforts of the ministers, as well as other workers, should in the future be more particularly directed than in the past, to the educated classes, persons who hold high positions in society. The many expressions in the Bible referring to the closing work of the gospel, indicate that such a work will have to be done. "Thou must prophesy again before many peoples, and nations, and tongues, and kings." To the king upon the throne as well as to the humblest peasant, the truth will find its way. Our brethren in the ministry should therefore seek a preparation to meet these classes. But while it is important that we study to show ourselves

approved unto God, and workmen that need not be ashamed, rightly dividing the word of truth, it is also important that we should at the same time be gaining an experience in the work of God, so that with the knowledge received we shall be educated to reduce it to practice. This was the Saviour's method of instructing the twelve. We surely have not time to spend three, five, or seven years in taking a course at our colleges, in the preparation for the Christian ministry; but there is a preparation which it is the privilege of all to obtain, by diligent application and discipline. S. N. H.

OUR EDUCATIONAL INTERESTS AT THE CAMP-MEETINGS.

We have been exceedingly gratified the past winter at the large attendance at the Battle Creek College. We think the past year has been the most successful one, in many respects, of any since the College had an existence. The attendance has been the highest that it has been for five or six years past, and perhaps the highest of any year since the College was founded. We have not the exact number of those that have been present this year; indeed, it cannot be told until the close of the present term. The best of all is, that those who have been present, have mostly come for improvement with serious thoughts and an earnest purpose to fit themselves for usefulness. The attendance in the primary department has been considerably less than last year, so that the larger portion in attendance has been those of more mature years. We have had but few of those that were not of our faith.

We have experienced this year far less trouble in the management of the students than for many years. The religious interest has been good thus far through the College year, and the closing exercises of the special course were felt by those best acquainted with them, to be precious seasons of great benefit to those in attendance. From one hundred and fifty to two hundred attended most of these exercises. A large number of workers will go forth prepared to enter some branch of the cause as laborers. God has mercifully regarded the health of Bro. Prescott, and he has been able to attend to his duties most of the time through the year thus far.

We feel that considerable of this success is due to the fact that special efforts were made at the camp-meetings last summer, to stir up our people in the interest of education; and we feel that special efforts of this character should be made in our camp-meetings the present season, in the central part of the field, whence students are most likely to come to the Battle Creek College. And doubtless our other institutions at Healdsburg and South Lancaster will do the same in the fields from which they expect to draw students. The College Board, in consultation with some of the General Conference Committee, thought it advisable to have Bro. W. W. Prescott, the president of the College, attend as many of the camp-meetings in the central field as time and strength will permit. We expect he will be present at the meetings in Kansas and Iowa and several other Western States. We trust that his presence will add to the interest of these meetings, especially in the department of the cause with which he is connected. We feel sure our brethren will be glad to see him, and have the privilege of talking with him relative to the educational interests of their children, for whom the benefits of the College were intended, and that the young people themselves will be anxious to form his acquaintance, and converse with him concerning these matters. We expect he will speak on the subject of education, and help in various ways.

We write thus early, hoping that our brethren in all parts of the field who contemplate sending their children to the College at some future time, may make arrangements to have them present, and that others may reflect upon the matter carefully. We know nothing more important in connection with the work than for our young people to educate themselves with a design of devoting themselves to the Lord's cause. The managers of the College feel determined to do their utmost to make every arrangement that will tend to the success of this important institution. We have found the past year that having a boarding-house where a large number of the students are under the direct influence of the teachers and managers, has greatly reduced the disorder and confusion and evils which have prevailed in previous years, where students have boarded in various locali-

ties. We have already commenced the erection of another large boarding-house, more capacious than the one we now have, so that these matters will be more directly under the control of the Board and the Faculty even than during the past year.

We want the coming College year to be the most prosperous of any that has been since the College was instituted. We feel that our people will have an increased confidence in the management of this institution because of its marked success the past year, and we trust that the visit of Bro. Prescott to the different camp-meetings will greatly add to the interest; also that our brethren who form his acquaintance will feel anxious to have their children receive the benefits of the instruction provided in our good College.

G. I. B.

EXAMINATION OF CANDIDATES FOR THE MINISTRY.

At the last General Conference, the matter of preparing a series of questions for those who contemplate entering the ministry, was referred to the General Conference Committee. While various attempts have been made to suggest certain books to be studied, which are good in themselves, we feel that there is something more important than the study of books; there are considerations which should be urged upon all those who would enter the ministry, and tests which should be brought to bear upon them, more important than simply how many books they have read, and of what character. Certainly the reading of books is necessary, and if the individual has no disposition to read books, and inform himself, it must be very evident that he has never been called to the work of the ministry. Simply because he can talk long and loud, is no evidence that God has called him to the sacred work of carrying his truth. He must realize the importance and sacredness of the work, and give evidence that he has been soundly converted to God. He must show by his daily life that he has gotten hold from above; and by his conversation and deportment, that he realizes that every act he performs is carrying with it an influence that he must meet in the day of Judgment. He should also give evidence that he is a man of prayer and devotion, a man who has learned to take hold upon God, and who has felt the burden and responsibility of saving souls; not a burden to preach so many sermons, and have them just so long, but to labor in a way to gather souls from the ranks of Satan, and bring them into the fold of Christ.

We have felt that there are many studies outside of the Scriptures which are important; and the minds of our ministers should be reaching out after all knowledge which will make them useful in this world. Geography and chronology are among the first of these in importance; for without such knowledge, who can interpret the history of the Bible? and he who knows most of these has an amazing advantage in explaining the facts, both of the Old and the New Testaments. In this connection we would suggest that "Prideaux' Connection" is a valuable work. Not but that there are others just as good, but some such standard work would throw much light upon the historical facts and the chronology of the Old Testament. In the study of the Bible, the circumstances under which words were spoken, and the character of the writer and of the persons addressed, should be considered carefully; and these points are essential to the intelligent interpretation of the Scriptures.

Another line of history important to those who would become familiar with the work of God, some standard work upon which they should carefully study, is the history of the church. With this every minister should be familiar, especially that which is contained in the book of Acts. Some history should also be studied which brings the church down to the present day. Eusebius is a reliable historian for the first few centuries; Maclaine's Mosheim, also, is a good work. Martyn's "Great Reformation" or D'Aubigne's "History of the Reformation" are works which should be studied by every minister.

We do not suggest the histories which we have mentioned as being the only reliable ones, or even the best ones, but they are those which we have found the most valuable on the history of the church. We would suggest, also, a general knowledge of the geography of the world, learning the location of the different nations, and the character of the people; as the truth is to go to many lands where we have, as yet, no knowledge of its having been proclaimed.

In view of these facts, we have arranged a few

points upon which an examination should be made in the case of an individual desiring to enter the ministerial field:—

1. He should have a good report from those who are without, and should not be embarrassed financially, or in any way to prevent his usefulness in the service of God.

2. He should be prepared to give good evidence of genuine conversion to God, and that the burden of the work is upon him.

3. He should have read the Bible through by course, and formed the habit of daily studying the word of God.

4. He should have stated seasons for meditation and prayer, in connection with the study of the Bible.

5. He should be sound in the faith, and more or less familiar with our leading denominational works, such as "Thoughts on Daniel and the Revelation," "The Sanctuary and Twenty-three Hundred Days," "History of the Sabbath," "Man's Nature and Destiny," "The Atonement," and the writings of Sr. White, especially the four volumes of "Great Controversy."

6. He should become intelligent in reference to the parables and teachings of Christ, and be prepared to understandingly explain such points as being "under the law," Christ the "end of the law for righteousness," and those points which are so often brought up against the fundamental principles of our faith.

7. He should become familiar with those portions of history showing the fulfillment of prophecy; especially those lines brought to view in Daniel and the Revelation.

8. He should become intelligent respecting the increase of knowledge in the last days, the circulation of the Scriptures by Bible societies, etc., and be prepared to speak understandingly of the improvements of the nineteenth century, illustrating Dan. 12:4; and should also become familiar with the events fulfilling the predictions of Matthew 24 and parallel chapters.

9. He should possess a general idea of the geography of the world, the location of the different nations of the earth, and the position they hold in the scale of civilization.

S. N. H.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

621.—LENGTH OF THE WEEK.

Has the week-period of time ever been less or more than seven days, at any time in the world's history, or among any nations? G. O. S.

The most ancient record of the week-period of time is found in Gen. 1 and 2, where its origin is given, and seven days allotted to it. The week as there and then instituted is recognized throughout the entire Bible; and in no case is a week of a different length mentioned. The American Cyclopaedia has this to say on the word "week":—

"Week, a period of seven days, a division of time adopted by the ancient Egyptians and Hebrews, and in general use among Christians and Mohammedans. Its origin is referred back in one part of the Mosaic account (Ex. 20:11) to the creation of the world. . . . Josephus, Philo Judæus, Clement of Alexandria, and others, speak of the week as not of Hebrew origin, but common to all the oriental nations. It was not in use by the Greeks and Romans, until adopted by the latter at the period of the introduction of Christianity, after the reign of Theodosius. Its adoption was, no doubt, hastened by the peculiar convenience of such a division of the lunar month into four parts, and by its being so nearly an aliquot part of the solar year of 365 days. . . . In the ancient Brahmanical astronomy the week is also a recognized division of time, and the names of the days are from the same planets and in the same order as those in use by the ancient Egyptians. . . . The Chinese and Thibetans have a week of five days, named after the five elements, iron, wood, water, feathers, and earth."

The Encyclopædia Britannica has the following comment:—

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . Those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."

Those who claim that the week has ever consisted

of less or more than seven days, have only such isolated examples as the Chinese and Thibetans, and possibly a few others, to refer to as evidence of the correctness of their claim. See also the "Chart of Days," showing the reckoning of the week in 160 different languages, from the earliest historical times till now; for sale at this Office; price, 75 cts.

622.—PUBLIC PRAYER.

1. Does Matt. 6:6 forbid public prayer?
2. How can it be proved by the Bible that public prayer is a duty?
C. A. W.

No. Like most of Christ's remarks, his words in the text referred to have a deep meaning. While they are a direct exhortation to secret prayer, they are also applicable to public prayer. The words "enter into thy closet," as applied to public prayer, signify the shutting in of one's thoughts, affections, and desires, to communion and intercourse with God alone. At the time Christ gave the instruction under consideration, relative to prayer, he had been especially rebuking the custom of the Pharisees in doing alms and praying in public *in order that they might be seen of men.* He taught his disciples that they must pray to be seen and heard of God, instead of men. That he recognized public prayer, or, at least, prayer where several persons were together, is evident from the first words of the prayer that he then and there taught his disciples—"Our Father." The plural form of the pronoun occurs eight times in that prayer, which fact alone ought to be sufficient to settle the question as to whether or no Christ recognized and commanded public prayer. Texts in the Bible that furnish direct or indirect proof of the duty and privilege of public prayer, may be counted by the hundred. We quote a few: 2 Chron. 20:5-12; 1 Kings 8:22-53; Matt. 18:19, 20; Luke 11:1, 2; 18:1; John 17; Acts 1:14; 4:24; 16:13; 20:36; 1 Tim. 2:8. In view of the texts quoted, and many others of similar import, and the further fact that in no case is any statement made that has the slightest bearing against public prayer, it is quite unaccountable how any one should question the duty and propriety of the same.

623.—SIN OF NEGLECTING TO PAY TITHES.

Is it possible for a person to be a commandment-keeper and not pay a strict tithe? Is not the withholding of the tithe a violation of the sixth and the tenth commandments?
E. M. P.

It is not possible for a person to be a perfect commandment-keeper while committing sin of any kind. All sin, however insignificant the direct act may appear, is a violation of some principle of the ten commandments. As the duty to contribute of our means for the support of the work of the Lord is plainly taught in the Bible, a neglect or refusal to do so must be classed with the sins of omission. The tithing system is plainly revealed in the Bible, and must commend itself to all reasonable individuals as being fair and equitable. A failure to pay tithes violates the principles of the first four commandments,—supreme love to God,—also the principles of the sixth and tenth.

624.—ANGELS CALLED SAINTS.

Who are meant by the term "saints," in Deut. 33:2, 3; Job 15:15; 1 Thess. 3:13; Jude 14?
F. H.

The word that is translated "saints" in the first two references, is *qādōsh* in the Hebrew, and signifies *holy ones*. The word that is translated "saints" in the last two texts, is from the Greek *hagios*, which signifies the same as the Hebrew *qādōsh*, *pure, righteous, holy*.

625.—ACCEPTANCE OF THE GENTILES.

When the Gentiles were made partakers of the promise, were they accepted as they were—that is, were they taken with their customs and their Sabbath (if they had any), even though it might have been different from the fourth-commandment Sabbath?
T. E. M.

The acceptance of the Gentiles, whereby they were made partakers of the promise, meant simply the breaking down of the middle wall of partition that inclosed the Jewish nation as a chosen race, especially favored of God, and the extending of the gospel equally to all nations of the earth. It had always been the case that "Gentiles" and "strangers" could connect themselves with God's chosen people by complying with the same conditions that were incumbent upon the latter. When God rejected the Jews as his chosen people, there was no longer to be any distinction between them and other nations of the world, so far as preaching the gospel was concerned. To all, the plan of salvation was offered on precisely the same terms; viz., faith, repentance, and obedience. The gospel ever has been and now is offered to all people as it finds them; but if one is out of harmony with any of its conditions, he must make the needed reformation before he will be in a condition to receive the fulfillment of the promises. It is one thing to receive a promise, but quite another thing to receive the fulfillment of that promise. The term "Gentiles" covered all non-Israelitish nations, and was synonymous with "stranger," "foreigner," or "heathen." To whatever extent the Gentiles observed days, whether as feast days, sabbaths, or days especially devoted to the worship of any deity other than the true God, they were practicing contrary to God's revealed will and the teaching of the gospel, and hence it would be necessary for them to abandon those practices when accepting the gospel.

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.

TOIL ON.

"Let us not be weary in well-doing."—Gal. 6:9.

Toil on, toil on! Though oftentimes thou art weary,
Labor no less
While there are needy, sorrowing ones and dreary
Whom thou canst bless!

Toil on, toil on! Hungering there are and thirsting,
Who need thine aid.
Say to the stricken ones whose hearts are bursting,
"Be not afraid."

Toil on, toil on! The world still needs a Saviour,
And thou dost know
Of One all full of tender love and favor.
Go, tell men so.

Toil on, toil on! The day is fast declining;
Forego thy rest.
Gather the harvest while the light is shining,
Then lie down blest!

Toil on, toil on! unto the end enduring;
So shalt thou see
A blessing to the world thou art insuring,
And peace to thee!

Then in the joyous, blissful rest of heaven,
Anew inspired,
It may, perchance, to thee be sweetly given
To toil untired!

—E. G. SARGENT.

KANSAS.

YATES CENTER.—The last Sabbath spent with my home church (Oswego) was a very pleasant one. Two new members were added to the church. I have been one week with the church in this place. As the result of our meetings, six more have taken their stand on the Lord's side. This church was brought out over a year ago by Brn. Barton and Page, and the most of the members are doing well. It is now the hurry of planting, but we have a good attendance both afternoons and evenings. L. D. SANTEE.

COLORADO.

MAHER P. O.—I closed my meetings here April 5, after remaining nearly two months. I held, in all, fifty-five meetings, besides giving forty-six Bible readings. I sold \$39.50 worth of books, and obtained two yearly subscriptions for the REVIEW. Three signed the covenant. A brother and wife, formerly of Kansas, were living here, and I organized a class of five, and also a Sabbath-school of thirteen members. Five gave their names to become members of the T. and M. society. I presented before them the subject of tithing, and believe they will all do what they can to help carry the truth to others. I expect soon to go out with a tent; and I desire that our brethren and sisters, especially of Colorado, will pray that success may crown the efforts put forth the coming season. GEO. O. STATES.

WISCONSIN.

MAUSTON.—I have just closed a protracted meeting of three weeks in this place. It has seemed impossible to create any real interest in the village, as we could not induce many to attend the meetings; but we find quite a good interest about four miles west of the village, which we shall follow up with Bible readings. One has decided to obey the truth, and two who had been lost to the cause for years, on account of the fanaticism that was manifested here some years ago, have started anew; and we hope they will be successful in the work of overcoming.

The church have been much encouraged in many ways, so that they feel glad they made the effort to have the meetings. I think that several will yet be added to their number, as the result of the efforts just closed and others that will yet be put forth to help people to decide. The Lord willing, I shall visit them occasionally, and try to help them to decide right. All that have attended the meetings regularly say, "How plain the truth is! May the Lord help them yet to obey." I. SANBORN.

IOWA.

DAVIS CITY, KELLERTON, AND DELPHOS.—After my last report, I held meetings with the church at Davis City, Decatur Co., March 4-10, during which time I gave ten discourses. The interest both in the church and outside was good, and the brethren feel anxious to have more meetings held in this place and vicinity. March 11-17 I held meetings with the church in Kellerton, Ringgold Co. I gave nine discourses and attended the Sabbath school and social meeting. This

church is but partially organized, and needs more help. There was a good attendance at the meetings, and all seemed to be encouraged. I sold two copies of "Historical Sketches of Foreign Missions" while there.

March 18-27 I held meetings with the Sabbath-keepers in Delphos, Ringgold Co. I gave fourteen discourses in a school-house near this place, and also visited from house to house. The weather for a part of the time was very stormy, yet the attendance at the meetings was good; not only were they well attended by our brethren, but also by those not of our faith. Two or three Sabbath-keeping families moved here some time ago; afterward, Bro. R. C. Porter held a series of meetings at this place and brought out a few others. Since then they have held Sabbath meetings for about two years or more. I organized a church of twelve members. An elder was elected and ordained, and a treasurer and a clerk were chosen; and prospects are encouraging that others will soon be added to their number. I have been made glad to meet old friends at these meetings who embraced the truth where I labored in former years; also to become acquainted with those who have received the light of present truth through the efforts of other laborers. April 12. C. A. WASHBURN.

MICHIGAN.

MASON.—A few days' effort here, with the help of the Lord, has resulted in four persons' taking a stand for the truth, and the revival and strengthening of the church. Baptism and the other ordinances are now desired, a privilege they have not exercised for about seven years. The Lord can work, and none can hinder. The faithful few at this point have reason to rejoice and anticipate better times. Let us all pray for a "second benefit." 2 Cor. 1:15. April 9. C. B. CHILDS.

STEPHENSON AND ESCANABA.—I came to Stephenson April 8, and met once more with the French brethren of this church. Held a few meetings from house to house, and some have manifested much interest in the word spoken. The good Spirit of God came very near, and we all felt much blessed. I took one subscription for the REVIEW and one for *Les Signes des Temps*, and sold two copies of "Testimony for the Church" (French).

It was my privilege to visit another French family of Sabbath-keepers at Escanaba. I found them deeply interested in the truth. They had to suffer some on the part of Romanism which they had recently left. I took another subscription here for the REVIEW. There are two French families keeping the Sabbath at a place called De Loughary; but I have been unable to visit them. If any of our ministers intend to labor here this summer, it would be advisable to take note of the three places above mentioned. NAPOLEON PAQUETTE.

April 22.

GREENWOOD, HATTON, ETC.—Since my last report I have held meetings at the above-named places, with quite good results. I went to Greenwood Feb. 1, and held a few meetings. Two more commenced to keep the Sabbath and live out the truth. The Sabbath-school is increasing in numbers and interest, and the little company is enjoying a good degree of the Spirit of the Lord. After a short stay there I commenced meetings at Hatton, a small place on the Harrison branch of the F. & P. M. Railroad. Five commenced to keep the Sabbath, one of whom had been reading the *Signs of the Times* for a year, but had never heard any preaching on present truth.

March 22 I commenced meetings in the Russel school-house, six miles southwest of Clare. The interest was very good, and nearly all acknowledged the truth; six commenced to live it out, and there are others who I think will take a stand for it. I received several subscriptions for the REVIEW and the *Good Health*, and sold quite a number of pamphlets and tracts. The roads being very bad, I was obliged to wait a few days before continuing the meetings. There are several at these places who desire baptism, which I hope may be administered soon. I earnestly desire to have the guiding Spirit of the Master in giving his message. JASPER C. HARRIS.

April 17.

BLOOMINGDALE, DECATUR, ALMENA, ETC.—The church at Decatur postponed their quarterly meeting one week, so I was able to attend both that and the one at Bloomingdale. Two were baptized into the church at the latter place. Nearly every member of the church was present or reported by letter. Some who were there, were enabled to turn away from self and discouragements, and look to Jesus and receive a blessing.

The blessing of the Lord was felt at Decatur. Bro. Alex. Carpenter was there, and organized a T. and M. society. A lot has been bought, and a meeting-house will probably be built soon. We went from there to Almena, where we attended a good prayer-meeting the first evening, and Bro. Carpenter held a missionary meeting the next evening. This young church and the T. and M. society both appear to be in good condition.

From Almena I came to Colon, and spent Sabbath, April 16. The few remaining Sabbath-keepers have maintained a family Sabbath-school. Now another family has moved near enough to attend, and the school will be more effectually organized. Before I came here an influential minister had taken the position that both the Saviour and Paul favored fermented wine; but the people generally believed he was mistaken, and wished to hear the other side. So on Sunday evening I spoke on the subject, to a good audience. I believe that the subject of temperance, intelligently presented, is as good an introduction as we can have for the other truths of the Third Angel's Message. I expect to remain here. T. S. PARMELEE.

DISTRICT No. 4.—Since Jan. 7 I have labored mostly with the churches in this district. Since the general meeting held by Elds. Butler and Farnsworth, at Allegan, in February last, there has been a decided improvement spiritually, also a marked change for the better in the missionary work, as was shown at the district quarterly meeting, held April 9, 10. This meeting was held at Douglas, on the shore of Lake Michigan. The attendance was good. Their house of worship was well filled. Thirty-eight were comfortably provided for during the meeting, at the hospitable home of Capt. Reid. Nearly all remained through the meeting, which was an encouraging feature. All felt this to be one of the best meetings of the kind ever held in this district.

Reports from the several churches are, that the church quarterly meetings held April 2, 3 were very encouraging. At Monterey the Spirit of the Lord was present to affect hearts. Nearly all the members responded to their names, either in person or by letter. The treasurer reports a larger tithe paid the last quarter than for any quarter in the past. Last Sabbath three were baptized and united with the church; others will soon go forward. As our brethren interest themselves in laboring for others, it brings encouragement to their own hearts. I am of good courage in the Lord, and hope to be faithful till the battle is over. H. M. KENYON.

April 19.

NEBRASKA.

SILVER CREEK.—The quarterly meeting of this church was held at the school-house in the bluffs, Sabbath, April 2, and was a meeting that will long be remembered because of the special blessing of God which was bestowed upon us. For some time past, we as a church have been seeking to get nearer to God by confessing our sins and searching our hearts; and God has greatly blessed us in our efforts. Several seemed to be deeply interested, and their cases were presented before God in secret prayer. After the roll was called, and each member had responded by a good, cheering testimony, an invitation was given to all who wished to turn from their former ways, leave their sinful course, and unite with the church, to come forward. Sixteen precious souls responded, consisting mostly of young people; and others are in the valley of decision who we hope will soon take a stand for the truth. A Bible reading was given on the subject of baptism, and nine expressed a desire to go forward in this ordinance. They were buried with Christ in a watery grave, by the writer, Sabbath, April 9. Others having formerly been baptized were received into the church. Fourteen have united with the T. and M. society. Truly, God is good to us, and is doing a great work for us. Never were manifest such feelings of love and union toward each other, and such an earnest desire to get near to God and put away everything that is sinful in his sight, as at the present time. Let us heed the admonition given in Heb. 4:16, and may the good spirit continue, and other souls be led to the truth; and may we all be saved together in the soon coming kingdom of God. A. A. MCKAY.

EUDELL, BATTLEBEND, ETC.—I came to Eudell Nov. 15, in response to a call from a First-day Adventist lady who was anxious that her neighbors should hear on the second coming of Christ. I began meetings the 19th and continued with a good interest till Jan. 1. I then visited and held Bible readings. Considerable opposition was manifested in the form of circulated Antinomian literature. Nine covenanted together to keep all the commandments. Another, a lady teacher, attended the meetings and began to keep the Sabbath. On her return home she took with her a copy of "Helps to Bible Study," and I have since learned that she has been holding Bible readings with her friends; as a result, one has begun to keep the Sabbath with her. Others here believe the truth and are advocating it. I sold several dollars' worth of books and tracts, and obtained two yearly subscriptions for the REVIEW and two for the *Gospel Sickle*. I believe seed has been sown that will certainly bear fruit.

The circumstances for presenting the truth at Battlebend were not as favorable as at Eudell, owing to the opening up of spring. It was difficult to get the people to attend meeting, yet there was a fair attendance most of the time. One family has signed the covenant to keep all the commandments of God; some others are deeply interested, who I think will

obey. I took three subscriptions for the *Signs* and one for *Good Health* at this place, and sold two copies of "Helps to Bible Study" for private use. I spent some time with the company at Merna. Here Eld. Nettleton held a series of meetings last fall. One family began to keep the Sabbath, which increased their number so they could have Sabbath services. They are zealous for the truth, and have excellent meetings. A sister is expecting to canvass the place for *Good Health*. I expect now to canvass Broken Bow for *Good Health*. The truth is onward in this part of the State. My courage is good to labor on in the precious cause. CHAS. N. HARR.

THE WORK IN NEW YORK.

WE have recently held an important meeting for consultation, consisting of such members of the Conference committee, ministers, and leading brethren as we could convene for that purpose. Matters were carefully and prayerfully considered, and the following plans were adopted relative to the work in our Conference during the remainder of the Conference year, subject, of course, to such changes as varying circumstances would make necessary.

The work in Albany is to be continued by two or three Bible workers, as the interest in public meetings is so small that it is not considered advisable to have a minister remain there during the summer. The interest in the Bible reading work is good, and Sr. Slocum, who has had experience in this branch of the work, both in Syracuse and Brooklyn, remains to take charge of it. Good rooms on Washington Ave., five blocks beyond the present location, and out of the business portion of the city, have since been secured at \$12 per month.

Bro. W. E. Tyrel and wife remain in Utica, to look after the work and to prepare the way for the camp-meeting which will be held there this season, if no providence prevents. The expenses there during the summer will be met, probably, by the friends of the cause in Utica.

Syracuse has become so important a field, and the interest so large, that it seemed absolutely necessary to continue public meetings with ministerial help, especially as some of our most experienced brethren have removed from there. Hence it was decided to have Eld. A. E. Place remain. A real interest is manifested on the part of many to have a church building erected, which they very much need, and steps are to be taken at once to see whether enough subscriptions can be obtained to warrant the enterprise. We have been very greatly favored in securing an excellent location. There are nice, large double parlors on the ground floor for our meetings, and good living rooms in connection with them for the family, which will consist of Bro. and Sr. Place and Sr. Keim. These rooms are located at 134 Warren St., about three blocks south of our present quarters, and will be occupied May 1, when the rent expires in the Crouse Building. The rent is only \$22 per month, yet the rooms are more desirable than those we now occupy, for which we have paid \$50. The rent will be met mainly by the friends in Syracuse.

The proposed training-school will be started in Buffalo in June, the Lord willing, under the management of Eld. J. E. Swift and wife. We have rented good rooms on the ground floor, in close proximity to the church, which in connection with commodious rooms in the rear part of the church will make excellent accommodations for such a school. The rent of the rooms will be only \$13 per month, and the Buffalo church will, no doubt, feel it a privilege to give us the free use of such portions of the church building as may be needed, in consideration of the advantages accruing to the work in their midst from such a school and having regular ministerial help.

The work in Watertown will be continued by Bro. Swift until he goes to Buffalo, after which Bro. F. M. Wilcox and wife will carry forward the work, with such help as Eld. M. C. Wilcox and myself can give them occasionally. The new church building there will be ready to dedicate in a few weeks, and a general meeting will be held in connection with the dedicatory services, probably the last week in May. Eld. M. C. Wilcox remains in our Conference to labor, and will either engage in tent work or assist me in labor among the churches. Eld. H. E. Robinson will give special attention to the canvassing work, in the capacity of State agent. Let all who desire to engage in the work correspond at once with him, at 128 Rhode Island St., Buffalo, N. Y., or with the writer, at Adams Center, N. Y. M. H. BROWN.

TENNESSEE.

JEFFERS, SCOTT Co.—In the latter part of December, 1886, a Bro. Ford left his home in Michigan, in search of some place to do colportage work. He came to Scott Co., Tenn., and commenced giving Bible readings. As he could converse but little with the people, being very deaf, and not able to hear except by the aid of an ear-trumpet, he only gave them the plain texts of Scripture. Some became deeply interested, and several commenced to keep

the Sabbath. I was informed of the interest he had awakened, and went to his assistance, arriving at Jeffers March 25. The Baptists were holding a series of meetings in the only meeting-house in the neighborhood, and as they closed March 27, I waited before beginning my meetings. Sunday the Baptist minister invited me to fill his appointment, which I did, saying nothing that any one could object to. But after my discourse a missionary Baptist minister arose and expressed his mind concerning the Seventh-day Adventists. I said nothing in reply, only announced my meeting for that evening. The attendance was good, and a good impression was made. But on the following evening, March 28, I was interrupted by one of the ministers present. I kindly asked him not to interrupt me, but wait until I was through, and then they could ask as many questions as they desired. So at the close a number of questions were asked, some of which were very insignificant. I announced meeting for the next evening, and closed. Immediately after the benediction one of the ministers called the house to order, and stated that there was great danger of their being lead off into heresy; and that if the Adventist minister wished to preach longer, he must find some other place for holding meetings. He then wished his members to vote whether or not I should have the house any longer and, of course, they voted to close the house. The house, however, did not belong to his people, he being a missionary Baptist, but to the regular Baptists.

At this, Bro. Silcox, a member of the Baptist Church, but now a Sabbath-keeper, stated to me that he had a vacant house on his farm, and told me to give out an appointment to have the meeting there, which I did. The next night we had a fair congregation, and a good impression was made. After meeting, Bro. Ford and Silcox and myself remained to extinguish the fire, after which we walked leisurely along on our way home. To our astonishment a crowd of men had secreted themselves behind the bushes along the mountain road, and began stoning us. When they could no longer reach us in this way, they opened fire on us with their revolvers, shooting at us ten times; but we all passed through unharmed, although some of the large stones passed near enough to fan my face, and I could hear the whiz of the bullets. I never felt the Lord so near and so precious to my soul as I did at that time. Certainly Satan was striving to have the interest broken up. The next day it was reported that should I attempt to hold another meeting in that house, they would blow it up. I prayed over the matter earnestly, all day; and I felt the Lord would have me continue my meeting. I filled my appointment the next evening as usual. But few came out, however, as they were afraid of trouble. I was requested by those present to hold my meetings in the future during the day, which I did. The interest increased. But Satan must invent some other plan to stop the work.

On Friday, April 1, as I was about to enter the meeting-house, I was met by a company of men, and one of them laid his hand on my shoulder, at the same time saying he was an officer, and that he had a warrant for me, and for me to consider myself under arrest. I asked him to read the warrant. He stated that he could not read it. I asked him to call some one and have it read, which he did. I then told him I had an appointment at that hour, and asked the privilege of filling it. This was granted, and while speaking to a good congregation, six men guarded the door. The Lord helped me, and some decided, even under these trying circumstances, to keep the Sabbath of the Lord.

Bro. Silcox and Ford were arrested by the same warrant, which had been sworn out by one of the Baptist ministers. I was accused of having disturbed him at a religious meeting held the evening of March 28; but it happened that it was my own meeting. Bro. Silcox and Ford were indicted for whispering at this same meeting; and it was a fact that Bro. Silcox sat on one end of a seat and Bro. Ford on the other. More than that, in order to make Bro. Ford hear, it would have been necessary to speak very loud. The next day, which was the Sabbath, we were taken to court, but the trial was not to be held until the following Monday. This compelled us to give bonds for our appearance at that time. I being a stranger, the enemy rejoiced, thinking I would have to go to jail; but just at that moment a Mr. Cecil, the State senator for this district, who had just returned from Nashville, and whose acquaintance I had formed while there a few days before, came in, and gladly relieved me from my embarrassment. I now felt that my efforts before the State senate, a few days before, were not entirely fruitless.

On Monday we returned for trial. No sooner had we arrived in town when men interested began to sue for peace. We told them we had done nothing worthy of the treatment we were receiving, and we had no compromise to make. Instead of having the trial, they withdrew the charges and paid the cost, which I learned was \$33. When I asked my lawyer his bill, he said, "Not one penny, sir," and I went back to my work rejoicing, esteeming it a blessing to be persecuted for the truth's sake. I announced that there would be a meeting the next day, and a goodly number were present. I preached to them on the closing work of the third angel. At the close

of the meeting, twelve adults signed the covenant, and two others promised to keep the Sabbath.

Thus closed my first effort in Scott Co., Tenn. I realize the way is growing narrower and narrower all the time. But, dear brethren, we want to be faithful, realizing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." J. M. REES.

April 14.

OHIO STATE MEETING.

OUR good meeting is in the past. Elds. William Covert and M. G. Huffman were with us at the beginning of the meeting, and Eld. E. W. Farnsworth came on Tuesday and remained till its close. Our brethren were very sorry that Eld. Haskell was unable to be with us. The brethren from abroad and our own laborers felt there was a necessity of seeking God as never before.

There were many questions to be acted upon, of great importance to the Conference, and all felt that God came very near by his good Spirit to give counsel and guide in important steps taken at this meeting, which must affect the cause in our Conference till the end. The general work in the State, tent labor, T. and M. work, and our city missions were among the questions considered. The canvassing work especially, in our State, has dragged heavily.

Our efforts to put a general agent into the field, to forward this important branch of the cause, up to this time has seemed to be a failure so far as securing a competent person who felt a burden for that work. After much prayer and earnest thought upon the subject, it was decided that Eld. W. J. Stone, who is a member of the Conference committee, should take hold of the canvassing work. Eld. Stone is one of our best ministers in the State, and at this time, when Elds. E. H. Gates and O. J. Mason are confined to the city mission work, only two of our former ministers, Elds. Guilford and Lindsey, are left free to labor in connection with our tents. It caused no small effort on the part of the brethren to be willing to release Bro. Stone for this work. The more our brethren have considered the importance that is attached to the circulation of our books, the more they have felt that God would have us consider this second to no other branch of the cause. We trust our directors, as well as our ministers and all our brethren everywhere, will help Eld. Stone in bringing up the canvassing work to the position it should occupy in our Conference.

Another important move made at this meeting was the steps which were taken to erect a church building in connection with a State depository building, at Columbus. We feel sure our brethren in different parts of the State would rather help build suitable churches in such cities as Columbus, Toledo, Cleveland, and Cincinnati, than to have our meetings held amid confusion of sounds, and under adverse circumstances, such as those with which the truth has to contend in crowded halls, in Columbus and other large cities. At present there is not a necessity for a church building in any of these large cities, except Columbus. Our brethren must have a church there, and we believe that God will help them in this effort.

Our T. and M. society very much needs a building where we will not be obliged to pay large rents for our State depository. If the T. and M. districts and all our agents will pay up their dues, our society could pay all its debts and build such a place without embarrassment. Will not our directors and all our T. and M. officers make an extra effort to secure the payment of these debts? We should not be crippled by these delinquencies. We hope the indebtedness to our society, which is several thousand dollars, will receive prompt attention. It not only cripples our own work, but that of our house of publication as well.

The Sabbath-school showed a large increase in donations. This is an indication of prosperity in all other respects. The health and temperance work, also, received attention. Our city laborers will do more in the future to circulate the *Signs* and *Good Health*. Some will give their entire attention to the circulation of these periodicals.

At our closing meeting on Thursday night, after a solemn sermon on the sacred duties of a minister, delivered by Eld. Farnsworth, Bro. J. S. Iles and H. H. Burkholder were ordained to the work of the ministry, and God gave evidence that he accepted them.

Our laborers went from this meeting to their several fields of labor, feeling more deeply than before the great responsibilities resting upon them. The brethren at Columbus spared no pains in caring for those from abroad who attended the meeting. We trust their own souls have been watered, and that seeds of truth have been sown which will bear fruit in the kingdom of God.

As I leave Ohio for a few months, it is with an earnest prayer that the angels of God's grace may attend all our labors and many souls be led to the fountain of life. To this end may we all learn of the true and humble Teacher.

R. A. UNDERWOOD.

—If God be for us, who can injure us? If God be against us, who can benefit us?

Special Notices.

IOWA CAMP-MEETING.

We expect to have a workers' meeting in connection with our camp-meeting, to commence Thursday, June 2, and continue one week preceding the camp-meeting. We confidently expect all our workers, ministers, canvassers, colporters, and a large number of our lay brethren, to be there at the beginning of the workers' meeting. We also desire that the auditing committee should be present, in order that we may be able to settle accounts, and get as much of the business as possible out of the way of the camp-meeting. Those who desire to rent tents will please report to L. T. Nicola, 603 East 12th St., Des Moines, Ia., as soon as possible. The rent will be about the same as last year. J. H. MORRISON, Pres.

PENNSYLVANIA CAMP-MEETING.

AFTER much perplexity and careful consultation we have decided to hold our annual camp-meeting at Salamanca, N. Y. This place is situated on the N. Y. L. E. & W. Railway, about thirty-five miles east of Chautauqua Lake and twenty miles west of Olean, where our meetings have been held for the past two years. We have selected this town because it is the most central for our people of any place in the Conference, thereby hoping to secure the largest attendance that we have ever had at our camp-meetings. We do not expect that we shall ever again hold a camp-meeting so near our people in Western New York and Northern Pennsylvania, as the work is rapidly developing in Central Pennsylvania.

There is to be a workers' meeting preceding the regular camp-meeting. We need not magnify the advantages of this, for those who were present know that we never held a meeting productive of more good than the one preceding our camp-meeting last year. We wish every worker in the Conference to be present. Be on the ground early enough in the week to be prepared for the Sabbath, May 27. The first service of the workers' meeting will be held Friday evening of this date. The camp-meeting committee will be present to assist any who arrive as early as Thursday morning. Let all come prepared to care for themselves from the first, so that the burden that heretofore has fallen upon a few may be avoided.

All who have been in the employ of the Conference for any part of the past year are requested to pass in their reports on or before the first day of the workers' meeting, so that they can be audited early. All who fail to do this will not be sure of securing a settlement during the camp-meeting. Send your orders for tents at once. We believe our people will appreciate having the camp-meeting so centrally located, and will give it a large attendance.

PENN. CONF. COM.

News of the Week.

FOR WEEK ENDING APRIL 23.

DOMESTIC.

—The first Sunday newspaper was published 107 years ago.

—In the last twelve years the United States has received 4,600,000 emigrants from the Old World.

—Martin Schneider, an ex-soldier who fought at Waterloo, died, Monday, at Fort Wayne, aged 102.

—The business portion of North Middletown, Ky., was destroyed by fire Sunday morning. Loss, \$35,600; insurance, \$3,100.

—A bomb was mysteriously exploded at noon Friday in a public street at Milwaukee, but no person was hurt by the flying missiles.

—Petroleum has been discovered near Herscher, Kankakee Co., Ill., and experts from Pennsylvania have leased all the land obtainable in the district.

—Lieutenant John W. Danenhower, the arctic explorer, committed suicide at the United States Naval Academy at Annapolis, on Wednesday morning.

—There are no tidings of six men who sailed from Communipaw, N. J., last Sunday, in a catboat; and it is feared the craft capsized and the men perished.

—Three men were killed and several wounded, all laborers and train hands, by a collision between freight trains near Hunttsburg, Ind., on Wednesday afternoon.

—Secretary Bayard has handed the Chinese minister a treasury warrant for \$147,000 indemnity for the victims of the raid on the Chinese in Wyoming Territory.

—Thursday afternoon at Rolling Fork, Miss., hailstones larger than hen's eggs fell for fifteen minutes, riddling the roofs of houses and stripping trees of their foliage.

—The New York manufacturers of gold and silver were

to commence Thursday morning locking out all their employees who are connected with the Knights of Labor.

—The colored men of Philadelphia have established an Afro-American League, with the object of securing a share of the public patronage proportionate to the colored vote.

—Stove-molders in Pittsburg and surrounding towns struck Monday, refusing to work on the boycotted patterns sent from St. Louis. In Pittsburg fifteen foundries and over 700 men are idle.

—The three great socialistic organizations of the United States, known as the "Reds," the "Blacks," and the "Internationalists," are to unite in one for the more successful propagation of their work.

—The new cruiser *Atlanta* was given a trial trip recently in New York harbor, but failed to fulfill the specifications of the contract on which she was built. The *Atlanta* is, however, the fastest cruiser in the United States navy.

—The queen of the Hawaiian Kingdom, accompanied by a princess and a number of high officials, reached San Francisco Wednesday morning. The special object of the queen's journey is to attend the jubilee celebration of Queen Victoria at London.

—Pedro Garcia, who publishes a paper at El Paso, Texas, is in prison at Paso del Norte, Mexico, on a charge of libeling the mayor of the latter town and the tax collector of the State of Chihuahua. It is said to be another Cutting case, with the exception that Garcia is a native Spaniard.

—The *Railway Age* says that from January 1 to April 1 no less than 1,040 miles of new main track have been laid on forty-nine different lines in twenty-five States and Territories. This is a larger total than has been recorded for any previous year up to the same date excepting in 1882.

—A company of United States troops has been dispatched from Fort Sully to drive out settlers on the Winnebago and Crow Creek Reservations in Dakota. It is stated that orders have been issued the military to use powder and lead, if necessary. The greatest excitement prevails among the settlers.

—The jury in the Haddock murder trial at Sioux City, Iowa, failed to agree on a verdict, and were discharged by Judge Lewis, Sunday, the vote standing eleven for acquittal of Aresendorf and one for conviction. Many rumors of bribery by the saloonists are afloat, and a new trial may result in sensational developments.

—The tobacco district around Lynchburg, Va., is said to be depressed to the last degree, the crop being very poor and dealers unable to dispose of the large stocks they have on hand. We hope the situation will depress one degree lower, and the people of that region turn their attention to other and more respectable forms of agriculture, for some of which the country is said to be fairly well adapted.

—The reported shocks of earthquake at Burlington, Vt., on Sunday, the 10th, turned out to be explosions of nitro-glycerine at the manufactory at Plattsburg, N. Y. The first explosion scattered the fire in the stove and caused a second explosion, seven minutes later, of 600 lbs. of the deadly compound. Nothing was left to mark the spot of the large brick building used as a factory but an immense hole in the ground. Had the second explosion occurred a few moments later there would have been great loss of life, as hundreds of people were on their way to the scene of the accident.

—The cyclone season appears to be fairly inaugurated, and from the way in which it starts out seems likely to make a record not behind that of previous years. Cyclones were reported for Thursday night and Friday morning, from localities in Kansas, Arkansas, Missouri, Kentucky, and Illinois. Fifteen persons are reported killed at Prescott, Kansas, and others at Blue Mound and Mapleton. Six persons were killed at Clarksville, Ark., and many others badly injured. At Centralia, Ill., windows were smashed by huge hailstones, and buildings were unroofed at Paris and Saundersville, Ky. The exact number of killed and wounded in these storms has not yet been ascertained. Scores of dwellings were demolished, and the escape of the inmates was in many instances miraculous.

FOREIGN.

—A recent cablegram from London reports the burning of the Salvation Army head-quarters in that city.

—In one day of last December the seven Courts of Appeal in Paris authorized 330 divorces!

—The Paris *Temps* reports that the German Crown Prince is suffering from cancer of the tongue.

—It is reported that the Russians are moving by slow stages toward Zulficar, which place is about 140 miles northwest of Herat.

—There is a strong sentiment in Nova Scotia toward separation from the Canadian Confederation, with a prospect that some action will be taken on the question soon.

—The British Government has ordered the customs officials to observe a strict watch over all ships arriving from American or European ports, with a view to prevent the landing of dynamiters.

—Great excitement has been caused throughout France by the arrest of a French commissioner engaged in the work of marking the boundary between that State and Germany. It is feared this incident may upset the present European prospect of a few month's peace.

—A recent dispatch states that a body of the Ameer of Afghanistan's troops made a night attack upon a force of the Ghilzai rebels, and killed 200 of them. Several villages in the disturbed district of Afghanistan have been destroyed

by fire. A number of other tribes than the Ghilzais are joining in the rebellion against the authority of the Ameer.

RELIGIOUS.

—Rev. Dr. Lansdell, the English traveler, has recently distributed nearly 60,000 Bibles in Siberia.

—The Paris committee of the French Foreign Mission Society have decided to begin a mission on the right bank of the Congo.

—After eighteen years' labor the revision of the Kaffir Bible for the natives of South Africa is completed, and it is soon to be put to press.

—The saloon men of New Orleans have combined and raised \$10,000 to fight the Sunday laws which are being strenuously enforced by the Law and Order League.

—The question of putting crucifixes in all the courts of law in Quebec is agitating that province, though this is not the first time the question has been raised. The bill is now before the legislature, and the Protestant ministers have entered a formal protest against it. They say its only effect will be to increase the bitterness between Protestants and Roman Catholics.

—There is prospect that the Sunday closing law in New York City will be rigorously enforced. It is said that no one remembers when so much success in this line was achieved as on the 10th inst., when a large proportion of the stores and saloons usually kept open on Sunday were absolutely closed, and 107 arrests were made for violation of the law.

—Friday, April 15, was the day for the general conference of the Mormon Church, at Provo, Utah. Communications touching the situation caused by the Edmunds-Tucker bill, were read from Presidents Taylor, Cannon, and Smith, who from their hiding-places exhorted the "saints" to stand firm in the faith. The epistles, however, were strangely silent upon the subjects of polygamy and celestial marriages.

Obituary Notices.

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

STONE.—Died of Bright's disease, at Baldwinville, Mass., Jan. 14, 1887, Elmer, only son of Bro. and Sr. S. F. Stone, aged 8 years, 4 months, and 8 days. He was a great sufferer, but bore all his sufferings with the greatest patience. He seemed to realize the Saviour's presence in a marked degree. His last thoughts were of his Saviour, and of meeting his friends on the resurrection morning. Although young he was deeply loved by all who knew him. He sleeps in Jesus. Words of comfort by the writer, from Isa. 25:3.

O. O. FARNSWORTH.

BELL.—Died of croup, near Union City, Mich., April 4, 1887, Bessie, youngest child of Bro. Charles and Sr. Eric S. Bell, aged 1 year, 11 months, and 14 days. They attended meeting at Burlington, Sabbath, April 2, when she was in usual health. The parents are consoled with the blessed hope that their little one shall come again from the land of the enemy. Funeral services at the house, where a goodly number of friends and neighbors assembled, and listened with interest to the cheering promises of the gospel.

J. H. WAGGONER.

BUHECKER.—Died April 10, 1887, Sarah Buhecker, aged 41 years, 4 months, and 25 days. This sister was a sincere Christian, an example of patience, and died with bright hope of a part in the first resurrection. She leaves an infant child. Her death is mourned by a large circle of relatives and friends. The funeral services were held in the Brethren church at Ankenytown, Ohio, and were conducted by the writer. A large concourse of people followed her to her resting-place.

D. E. LINDSEY.

ROBERGE.—Died at West Chazy, N. Y., March 1, 1887, my dear husband, Joseph Roberge, aged 65 years and 8 months. He was formerly a Catholic, and afterward joined the Baptist Church, but for twenty-seven years has been a Seventh-day Adventist. He was faithful in living out the truths of the Third Angel's Message, and always desired his family to do right. He experienced many trials through life, but was always patient, and trusted in the Lord. Although he regretted to leave his family, yet he was happy, and willing to die. Two sons and a companion are left to mourn. Funeral services were conducted by Eld. Lathrop and Eld. Spoor. Text Ps. 113:1. We are sad and lonely, but he sleeps in Jesus.

ESTHER ROBERGE.

KINGSBURY.—Died of consumption, at Hillsdale, Mich., Feb. 6, 1887, Alice J. Kingsbury, wife of L. H. Kingsbury, aged about thirty-three years. Sr. Kingsbury was born in Jefferson, Hillsdale Co., Mich., March 12, 1854; was baptized and joined the Jefferson church about twelve years ago, under the labors of Eld. H. A. St. John. She was married to her now bereaved husband Sept. 13, 1871, and leaves two children, also, to mourn her loss. She was a great sufferer, but endured with patience her great affliction, and died in hope of immortality when the Life-giver comes. She was the last surviving child of her aged parents, upon whom the blow was excessively severe. But they were enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Words of comfort were spoken by the writer, Feb. 10, from Rev. 21:4, and she was finally laid in the family burying-ground at Pittsford, Mich.

D. H. JAMSON.

MC CALL.—Died Feb. 24, 1887, in the town of Forest, St. Croix Co., Wis., our dear father, Simon Mc Call, aged seventy-four years. His sickness was very brief. He was attacked suddenly with paralysis of the left side, and passed away the same day he was taken, about dark, with little or no apparent suffering. Father was born in the State of New York, and spent the early part of his life there, but afterward moved to Wisconsin. He was a firm believer in present truth; having become convinced of it, through the labors of Eld. C. F. Stillwell, he ever after was a Sabbath-keeper and a devoted Christian. I believe he was ready to go. The night before he was taken from us, he made a fervent prayer for his friends and neighbors. He leaves a wife and four children to mourn the loss of a kind husband and a loving father, and he had many friends who will miss him. Only two of his family now keep the Sabbath; but my daily prayer is that we may all become believers in present truth, and meet at the first resurrection. As no minister of our faith was near, the M. E. minister spoke words of comfort.

SARAH E. JACOBS.

BARKER.—Died of bronchitis, in Seattle, W. T., March 19, 1887, Lucinda W. Barker, aged nearly seventy years. Sr. Barker was born in the State of New York, Aug. 21, 1817. She came to the Pacific coast

in an early day, and experienced the hardships of a pioneer life. This last summer, when Eld. Boyd pitched his tent here, she was among the first hearers; and although her long life had been spent in worldly cares, the seeds of truth found a place in her heart.

A GENERAL meeting will be held at Altoona, Kan., May 7, 8. The new church building at that place will be dedicated on the 8th.

Publishers' Department.

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

RECEIPTS.

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Books Sent by Freight.—W Harper, Sherman Lewis, L T Nicola, J J Deveraux, J F Hansen, M W Neale, W L Eskew, L T Nicola, H P Holser, M V Thurston, F L Meade, L Dyo Chambers, L Dyo Chambers, Mrs. M E Stebbins.

Cash Rec'd on Account.—Ky T and M Soc per E K S \$7.70, Ind Ed fund per Ind T and M Soc 1.07, Ind T and M Soc 350., Kan T and M Soc 294.54, Col T and M Soc per C P H 239.28, Dak T and M Soc per A H B 150., Kan T and M Soc per L D C 80.

General Conference.—Terrace church Fla \$56.35.

S. D. A. E. Soc.—Ind T and M Soc \$3.20.

S. L. Academy.—Minn T and M Soc \$5., Dak T and M Soc 8., Dak T and M Soc 8.

O. H. T. D. Fund.—Minn T and M Soc \$100., Dak T and M Soc 98.

European Mission.—Yellow Springs Ohio ch \$55.37, Ind T and M Soc 12.67, Minn T and M Soc 58.93, Mrs D B Webber 25., A sister 5.

English Mission.—Ind T and M Soc \$2.66, Dak T and M Soc 27., Dak T and M Soc 3.10.

Scandinavian Mission.—Ind T and M Soc \$15., Minn T and M Soc 123.49, Jorgen Rudhebak 5., Mrs D A Webber 25.

Australian Mission.—Minn T and M Soc \$20., Dak T and M Soc 15., Dak T and M Soc 10.

Christmas Offerings.—Ind T and M Soc \$1., Minn T and M Soc 228.43, Dak T and M Soc 96.

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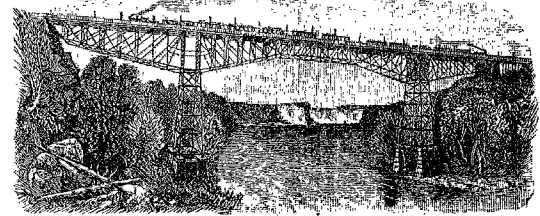
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Appointments.

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

No providence preventing, I will meet with the church at Diamondale, Mich., on Sabbath and Sunday, May 7, 8. There will be opportunity for baptism. Hope to see many from other churches. I. D. VAN HORN.

WISCONSIN CAMP-MEETING.

This meeting will be held at Beaver Dam, Dodge Co., June 15-21. A workers' meeting will be held for one week preceding the time appointed. We hope to see the largest gathering of our people there has ever been in the State.

PENNSYLVANIA T. AND M. SOCIETY.

THE next annual session of the Pennsylvania Tract and Missionary Society will be held in connection with the camp-meeting at Salamanca, N. Y., June 1-7, 1887. We request all district secretaries and librarians to be present during the workers' meeting, the week preceding the camp-meeting, as instructions will be given in keeping accounts and in missionary work.

PENNSYLVANIA CONFERENCE.

THE ninth annual session of the Pennsylvania Conference will be held at Salamanca, N. Y., June 1-7, 1887, in connection with the camp-meeting. Every church is entitled to one delegate and an additional delegate for every fifteen members.

D. B. OVIATT, Penn. J. W. RAYMOND, Conf. I. N. WILLIAMS, Com.

MASON, Mich., May 7, 8. Recent labor here has developed a wish for baptism and the celebration of the other ordinances. I shall bring help with me. Adjacent churches invited. Meetings begin on Friday evening. C. B. CHILDS.

NOTHING preventing, we will be at Leon, Wis., May 7, 8. Matters of importance pertaining to this church will be considered at this time. We hope to see a general gathering of all our people within a reasonable distance. Elds. Sanborn and Snow are expected. A. J. BREED. P. H. CADY.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 26, 1887.

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CAMP-MEETINGS FOR 1887.

KANSAS, Topeka,	May 18-24
North Pacific, East Portland,	" 18-24
Upper Columbia, Milton Oregon,	" 25-31
Pennsylvania, Salamanca, N. Y.,	June 1-7
Iowa, Des Moines,	" 8-14
Wisconsin, Beaver Dam,	" 15-21
Minnesota,	" 15-21
Michigan,	" 22-28
Dakota,	" 22-28
Texas, Fort Worth,	July 27 to Aug. 2
	GEN. CONF. COM.

We are under obligation to the secretary of State of the State of Michigan, for copies of the "Michigan Annual" for 1887, a volume of 695 pages, replete with all varieties of statistical and other information of interest to the inhabitants of the State.

From the report sent us, we supposed the Sunday law bill of Massachusetts had passed the Legislature, as noticed in the REVIEW of April 12. It appears, however, that it had only passed the House. Of its present status in the Senate, Bro. Haskell speaks in this number.

The item we quoted in the REVIEW of April 12, in the article on Spiritualism, concerning some remarkable materializations under the mediumship of a Mrs. Ross, of Boston, we took from the *Banner of Light*, published in Boston, supposing, of course, it would know whereof it affirmed relative to what was alleged to have taken place among Spiritualists in its own city. But it now appears that in following the *Banner*, we were misled in reference to that case. For the *Boston Herald* of April 15, publishes an exposure of Mrs. Ross as a fraud.

WHO DESIRE THE RESURRECTION?

In a discourse on the resurrection, T. De Witt Talmage makes the following good point on the question as to what classes have an interest in the

resurrection of the dead, and desire the coming of that great event. Though the idea is not new, it is worth repeating:—

"Only the bad disapprove of the resurrection. A cruel heathen warrior heard Mr. Moffat, the missionary, preach about the resurrection, and said to the missionary: 'Will my father rise in the last day?' 'Yes,' said the missionary. 'Will all the dead in battle rise?' said the cruel chieftain. 'Yes,' said the missionary. 'Then,' said the warrior, 'let me hear no more about the resurrection day. There can be no resurrection, there shall be no resurrection. I have slain thousands in battle. Will they rise?' Ah, there will be more to rise on that day than those want to see whose crimes have never been repented of. But for all others who have allowed Christ to be their pardon and their life and their resurrection, it will be a day of victory."

THE "MARVEL OF NATIONS."

The *National Educator*, Springfield and Peoria, Illinois, gives in its issue of March, 1887, the following notice of this work:—

"The author shows by this 'Marvel of Nations' that 'our country' is a child of prophecy, and that its 'Past, Present, and Future' are as clearly marked out in the sacred prophecies as were the dynasties that rose and fell, as marked out by Daniel's descriptions of the parts of the great image.

"It is the mission of this book to prove this, by lessons in history, from principles established in our fundamental law, and influences already actively at work in our land. It is the design of this work to call particular attention to these matters—the significance of this 'Marvel,' in its rise and career among the nations and peoples of the world. The author says 'the present age seems to be illuminated by the light of prophetic fulfillments above all others,' and thinks 'enough will be found to instruct us, perhaps surprise us, on these points, in the solid, sober realm of fact.' He further says 'that numerous lines of prophecy, spanning many ages, embracing many lands, find their focal point in our own times, and in our own country.'

"If any of our readers are interested in the 'Chain of Prophecy,' and 'Historical Facts' connected with them, let them order this very instructive and entertaining work, from the REVIEW AND HERALD Publishing Company, Battle Creek, Mich.

EASTER.

SUNDAY, April 10, was called in the church calendar, Easter Sunday. Do Protestants know that in this thing they are bowing to the dictation of the pope of Rome? It was on this very question that the pope put forth his first pretension as the dictator of the consciences of Christendom. It was the custom of the churches in the East, and, indeed, of the West also, at first to observe the paschal festival on the fourteenth day of the month, without regard to the day of the week upon which it occurred; but the churches of the West, under the leadership of Rome, adopted the custom of celebrating it upon the Sunday following that day, or upon the Sunday following Good Friday.

In A. D. 196, Victor, bishop of Rome, undertook to impose this Roman custom upon all the churches in the eastern countries as well as in the western. Of this act Bower ("Hist. Popes," vol. 1, p. 18) says: "This bold attempt we may call the first essay of papal usurpation;" and Dowling ("Hist. Romanism," p. 32) terms it the "earliest instance of Romish assumption."

The churches of Asia Minor very appropriately informed Victor that they should pay no attention to his imperious mandate. The effect of this reply upon the pope is described by Mr. Bower as follows:—

"Upon the receipt of this letter, Victor, giving the reins to an impotent and ungovernable passion, published bitter invectives against all the churches of Asia, declared them cut off from his communion, sent letters of excommunication to their respective bishops, and at the same time, in order to have them cut off from the communion of the whole church, wrote to the other bishops, exhorting them to follow his example and forbear communicating with their refractory brethren of Asia."

It is gratifying to know, as the historian informs us, that "not one followed his example or advice; not one paid any sort of regard to his letters, or showed the least inclination to second him in such a rash and uncharitable attempt."

At length the Council of Nicea, A. D. 325, out of complaisance to Constantine, "ordered that the solemnity of Easter be celebrated everywhere on the same day, after the custom of Rome."

By following along docilely in the same practice, Protestants show that they still have pinned to their unreformed skirts some rags and tatters from the apostate trappings of the old mother.

SEVENTH-DAY ADVENTISTS.

THE MISSION IN WASHINGTON—EXTENT OF THE DENOMINATION.

The Washington correspondent of the *Louisville Courier-Journal* gives, in the issue of April 17, 1887, the following candid notice of the mission in Washington, D. C.:—

"For the past year there has been a Seventh-day Adventist mission located in this city. Eld. W. H. Saxby and wife have it in charge, and a number of others are employed distributing reading matter and doing general missionary work. As a denomination, they believe they are fulfilling prophecy, in presenting a message that is due at this time, and in agitating the minds of the people with the doctrines they hold. They believe that the personal, visible, second advent of the Saviour is at hand, and refer to about a dozen different lines of prophecy foretelling that event; but they are careful to state that they have no sympathy with time-setting, and no connection with the Adventists who have and do set time. They are a different denomination. They are not in harmony with Mr. Baxter's interpretations and calculations, and think that no man knows the day or the hour of Christ's coming. They do not believe, however, that Christ may come at any time, for they claim there is prophecy still to be fulfilled; but that we are living in the last generation they do firmly believe, and quote 'When ye shall see all these things, know that it is near, even at the doors.' They keep the seventh day (Saturday) as the Sabbath, in obedience, as they claim, to the fourth commandment, and hold that there is no scriptural authority for the observance of the first day of the week, commonly called Sunday, but that the ancient seventh day, which God gave to man in Eden, and commanded in the decalogue, should still be observed by all Christians.

"Their work as a denomination began in Washington, N. H., forty-two years ago, and has grown rapidly. At present, they have twenty-eight organized State Conferences, covering nearly all the States and Territories in the Union. They have missions in Scotland, England, Norway, Denmark, Sweden, France, Switzerland, Germany, Italy, Australia, New Zealand, and the Sandwich Islands. They claim converts also in South America, Russia, and Africa, and in all parts of the world. They have 700 organized churches, with a membership of about 35,000, and 330 ministers. They are publishing twenty-five periodicals in different languages. They own six large publishing-houses, and every year, they say, their work is enlarging. They are a radical temperance people. They dress plain and present a quiet and modest appearance."

NOTICE TO COLORADO.

As it was decided at our last general meeting that I should go to the southern part of the State to assist Bro. Geo. O. States in tent labor for a few months, I have placed the T. and M. secretary's books in the hands of Sr. J. W. Rambo; therefore, all T. and M. librarians should make out all reports, post-office orders, or checks to her; the tithes, also, should be sent to her. Please exercise care in this matter, and thereby save us trouble. Bro. Geo. Green will have charge of the mission in our absence, and if our brethren will kindly remember the mission by donations of any kind of provisions, they will be very thankfully received. C. P. HASKELL.

SPIRITUALISM—SATANIC DELUSION

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